

# The Sentinel

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### *The Supremacy of the Papacy*

By Alonzo T. Jones

#### I

*THE PAPACY—THE VERY SAME PAPACY THAT THE WORLD KNEW IN THE TENTH CENTURY—IS TO-DAY AIMING TO SECURE TO HERSELF A RECOGNIZED SUPREMACY IN WORLD AFFAIRS. SHE HAD THIS ONCE. THE ARTICLES THAT ARE TO APPEAR UNDER THE ABOVE HEADING ARE A STUDY OF HOW SHE USED IT. SINCE IT IS HER OWN BOAST THAT "ROME NEVER CHANGES," TO KNOW WHAT SHE DID WITH SUCH SUPREMACY WHEN SHE HAD IT IS TO KNOW WHAT SHE WILL DO WITH IT WHEN SHE SECURES IT AGAIN.*

THE Papacy is steadily and persistently aiming to acquire the recognized supremacy of the world. The rapidly growing ascendancy of the United States in world affairs presents opportunities which she most solicitously cultivates to that ambitious end. The lengths to which she is already even anxious to go to secure the recognition of this nation is shown in the fact, lately reported from Rome in connection with Governor Taft's efforts to dispose of the Philippine friars, that the Papacy had actually proposed to allow to the Government at Washington the choosing of the ones who should be "apostolic delegates" at Washington and Manila. The rapidly growing tide of evil that is afflicting the nations in the conflict between "capital and labor," as well as in the spirit of vio-

lence in general, is another thing which she welcomes as an open door through which she can crowd herself to recognized supremacy.

To this one great end she is conducting a systematic propaganda. By voice and pen, platform and press, especially in the United States, are diligently extolled the supreme conservative virtues of the Papacy as to morals, society and the state. It is systematically proclaimed that "as to the limitation of right and wrong the Pope is the supreme court." "He is the supreme court of Christendom." "He is the arbiter, and the only arbiter that exists upon this earth, as to what is right and what is wrong." "If there be any gleam of light on the edges of this cloud overshadowing us, if in the days to come when the great fight is pre-

cipitated between labor on the one side and capital on the other, if there be a voice which may still the storm . . . it is only to be found in the seat of Rome and the Seven Hills, and by the Basilica where sleeps the ashes of the Prince of the Apostles. He alone it is that is above suspicion. He alone it is who has authority to speak to the whole world." "There is only one tribunal that cannot be corrupted," etc., etc., etc.

Now it is strictly pertinent, and in view of daily, world-wide circumstances, it is important, to recall that once in history the Papacy occupied precisely the position here outlined and asserted as that which she shall occupy again. There was a period when the Papacy was the recognized and admitted sole head of the world's powers, kingdoms and affairs, a time when the pope was admittedly "the arbiter and the only arbiter" that existed upon earth as to what is right and what is wrong; a time when by all the world-powers the pope was acknowledged as "the supreme court of Christendom." And in view of the present persistent propaganda that the Papacy shall occupy that position again, and in view of the certainty that she will for a brief season occupy that position, it is strictly proper to inquire, and it is right for all to know, just how she conducted the world, just how she exercised the prerogative of the "only arbiter" on earth "as to what is right and what is wrong," just how justice was guarded by that "supreme court of Christendom." For since it is her own established and proclaimed principle that "Rome never changes," when we know how the Papacy conducted herself and the world's affairs when she occupied that position before, in that we shall know full well how she will conduct herself and the world's affairs when she shall occupy that position again.

By the soaring ambition, the restless

energy, and the utter callousness of Gregory VII. (April 22, 1073-May 25, 1085) and Innocent III. (Jan. 8, 1198-July 16, 1216) the Papacy was lifted to the point of world supremacy; and there it was confirmed and maintained by their successors for two hundred years, until, to save the world from absolute and confirmed anarchy created by the Papacy herself, the secular rulers of Christendom were compelled to set aside that supremacy and take to themselves the power and the dominion in things religious as well as in things secular, in the church as well as in the state.

By the ministry of Innocent III. all Christendom—not only all Europe, but Constantinople, Alexandria, and Jerusalem, even the whole East—had been brought into subjection to the Papacy. Every ruler, every power of the recognized world, excepting only the Mohammedan, was subject to the Papacy. And this triumph was crowned—this, too, by Innocent III.—with the calling of "the Parliament of Christendom, the twelfth general council." The council assembled November 1, 1215, and Innocent's boundless "ambition was gratified in opening and presiding over the most august assemblage that Latin Christianity had ever seen. The Frankish occupation of Constantinople gave opportunity for the reunion, nominal at least, of the Eastern and Western churches, and patriarchs of Constantinople and Jerusalem were there in humble obedience to St. Peter. All that was foremost in church and state had come, in person or by representative. Every monarch had his ambassador there, to see that his interests suffered no detriment from a body, which, acting under the direct inspiration of the Holy Ghost, and under the principle that temporal concerns were wholly subordinate to spiritual, might have little respect for the right of sovereigns.

The most learned theologians and doctors were at hand to give counsel as to points of faith and intricate questions of canon law. The princes of the Church were present in numbers wholly unprecedented. Besides patriarchs, there were seventy-one primates and metropolitans, four hundred and twelve bishops, more than eight hundred abbots and priors, and the countless delegates of those prelates who were unable to attend in person."—*Lea*.

The claims of the Papacy which had been lifted to such a prodigious height by Innocent III., were at that height maintained by his successors. Through all the years that followed the reign of Innocent III. there was almost constant war between the successive popes and the Emperor Frederick II., until the death of Frederick in 1250. In June, 1243, Cardinal Fiesco was elected to the papal throne. "He took the name of Innocent IV. (June 24, 1243, to December 7, 1254), an omen and a menace that he would tread in the footsteps of Innocent III." While he was only Cardinal Fiesco he had been a personal friend, and even a partisan, of Frederick II. in his contest with the ever-increasing encroachment of the Papacy. When the Cardinal Fiesco was elected pope, Frederick was congratulated that his good friend was now pope. But Frederick understood the Papacy better than did those who thus congratulated him, and in his reply he pierced to the heart of the very genius of the Papacy: "In the cardinal I have lost my best friend; in the pope I shall find my worst enemy."

This observation of Frederick's not only expressed a general truth of the whole Papacy, but he found it abundantly true in his own experience. In 1245 the new pope excommunicated Frederick. Frederick defied him, and appealed

to Christendom. Against Frederick's defiance and appeal Innocent IV. set forth anew the claims of the Papacy, carrying them yet higher than ever. Hitherto the popes had traced only to Constantine their title to temporal and imperial power; but now, by Innocent IV., it was carried even to Christ himself. In reply to Frederick II., Innocent IV. wrote to Christendom as follows:

When the sick man who has scorned milder remedies is subjected to the knife and the cautery, he complains of the cruelty of the physician: when the evil-doer, who has despised all warning, is at length punished, he arraigns the judge. But the physician only looks to the welfare of the sick man, and the judge regards the crime, not the person of the criminal. The emperor doubts and denies that all things and all men are subject to the see of Rome. As if we who are to judge angels are not to give sentence on all earthly things. In the Old Testament priests dethroned unworthy kings; how much more is the vicar of Christ justified in proceeding against him who, expelled from the Church as a heretic, is already the portion of hell! Ignorant persons aver that Constantine first gave temporal power to the see of Rome; it was already bestowed by Christ himself, the true king and priest, as inalienable from its nature and absolutely unconditional. Christ founded not only a pontifical but a royal sovereignty, and committed to Peter the rule both of an earthly and a heavenly kingdom, as is indicated and visibly proved by the plurality of the keys. "The power of the sword is in the Church and derived from the Church;" she gives it to the emperor at his coronation, that he may use it lawfully and in her defense; she has the right to say, "Put up thy sword into its sheath." He strives to awaken the jealousy of other temporal kings, as if the relation of their kingdoms to the pope were the same as those of the electoral kingdom of Germany and the kingdom of Naples. The latter is a papal fief; the former inseparable from the empire, which the pope transferred as a fief from the East to the West. To the pope belongs the coronation of the emperor, who is thereby bound by the consent of ancient and modern times to allegiance and subjection.

From the high point thus reached by

Innocent IV. it was but a single step to the pinnacle of papal claim as respects temporal power. This step was taken, the pinnacle was reached, the absolute unity of church and state was attained, by Boniface VIII. (Dec. 24, 1294, to Oct. 11, 1303.) "As Gregory VII. appears the most usurping of mankind till we read the history of Innocent III., so Innocent III. is thrown into the shade by the superior audacity of Boniface VIII."—*Hallam*.

In 1300 there was a papal jubilee. Boniface issued a bull "granting a full remission of all sins" to such as should, "in the present year, or in another hundredth year," visit the tombs of St. Peter and St. Paul in Rome. This brought to Rome an immense crowd of people: at times as many as two hundred thousand strangers at once. Early in that year also came the ambassadors of an emperor-elect. Boniface declared to them that the election was null, and that he did not recognize him as either king of the Romans or as emperor. Then, on a great day of the jubilee, Boniface himself appeared in the sight of the multitude, clothed in a cuirass, with a hemlet on his head, and a sword in his hand held aloft, and exclaimed: "There is no Caesar, nor king, nor emperor, than I, the sovereign pontiff and successor of the apostles."

And when, afterward, he did recognize as emperor the one who had been elected, he would do so only upon the exaction of the following declaration from the emperor-elect:

I recognize the empire to have been transferred by the Holy See from the Greeks to the Germans, in the person of Charlemagne; that the right of choosing the king of the Romans has been delegated by the pope to certain ecclesiastical or secular princes; and, finally, that the sovereigns receive from the chiefs of the Church the power of the material sword."

Two years later, 1302, this was fol-

lowed by a confirming bull, *unum sanctum*, in which Pope Boniface VIII., *ex cathedra*, declared:

There are two swords, the spiritual and the temporal: our Lord said not of these two swords, "It is too much," but, "it is enough." Both are in the power of the Church: the one, the spiritual, to be used by the Church, the other, the material, for the Church: the former that of priests, the latter that of kings and soldiers: to be wielded at the command and by the sufferance of the priest. One sword must be under the other, the temporal under the spiritual. . . . The spiritual instituted the temporal power, and judges whether that power is well exercised. It has been set over the nations and over the kingdoms to root up and pull down. If the temporal power errs, it is judged by the spiritual. To deny this is to assert, with the heretical Manichaens, two coequal principles. We therefore assert, define, and pronounce that it is NECESSARY TO SALVATION to believe that every human being is subject to the pontiff of Rome.

"Another bull pronounces all persons of whatever rank obliged to appear when personally cited before the audience or apostolical tribunal at Rome; 'since such is our pleasure, who, by divine permission, rule the world.'" A suggestion of the true spirit of that "rule" is given in the declaration of Boniface VIII. relative to the king of France: "I know all the secrets of his kingdom."

It is perfectly fitting that this height of papal arrogance should have been reached in Boniface VIII., for "of all the Roman pontiffs, Boniface has left the darkest name for craft, arrogance, ambition, even for avarice and cruelty. . . . Boniface VIII. has not merely handed down, and justly, as the pontiff of the loftiest spiritual pretensions, pretensions which, in their language at least, might have appalled Hildebrand or Innocent III., but almost all contemporary history as well as poetry, from the sublime verse of Dante to the vulgar but vigorous rhapsodies of Jacopone da Todi, are full of those striking and unforgotten touches

of haughtiness and rapacity . . . which, either by adherence to principles grown unpopular or by his own arrogance and violence, he had raised in great part of Christendom. Boniface was hardly dead when the epiphany, which no time can

erase, from the impression of which the most candid mind strives with difficulty to emancipate itself, was proclaimed to the unprotesting Christian world: 'He came in like a fox, he ruled like a lion, he died like a dog.'"

## *Various Conceptions of Liberty*

*By M. C. Wilcox*

LIBERTY! Who does not long for it? It may be that one's highest ideal is perverted liberty, yet his mere longing as such is good. This love of liberty, this longing for freedom, perverted though it be by human selfishness, is implanted of God in the hearts of men for their good.

In the minds of some persons liberty is so perverted that it means license to do anything human lust demands. This is Satan's grossest perversion of liberty. It makes man the bond-slave of sin and lust, and by sin deludes him to believe that the highest pleasure, the greatest liberty, is subjection to the cruelest of masters. For the cruelest tyrant on earth is not so cruel as Sin and his unholy mother and paramour, unrestrained Lust.

Liberty means to the oftentimes anarchist the destruction of existing conditions, even though it involves seas of blood—blood of innocent and guilty alike. With many anarchists there is a longing for better conditions, a belief that if the present order were destroyed better would issue, thoughts of construction as well as destruction; but with many it means the destruction of law and lawful order. This was Lucifer's aim in heaven, and from that fatal determination came all our misery and woe. The worst tyranny is better than anarchy.

Liberty with some persons means a division of the spoils, the scattering of the wealth of the rich, the division of the lands or their reversal to the state, with a maximum of ease and pleasure and idleness and a minimum of toil—the state a great, indulgent, coddling parent, and the people, children, directed in all the affairs of life. The idea is socialistic. There are many socialists who have high ideals. They note present conditions; they see the practical workings of industrial slavery, and they ardently long for better conditions for themselves and their fellows. They hope by education and evolution and union of effort to accomplish the desired end; but such do not see the true cause, and, in consequence, fail to grasp the remedy. Even hard, grinding toil is better than wanton idleness.

Liberty means other things to others. Oftentimes to the "union man" it means the strongest rule imaginable over everything not connected with the union, the exercise of the strongest tyranny over those without for the benefit of those within. It is a new form of the old Mussulman's cry, "Acknowledge Mahomet, or die." We sympathize with the laboring man. We know what his condition is. We see the cruel tyranny of unrestrained capital, the over-reaching lordship of the trust,

the domineering arrogance of the great land-owner, the classifying and regarding of men as mere parts of great machines, worthy of notice only as they serve the purpose of conscienceless capital. All this and much more may be seen by unprejudiced eyes. There is tyranny and slavery in it; but we do not believe that much will be gained by substituting one form of tyranny for another. We cannot conceive that the slavery of the jack-plane is the saw would be better than the slavery of both by the adz. In other words, is the tyranny of the corporation magnate worse than that of the walking delegate? Is slavery under the union to be preferred to slavery under the trust? There are honest souls outside, plenty of them, who prefer neither; who, rather, believe that a strong, sturdy, independent individualism is better. And yet many of these are in a worse bondage than either.

There is, also, political liberty, involving religious freedom and the equal rights of all men. This is a product of the Gospel wherever it is found. Its highest type in human government has been seen in America. Its strongest and most classic formulation apart from Bible utterances is found in the preamble of the Declaration of Independence, the Constitution of the United States, and in other documents of note and of state, originating in the same period of stress and conflict.

Equality of mankind does not mean equal physical proportions, nor equal mental caliber, nor equal ability to grasp, or power to command, opportunity. But it does mean equal liberty for each one to be and say and do just as far as ability and circumstances may permit. Politically each individual is his fellow-citizen's equal in his right to liberty and to the pursuit of happiness. It was a glorious hour for the world when Ameri-

ca's star rose above the horizon. As long as it was in the ascendant its influence over all lands was beneficent, speaking freedom to the oppressed of all nations, and hope to the despairing toiler. Seeing its shining from afar, millions in the oppressed and downtrodden monarchies, despotisms and overcrowded countries of the East, found here what Emerson designated "opportunity." And when the Old World saw some of the best of her peoples flocking to America rather than to her own colonies, her own feudal laws were softened, amended, or swept away before the enlightenment and liberty of America.

But "how has the most fine gold become dim?" While race slavery as such has been abolished, and that part of the land of which it was the curse is better to-day, industrial slavery flourishes in the sweat-shops of our large cities. The spirit of imperialism stalks boldly abroad. We have the "masses" and the "classes;" and if we do not have the "lords" in name, we have the "servants." "Coal barons" and "kings" and "queens" of various sorts bear sway continuously and temporarily, and the Republic of America is following in the footsteps of the Republic of Rome. No longer where floats to the breeze the "red, white and blue" is there freedom and equality. The man, a peer of his fellows in one portion of America's dominions, is a mere subject in another. And the spirit of imperialism, now boldly dominant with reference to the "colonies," will soon be as dominant with reference to the home affairs of the nation, unless checked by divine interposition.

And the influence over the Old World—what is it now? When the American ship of state was launched, one of her ensigns emblazoned to the world was, "*Novum ordo seclorum*"—"A new order of things." It stood for complete turn-

ing away from the imperialism of the political Old-World systems, from church-and-state governments, from political and class distinctions. Then her influence was uplifting and potent. But now she is turned back from the new order of things, which gave the world a new lease of life, to the Old-World methods, to imperialism, to class distinctions, to "court" honors, to religion-and-state union, to autocratic rule. And the Old World, which had been groping toward the clear shining of the light, is now saying: "Republics are a failure; America's doctrines of freedom and the equality of man are myths, or, at the best, but im-

practical ideas of government." And the whole world, in consequence of America's lapse, is reverting, in a "highly civilized" manner, of course, but not the less truly, to the despotism of the Dark Ages. A little further and we will reach the climax, the complete ruin of the Republic, the failure of the best government the world ever saw. But there will succeed to this the everlasting kingdom of Jesus Christ, for the glorious inheritance of which He is now gathering out His subjects. There they will be ruled by their own consent, and will serve eternally of their own glad volition. And there liberty—true liberty—will be forever secure.



## *Some Sunday-Enforcement Experiences in Hamburg*

*By G. D., Hamburg, Germany*

THE little republic of Hamburg in northwestern Germany, of which the city of Hamburg is the capital and chief city, observes Sunday in the Continental fashion, that is more as a holiday than as a sacred and divinely instituted Sabbath.

Previously to 1892 the stores and places of business in various parts of Germany might be kept open all day Sunday, and, indeed, so well-nigh universal was this custom that the wage-earners employed in stores, factories and other places of business were often asked to labor seven days in the week. To alleviate this condition of affairs a law, very carefully prescribing just what should and what should not be lawful upon Sundays and feast-days, went into effect in the year named. In general not more than five hours' work is allowed, works of necessity and charity excepted; but the

provisions of this law are very minute, as may be gathered from the fact that the mere text is something over 4,000 words in length.

In the city of Hamburg is a small publishing house, the owners and operators of which are Christian observers of the Sabbath as plainly commanded in the Holy Scriptures. The police knew that all the employees of this house conscientiously kept the seventh day of the week, and, according to the testimony of the police commissioner himself, they recognized that there was a great difference between this class of technical law-breakers and those who attempted to compel their servants and workmen to labor hard every day of the week.

But this well-intentioned law, while not ostensibly religious in its nature, yet, like all similar laws, opens to the bigot an avenue through which he may vent

his spite upon those against whom he may have a feeling of unkindness or bitterness. And this is what actually happened in this case.

One of the members of the association, who had been employed in the publishing house mentioned, suddenly professed to have attained to that state of immediate and entire sanctification in which it was no longer necessary for him to "keep the law of God," and, naturally enough, one of the first fruits which appeared in the self-righteous life of this man was an attempt to compel his former brethren to be like unto himself. In doing this he resorted to regular medieval methods, appearing before the police and entering formal complaint for Sunday labor against his recently forsaken friends. This took place last October.

Thereupon the authorities took the matter in hand, and, we are glad to say it to their credit, they showed a very courteous and considerate spirit in everything they did with reference to the case. But there stood the law of the German Empire, plainly written, and as the publishing house had been accused, nothing was left but to order an investigation, and, finally, to impose a fine. The case was appealed by the president and manager of the house in the following words, freely translated:

Ground of the protest of the president and manager against the punishment assigned us by the honorable authorities of Hamburg, on March 7, for the employment of workers more than five hours on Sundays and feast-days:

We would first like to remark that we enter no complaint because we deem the fine too high, for it is very small, indeed, but we protest against any fine whatever in such cases.

As is known to the honorable authorities, the Seventh-day Adventists have a publishing house in Hamburg, under the name of the "International Tract Society," in whose behalf we intercede.

As is further known to you, every person connected with said house, the undersigned

included, belongs to the Seventh-day Adventist denomination, the members of which rest upon the seventh day of the week, as the Bible enjoins, differing in this from other Christians, who believe they should refrain from labor on the first day of the week, commonly called Sunday; but to us Sunday is a working day. In conformity herewith we have allowed our employees to follow their usual avocation on Sunday, so far as they desired, provided only that they did not disturb their neighbors.

Although this method of procedure might be regarded as a transgression of the letter of the law, yet to us it seems in perfect accord with the purpose of its framers; for, as God did not make man for the day of rest, but the day of rest for man, that is, for his benefit, the laudable intent of the law is the good of the people, especially the bread-winners, who may thus be given a day of rest for mental improvement and the upbuilding of the religious nature.

But these provisions may work hardship to the laborer—just the opposite of that intended by their framers—if his conscientious convictions are not in harmony with the belief of the majority, for his employer may be compelled to require him after he has conscientiously rested on the day commanded by God Himself, to be at the disadvantage of resting still another day, and thereby losing the earnings which he needs for the sustenance of himself and family. Our house, as well as all the employees connected therewith, after having conscientiously refrained from labor for from twenty-four to thirty-six hours, has then fulfilled the real intent of the law, and any further rest is a direct injury to them, and makes of no effect the beneficent purpose of the law. Having seen the truthfulness of this, other governments in which strict Sunday laws are enforced have favored our churches and institutions, as in the United States, Great Britain, Scandinavia, etc.

We would, therefore, humbly petition the honorable authorities of Hamburg to grant, in cases such as ours, where the employees religiously observe another day of the week, that more than five hours may be devoted to labor on Sunday.

In closing, allow us to observe that in some other branches of industry, as, for example, in bakeries, meat shops, fish markets, and among fruit and vegetable venders, the employment of laborers more than five hours on Sunday has been allowed, although a rest time of



twenty-four hours has not been previously enjoyed.

Thanking you for any kindness you may show us in this matter, we remain, most humbly,  
[SIGNED.]

Thus much for the appeal. April 30 of this present year was appointed for the hearing. In the meanwhile the best attorney obtainable in the city was employed to investigate the case, and thus he stated the results of his researches:

After investigating the law because of the transgression of which order for punishment has been issued against you, I find that paragraph 105 b, of the trades regulations, provides in general that on Sundays and holidays laborers shall not be employed in any kind of business in factories or workshops. These provisions are universal, applying to employers as well as their employees, of every religious confession, except as specified in paragraphs 105 c, 105 f, and 105 i, of said trade regulations. But these exceptions refer only to works of necessity—keeping watch of buildings, carrying on commerce, operating beer-gardens, and so on; but this is not at all applicable to your case. There is no doubt, therefore, that your work is strictly prohibited by the law; and the fact that the workmen do not labor on Saturday does not affect the matter, for even if the employer permits his employees to rest on another day of the week, yet he is prohibited from letting them work on Sunday. The law will positively have it so.

Therefore, so far as the law is concerned, I think it is altogether useless for you to attempt to evade the execution of the order for punishment, as the court must cling to the law and to that alone, and cannot listen to your protest. However, it probably would not be best for you to withdraw your protest, lest the court have grounds for proceeding against you because of another offense.

It is my judgment that nothing short of a change in the trades regulations will make it possible for you to work on Sunday, as heretofore, as the law stipulates that neither the federal government nor the Hamburg Senate may allow any exceptions to the enforcement of its requirements concerning Sunday work.

Finally, I will point out this one thing which might help you somewhat for the time being: the prohibitions of paragraph 105 b, of the trades regulations, refer only to working in

factories and workshops, so that if there is anything the employees could do by the piece in their own homes they might receive pay for that. However, an agreement whereby workmen would bind themselves to work on Sunday in their own dwellings for a specific daily wage would not be effective; but you could probably give your employees some work for which they might get paid by the piece, that could be done at home on Sunday.

April 30 was the date appointed for the hearing, but before the case came up the judge kindly asked that the protest be withdrawn, as, he stated, such an appeal would be absolutely fruitless, for, even were he and his colleagues of the same religious persuasion as the defendants, it would be impossible for them to do otherwise than enforce the plain letter of the law. The fine, he stated, had been made as low as possible (it was only \$2.50 with 60 cents costs for each person employed), and it would be much wiser for the publishing house to gracefully submit to the inevitable. The only recourse would be for the defendants to appeal to the law-making body, the Reichstag, that they might be granted an exemption clause in their favor. Feeling that such a step would not be wise at this time, and realizing the helplessness of their case, the appeal was withdrawn, the fine paid, and the five-hour demands of the law complied with, the employees working one hour longer on each of the other five working days so that they might lose no time.

It is doubtless true that the framers of this law intended only good to come therefrom, but it must be evident to all that its enforcement works hardship and injustice to the small minority, it may be, who do not happen to have the same religious convictions in this matter as the majority. This is what always follows when civil rulers attempt to legislate in things pertaining to religious festivals and holidays.

## The Vatican Negotiations—Some Noteworthy Expressions of Opinion

IT is hard to make out that Governor Taft's visit to Rome, where he conducted negotiations for several weeks with the Vatican, has amounted to anything, except to introduce the United States Government to the subtleties and many-centuried smoothness of Vatican diplomacy. The Vatican naturally is more than pleased over this summer's happenings—the official deputation to His Holiness from a country where church and state are divorced, the personal gift of his literary works by the President to the Pope, the curious interest which the negotiations at St. Peter's have aroused in European capitals. Finally, one reads that Cardinal Rampolla, the papal secretary of state, has written a letter to Secretary Hay, and thus the precedent for official negotiations between the Vatican and the American Government has become sufficiently well established. It is not in any complaining or critical spirit that these facts are mentioned. Developments of such interest in our history, however, cannot be passed by without some notice. The American people have not gone to Canossa, but something certainly has happened that can scarcely be said to have ever happened before. No one can read the various notes that have passed between Cardinal Rampolla and Governor Taft and not have some dim consciousness of the fact.

The Vatican, it may be repeated, has been pleased by the visit of a high official of the United States Government, and practically speaking it has done nothing to meet his requests. It has made no promise to withdraw the friars from the Philippine Islands, the farthest extreme to which it would go being a proposal to introduce, "little by little, ec-

clesiastics of other nationalities, especially American." This is not particularly surprising, perhaps, in view of the tendency of any church to stand by its own missionary organizations, but it marks failure upon that part of Governor Taft's mission which contemplated the early withdrawal *en masse* of the Spanish friars from the islands. All other questions involved are postponed, and will be considered at Manila by a papal delegate and the American authorities. That this is an unsatisfactory outcome of the visit to Rome cannot fairly be denied. The policy of the Vatican in this matter is evidently one of delay. Such would naturally be its policy, viewed from a certain standpoint, yet it had been expected in this country, perhaps overconfidently, that the church authorities would not postpone a settlement which cannot be avoided in the end. Meanwhile, however, the Vatican will surely enjoy the experience of having the United States to negotiate with. For the transactions must increase the size of Rome in American affairs.—*Springfield (Mass.) Republican*.



That the negotiations with the Vatican should have fallen through is not surprising; it is impossible to see how it could hardly have been otherwise. The failure has only come sooner than was expected. But it has come none too soon. The fact is, the Curia wholly misunderstood the position of our government. It would not deport the friars, but would try to give them residential if not other rights. But the Washington Government and the people of the country say "The friars must go!" and

go they certainly will. No compromise is possible here.

Then the Vatican wanted to discuss the question of sectarian instruction in the public schools. Governor Taft properly declined to consider the matter. The fact is, the policy of this country upon this subject is fixed, and involves the absolute secularization of the state. That policy stands; it could not be departed from without a political revolution. Here again no possibility of any compromise is in evidence.

Thirdly, the Vatican wishes to establish diplomatic relations with this country. Our diplomatic relations are with the King of Italy—not with the Pope or the Greek Metropolitan or any other head of a religious body. Congress would not allow the establishment of such relations, nor would the country; there is no possibility of any compromise here.

What is to be gained, let us ask, by the transfer of negotiations to Manila? We do not know, and we can not see that any good can result from the multiplication of epistles. We have acted most liberally—some think too liberally—toward the Roman Church authorities. We, indeed, will deport the friars, but we offer to pay them most liberally for the vast territories claimed by them as their lands. Really, the lands, excepting the grounds occupied by church buildings, rectories, and cemeteries, did not and do not belong to the friars, but were held in usufruct from the Spanish Crown, and became the property of the United States by conquest and treaty; but for political reasons, and out of deference to the Catholic element, the lands have been regarded as having been the property of the friars, and therefore an equity was most liberally conceded them.

It will seem to many, we think, that we have had enough negotiations, and

that it is time for our Government to act; or, if any negotiations are admissible let the value of the lands be determined by arbitration. As for the rest, action lies with our Government exclusively. It can give the friars reasonable time for quitting the country—that is all that is necessary. When France would have an accounting of the religious orders, she did not confer with the Pope or send a commissioner to Rome. The French Parliament passed a law requiring an accounting, and the government is now enforcing it. Perhaps we might profitably take a lesson from France. Anyway, our Government can do nothing that will better satisfy the people than end this whole matter of the friars as soon as possible. The sooner all negotiations over the subject are ended, the better for all concerned.—*Christian Work* (Presbyterian), New York.



The question of the friars in the Philippines turns out to be more complicated and difficult than was at first supposed. It is a very remarkable coincidence that the two greatest republics in the world, the United States and France, are at the present moment facing an identical difficulty with regard to the religious orders. We say that in France the religious orders were immensely wealthy: exactly how wealthy we are unwilling to guess at, as their refusal to render an account of their possessions for purposes of taxation is one of the causes that have brought them into collision with the French government. In the Philippines it is exactly the same story: in Manila also the friars of the four orders—Franciscans, Dominicans, Augustinians, and Carmelites—own property to the extent of 6,000,000 dollars Mexican.

Governor Taft's hope that a way

would be found to compel the withdrawal of the friars seems likely to meet with disappointment. . . . It is now [late in July] seen that the right of the friars to remain in the Philippine Islands is guaranteed by the treaty of Paris, in which the United States expressly agreed that Spanish subjects—natives of the peninsula—might remain in the Philippines, retaining all their rights and property, and also their right to carry on "their industries, commerce, and professions." A hope is expressed that the friars themselves, recognizing that they cannot be restored to their parishes against the will of the native Catholics, will withdraw of their own accord. This seems to us decidedly sanguine, as also does the expectation that the Vatican will insist on their withdrawal. As far as we can see, the friars owe obedience only to the heads of their orders, whose policy by no means always coincides with the policy of the Vatican.—*Harper's Weekly*, July 26.

De Tocqueville and Laboulaye would shudder in their graves if apprised that the land of separation of church and state had upon its own initiative rushed so near the peril of an adulterous union of the civil power and the spiritual power. In truth, the plan that Governor Taft was charged by Secretary Root to urge upon Leo XIII. and Cardinal Rampolla amounts to a concordat. The United States would not have made a law for the establishment of religion, but upon pretense of purchasing the property of the religious orders it would have paid the Vatican about \$10,000,000. That would have constituted a fund for the endowment of the Philippine clergy. Moreover, the mere fact of the signature of a treaty of this sort by a representative of the federal Government and the pontifical secretary of state would have

conferred upon the apostolic delegate at Washington a legal standing, a sort of diplomatic recognition. He could then have negotiated directly with President Roosevelt or with his government without having recourse to the services or the officious intermediation of an American citizen like Archbishop Ireland. It will be seen thus that the United States was willing to set a price upon the concession it asked from Rome. It is for the United States Government to decide if the recall of the religious orders and the sanction of the friars' expulsion are worth such considerable compensation as the abandonment of a secular policy and the conclusion of a sort of concordat or treaty with the Holy See.—*The Temps*, Paris.

President Roosevelt's negotiations with the Vatican have been incomprehensible to the European press. It is pointed out that Governor Taft's request for the appointment of a native Filipino bishop and the Vatican's deference to him in connection with the choice of an apostolic delegate constitute a novel way of separating church and state. Mr. Roosevelt's positive statement that the negotiations with the Vatican are not of a diplomatic character has been received with disrespectful amusement. It is admitted that he may call them undiplomatic so far as he and his mission are concerned, but need the Pope and his cardinals be undiplomatic? European papers answer this question in the negative. Another point is that the large foreign element in the United States, not yet trained to the practical separation of church and state, will be bewildered by what Mr. Roosevelt has done.

The idea that matters will be any easier to arrange at Manila is not favorably entertained abroad unless President Roosevelt decides to yield to the Vatican.

The notion in Europe generally is that the Vatican will not do any yielding unless it has to. The *Journal des Debats* (Paris) infers, consequently, "that the difficulties which could not be smoothed away in Rome will be found equally insuperable when taken up in Manila."—*The Literary Digest* ("Foreign Topics" Dept.) August 16.



This is the first time that the American Government has ever given a formal or implied recognition to the political status of the Pope—a status it need

hardly be said on which a wide and irreconcilable difference of opinion exists among the people of Christendom. President Roosevelt has established a reputation as a maker of precedents, some of them wise and some apparently otherwise. We may only observe that—votes or no votes—religious differences and sectarian prejudices, ambitions and designs are dangerous things to meddle with under any circumstances, and especially so when they are mixed up with questions of politics and government.—*Leslie's Weekly* (Pro-Administration).



## The Sabbath (Sunday) Law

[We do not know when we have seen so much good sense on the question of Sunday enforcement in so few words as is to be found in the brief, simple, direct statement given below. It appeared in a little newspaper down in Arkansas, the Lamar (Ark.) *Leader*, of July 25, and, as will be seen, had reference to an ordinance recently passed by the Lamar town council.—EDITOR.]

WE are opposed to the Sabbath law recently passed by the town council of Lamar.

One class of religious people say Sunday is the Sabbath, and keep Sunday holy.

Another class of religious people say Saturday is the Sabbath, and keep Saturday holy.

So the civil authorities might have some trouble in deciding which day is the Sabbath.

The keeping of the Sabbath is a religious observance, and the civil law has no right to enforce a religious observance. To that extent it is a union of church and state—strictly contrary to the very basic principles of our government.

The only kind of a Sabbath law we favor is a law to protect each and every individual in his right to keep holy any day or no day in the week.

The State law of Arkansas permits those who keep Saturday to work and transact business on Sunday, so the town law is in conflict with the State law.

It can never be a crime to do on Sunday what is not a crime on Monday—that is, what is lawful to do on Monday should be lawful to do on Sunday. Whether the act be sinful or not must be left to the individual conscience.

According to the town ordinance if a person is sick on Sunday he could buy no medicine; if he is hot and thirsty he could buy no ice or cold drinks; if he is hungry he could buy no meat or bread. This is a most ridiculous law.

The first person to be arraigned for Sabbath breaking was, we believe, Jesus Christ, who was hungry, and gathered corn on the Sabbath day. Christ rebuked his accusers and said the Sabbath was made for man, not man for the Sabbath.

# A European on the Vatican Negotiations and Catholicism in the United States

By the Editor

TWO articles of special interest to those who are watching the growing influence of the Papacy as respects the United States, and, indeed, the world, have recently appeared in *The Independent*. They were written by Salvatore Cortesi, of Rome, who appears to be thoroughly impartial and very well informed regarding the matters concerning which he writes. Both were called forth by, and one treats directly upon, "The First American Mission to the Vatican," a heading which, if it does not imply, at least suggests, that there may be more American missions of the same description. In this article, with which appears a half-tone reproduction of the mosaic picture sent by the Pope to President Roosevelt, though it is stated that "the position of Judge Taft in Rome was very difficult to define," the following clear-headed observations are made with reference to the contention that there was nothing whatever of a diplomatic nature about the mission:

From Washington they had taken great pains to proclaim that the mission of the Governor of the Philippines had not the least diplomatic character, the Constitution not allowing the United States to entertain relations of that kind with any head of any religion. However, Judge Taft was provided with credentials and with an autograph letter from President Roosevelt to Leo XIII, exactly like Mr. Whitelaw Reid for the coronation of King Edward VII, or like Lord Denbigh, the special envoy of England, who, similarly to Judge Taft, congratulated the Pope on his twenty-five years of pontificate. The American representative seemed in reality more of a special envoy than the other two, as he even had a present from the President to the Pope, consisting in a set of the literary works of the

former, and the instructions given to him by Secretary Root ended precisely as follows: "Any assistance which you may desire, whether on the part of officers of the civil government or of military officers, to enable you to perform the duties above described (the negotiations with the Vatican) in a manner satisfactory to yourself, will be afforded." It is out of the question that no ambassador, no envoy extraordinary, has such powers as these. Besides, once in Rome, Governor Taft thought it his duty to be the first to pay visits to the ambassadors of France, Austria, Spain and Portugal, accredited to the Holy See, thus putting himself on an equality with them.

A few days after he arrived in the Eternal City there was a consistory at the Vatican, which is one of the most gorgeous and important functions of the Roman Church, and Governor Taft accepted an invitation to assist at it in the diplomatic tribune, together with the ambassadors of the great Catholic powers, he being styled the *Envoyé Extraordinaire* of the President of the United States. Therefore at the same time that in Washington they were emphatically denying the mission having anything to do with diplomacy, its head, either through the influence of the Roman atmosphere, or with the view of reaching a success superior to that which he eventually obtained, was acting as though he had that diplomatic character which his government seemed so anxious to deny him.

This writer goes on to say that there was evidently a fear on the part of the American authorities that the Italian government would look upon the mission and negotiations as a recognition of the Pope's temporal sovereignty, and thus "be offended at the new departure." He shows that the apprehension of thus giving offense was needless, *not because the Italian government would not take that view of the matter*, but because it would not be offended at such recogni-

tion of the Pope by the American Government. On this point he says:

Italy herself, with the law of guarantees passed by the Italian government in May, 1871, recognized in the Pontiff the quality and attributes of a sovereign, and therefore Italy cannot be, and is not, offended with those powers, Catholic or otherwise, which entertain diplomatic relations with the Holy See. In fact, her best friend and ally, Germany, has two legations accredited to the Vatican, one from Prussia and one from Bavaria; the Czar, although the head of another religion, and having only 18,000,000 Catholics among his subjects, in 1896, after twenty-seven

New York," and the other was from "a prominent writer in Washington who is in close touch with the men now in power." The latter wrote:

Judge Taft does not go as ambassador or envoy, and there has never been any intention on the part of the Government of sending one, although it has been strongly urged by both the Ireland and Corrigan factions. There is to be no recognition of the temporal power, directly or indirectly; let that be distinctly understood.

So there was one point with regard to which Archbishop Ireland was in perfect



Courtesy of *The Independent*

THE MOSAIC SENT BY POPE LEO XIII. TO PRESIDENT ROOSEVELT.

years' interruption, re-established diplomatic relations with the Papacy; and finally, to quote an even more striking example, the King of Portugal, cousin of the King of Italy, maintains in Rome an embassy to the Vatican, and a mere legation to the Quirinal.

In confirmation of his statement that there was an apprehension in America that the mission might be looked upon as a recognition of the Pope's claim to temporal sovereignty, this writer quotes from two letters that he had received from America strongly disavowing any such purpose. One of these was from "the editor of the best-known paper in

accord with that faction of the Papacy in this country which he has since felt called upon to publicly rebuke. And that in regard to which he was perfectly agreed with the other faction, and in behalf of which he has been more active than anybody else, is something that is far more inimical to the welfare of the United States than is that which he so positively and publicly condemns.

This writer clearly recognizes the source whence this mission to the Vatican originated, and looks upon that as having given rise to one of the chief dif-

faculties in the way of carrying through the negotiations. He says:

The last, but not least, obstacle to Judge Taft's undertaking was the origin of the mission itself, *which was due to the clever and patriotic initiative of Monsignor Ireland.* [Italics supplied]. This, and the presence among the advisers of the Governor of Bishop O'Gorman, one of Archbishop Ireland's best friends, had the effect of raising the questions of persons, and the suspicion of personal advantage, on the part of the Archbishop and his adherents, which, I am sure, are without foundation, but which, nevertheless, aroused the animosity of the two parties which my friend in Washington called "the Ireland and Corrigan factions," who are as divided and opposed in Rome as in America. Of course, the followers of Ireland were for the success of the mission, while the others wanted to see the friars triumph.

This is enlightening regarding the boasted unity and oneness of the "one universal Church," which maintains a unity among its adherents much like that existing among the citizens of a nation that is split up into different political factions. But there can be no doubt that both these factions were agreed in wishing the Papacy to triumph at the cost of American principles.

This writer thinks that inasmuch as Judge Taft was originally instructed "to take up the subject tentatively" with the Vatican authorities, and as "a broad basis of negotiations, to be carried on at Manila," was secured, the mission was not a failure from the American standpoint; but he thinks "there is no doubt that the Church has lost a chance which may, perhaps, not occur again for a long time—that of coming to a written accord with Washington—while now her situation in the Philippines will be of the most difficult." He thinks there is strong probability that the friars will now have to establish their property claims one by one in the civil courts, which will entail enormous expense and will have to be

done under extraordinary difficulties; and that, therefore, while the negotiations to be continued in Manila "will, perhaps, be more practical, the moral effect with regard to the relations between the Holy See and the United States will be quite different." The idea is, we suppose, that further progress in the matter will tend to the estrangement rather than to the coming together of the Papacy and the Government, with consequent loss of influence and prestige to the Papacy. This remains to be seen, however.

The other article dealt with "Catholicism in the United States," to the wonderful progress of which it was stated that world-wide attention and interest was just now being turned because of the appointment of "new apostolic delegates to be sent to Washington and Manila," and because of, "above all, the mission of Governor Taft to the Vatican." On this point the following interesting and very significant facts and figures were presented:

The progress made by the Church of Rome on the other side of the Atlantic is so wonderful that it comes natural to ask whether the relations between church and state have remained as the spirit of the Constitution intended and as Benjamin Franklin appeared to have understood them when, in 1776, representing the just formed Federation in Paris, on being asked by the papal nuncio to notify his government of the desire of the Holy See to consecrate a bishop for the United States, he answered that his government had nothing to do with such a question, which was entirely out of its jurisdiction. The new bishop was appointed fourteen years later in the person of Monsignor John Carroll, the founder of the American episcopate, with a see at Baltimore and with jurisdiction all over the United States. In this task he was helped by thirty-three priests, who, if they may seem quite sufficient for the number of Catholics, who were only 44,500, were totally inadequate with regard to the vast area of the States. At that time there were scarcely any churches worthy of the name, and even the chapels were



few and poor, while there were no seminaries, no Catholic schools or benevolent institutions, and only one college, that of Georgetown, which still exists under the direction of the Jesuits. Now, after 112 years, the Roman Catholics claim 14,000,000 (which, however, others limit to 11,000,000), with one cardinal, seventeen archbishops, seventy-seven bishops, governing fourteen ecclesiastical provinces, comprising eighty-two dioceses, and five apostolic vicariates. The thirty-three priests of 1790 have now become 12,429, and the few chapels of that time have developed into 10,689 churches, some of which are cathedrals which stand comparison for richness and architectural value with the best buildings of the kind in Europe, besides 5,248 country chapels. The one college of Georgetown has expanded into seven universities, eighty-one seminaries, 163 boys' colleges and 629 girls' academies, while there are 3,857 parishes with schools, 244 asylums and 877 charitable institutions.

The entire population of the United States, which in 1790 was 3,929,214, has become nineteen times as much to-day, but the Catholics have multiplied 300 times, as, while they were then one-ninetieth part of the people, they have now risen to be somewhat less than one-fifth.

The largest center of the Roman Church in America is the archdiocese of New York, with an estimated Catholic population of 1,200,000—that is to say, nearly one-tenth of all the Catholics in the United States, while its numbers surpass those of all the most crowded centers of Italy, including Rome, Naples or Milan; and only the principal archdioceses in Europe, such as Cologne, with 2,528,000 people, and Vienna, with 1,900,000, go beyond it.

The yearly expenditure of the Vatican in Italy and abroad amounts to \$4,000,000, the greatest fraction coming from the Peter's pence, which alone give an average of \$1,400,000, more than half of which is contributed by the United States.

So the United States, with the addition of the 6,500,000 Catholics in the Philippines, 1,000,000 in Porto Rico, Guam and Hawaii, has among her inhabitants over 20,000,000 Catholics, without taking into consideration the 1,800,000 who are in Cuba. Therefore, she represents the fourth Catholic power in the world as regards population, and the first as regards the amount of money she provides to the head of the Church.

So the United States is rapidly becoming a great "Catholic power!"

This writer attributes the great increase of the Catholic population of the United States to four principal causes: "Immigration, composed to a large extent of Irish, Hungarians, Bohemians and Latins, who are almost all Catholics, while half of the Germans belong to the same religion;" "prolificness of the Catholic population, which is at least double that of the non-Catholic;" "the character and standard of education of the American clergy, which . . . is much superior to that of the Latin clergy;" and "the complete separation of church and state in America and the consequent complete liberty which the former enjoys under the common law."

Attention is called to the fact that Governor Taft especially emphasized the last point when addressing the Pope in their first interview, in which he declared that under the Government of the United States, where there existed an entire division of the interests of church and state, all churches were protected in their rights of property and the practise of their religion with more scrupulous care than is the case in countries in which there is a union between the church and state. This writer is of the opinion that no such words "had ever been pronounced before within the walls of the Vatican in the presence of a pontiff, praising the free competition of creeds officially condemned by Pius IX. in the 'Syllabus.'" He thinks that this incident "goes to prove that even the Holy See has been obliged to make concessions to the modern spirit," and that "it adds a new document to the evolution of Catholic dogma." He thinks that the Pope has undergone a change of opinion in this regard in recent years, and cites as evidence his encyclical to the episco-

pate of the United States not many years since and his apostolic letter to Cardinal Gibbons, written at the time of the papal jubilee last spring. In the first "he clearly declared that even in the great American Republic the system of the union between church and state is the ideal régime for which Catholics should work," while in the second "he tries to demolish the accusations against the Church" by declaring that "the Church knows and teaches that her divine Founder has commanded us to give to Cæsar what is Cæsar's and to God what is God's, and that He has thus sanctioned the immutable principle of an enduring separation between those two powers." But it is added:

Evidently the Pope does not think that the same principles hold good in all countries, as, with regard to Italy, for instance, both he

and his predecessor, Pius IX, have for thirty-two years continually protested against being obliged to give to Cæsar the things that are Cæsar's, although Cæsar's rights were acknowledged and put out of discussion by what was called the "Plebiscite of Rome," which with 40,788 votes for Victor Emanuel and 461 for the Pope signaled the end of the temporal power.

It is declared that notwithstanding this protest, which any one who knows anything of the Papacy knows is true to her real character as this recent declaration of the Pope that she favors a separation between the things of God and the things of Cæsar, is most decidedly not, "the Papacy for a long time has not been so free, strong and rich as since the loss of all territorial dominion, and has never enjoyed such independence as now." Yes, the power of the Papacy is not diminishing, but is increasing.



## *Sunday Legislation Unpopular in Washington*

[Rev. Lucien Clark, pastor of the Hamline M. E. Church, Washington, was the most active of the Washington preachers in working for the passage of the Sunday bills for the District of Columbia that were introduced in Congress last spring. Since the defeat of these measures he has boasted that they will go through at the next session, as "public sentiment in the District is so great that it cannot be ignored by Congress." With the characteristic self-important recklessness of the Sunday agitator he has contrasted "the forces arrayed for and against such legislation" in the District, and he finds that the only opposition to it comes from the Secular League, which "represents only a few hundred individuals," and "is not a charitable, a philanthropic, nor an educational organization." Therefore he knows that all the people in the District, with the exception of a few hundred of the very worst, are heartily in favor of Sunday legislation! His assertions in this direction have occasioned some correspondence in the newspapers between himself and Gen. Wm. Birney, with whom our readers are somewhat acquainted. We present below a portion of a communication by Mr. Birney which appeared in the *Washington Post* of July 28, dealing with the point regarding the attitude of public sentiment on this question.—EDITOR.]

THE Doctor claims that a majority of the people of this District favor a Sunday law; I deny it and call for proof. The only convincing proof would be a popular ballot on the Australian plan; but that being impracticable, the Doctor, instead of taking the stand himself, calls Commissioner Macfarland, who testifies: "The representatives of a large majority

of the citizens of the District have asked for this legislation."

An objection to this witness is that for years he has been noted as an active churchman and supporter of exempting church property from taxation and water rent. This bias makes his opinion no better than Dr. Clark's. What does he mean by "representatives?" Certainly

not persons chosen by constituents, as are the members of the Senate and the House, but persons assuming to express what they suppose to be the opinions of certain classes. A gentleman whose zeal in advocacy of a good cause led him to appear before a Congressional committee was asked: "Whom do you represent?" His answer was: "All men of common sense." The committee allowed him to speak. If this loose definition is to be adopted in this case, Dr. Clark represented 30,000 church members; but I represented the 250,000 who are not church members.

I was present at the meeting of May 27, at the District Building; no credentials were asked for or shown. Probably nobody had any, except the three delegates from the Secular League. I examined all the papers relating to the matter on file at the District Building. There were a few signed by officers of different associations of the Federation of Labor; more than thirty copies of the same letter, each copy signed by a preacher (being not one-tenth of the preachers in the District); one original letter, signed by a well-known pastor, and, as my memory serves me, a very few other documents of no importance; but among them all there was no evidence whatever of any meeting for discussion of resolutions passed or delegates chosen. The batch of papers, strictly construed, represented the opinions of about fifty persons; and, construed by a biased judge, might represent the opinions of millions.

As a matter of fact, I know there was a previous meeting of Presbyterian preachers to discuss the subject; and it may have appointed delegates, but their congregations neither met nor chose delegates; and preachers do not represent their congregations on political questions.

The fact is, neither the Doctor nor I

know how the majority of District citizens would vote, if they could cast a ballot; and we cannot reason out the possible result of a vote by metaphysics or theology. As the Washington Sunday, made by public sentiment, without statutes, approaches the ideal holiday set aside by common consent for rest, reading, religion, recreation, and reunions, I think the great majority desires to let it remain as it is—the natural creation of our social, political, religious and industrial conditions. Those who want a Puritan Sunday law are in two classes: Zealous churchmen, who are not happy unless they can force people to keep time by their watches; and jealous tradesmen, who begrudge to their competitors every nickel taken in on Sunday. These two classes are allied for the common purpose of shutting up shops on Sunday; and the law is to be called in to serve the two masters, God and Mammon!

Dr. Clark thinks he knows more of the sentiment of the churches than I do, and he says "they are favorable to the Sunday law." If he will change "law" to "observance," I agree. Everybody favors that—even the unfortunates who are forced to buy ice or milk or other necessaries on that day. Such a law is never enforced by the police, whose sympathies are always with the persecuted and the poor. They won't, on their own motion, arrest a shopkeeper for selling a pair of shoes on Sunday. Cruel Sunday laws, lobbied through by preachers, exist for thirty-seven States with 70,000,000 of people; but, as a general rule, they are either obsolete or enforced spasmodically in a few localities where religious zealots or greedy tradesmen or personal enemies take an active part in the prosecution. Are church members here ready to act as informers? The proposed bills provide for imprisonment or fines, or both, the fines to range from \$5 to \$50,

and for subsequent offenses, to \$250; and the practise requires all unpaid fines to be worked out on the chain-gang in striped clothing, at 33 $\frac{1}{3}$  cents a day!

Let us suppose a case: A poor man with a large family of young children starts a little ice-cream and candy shop. By keeping it open Sunday he manages to pay barely rent and other expenses and send the children to school. He is arrested, tried, and sentenced to be imprisoned one month and to pay a fine of \$50. He is put in jail and kept six months to work out his sentence. On his release, he finds his wife in the poor-house, his children in an asylum, his furniture in pawn, and his good name de-

stroyed. Would any of Dr. Clark's church members ruin a family because the father sold a dish of ice-cream on Sunday? I think not. In joining the church they have pledged themselves to good feeling to all men, that vital and central doctrine of all religions, and the reverend Doctor, I presume, has taught them the brotherhood of all men. Not one of them would commit so abhorrent a deed.

A law may be lobbied through by salaried churchmen, but it will soon be laid on the shelf alongside of the unrepealed but obsolete statute which provides for fining, tongue-boring, branding, and hanging Unitarians.



## *A Seventh-Day Observer Prosecuted in Massachusetts*

*By K. C. Russell, Boston, Mass.*

W. T. GIBSON, a Seventh-day Adventist residing in Everett, Mass., was arraigned in the criminal court in that city on August 7, charged with doing common labor on the "Lord's day," the same not being deemed a work of necessity or charity. By request of the defendant the trial was postponed until Thursday, August 14.

The case was tried before Judge John W. Pettingill, of the Eastern Middlesex County Court, in Malden, Mass. The defendant, although but an ordinary man, did not have the assistance of an attorney to defend his case, but in accordance with the instructions of Christ to those who may be brought before magistrates because they worship God according to the dictates of their consciences, he pleaded his own case, believing that at such a time the Lord would

give him a mouth and wisdom which all his adversaries should not be able to gainsay nor resist. Luke 21: 12-15.

It was evident from the testimony given by one who resides an eighth of a mile from the defendant that the complaint against him was instigated by this witness as the result of enmity and prejudice. This is another instance which emphasizes one of the great evils of Sunday legislation. It can be used so readily by those who desire to injure one whom they are not willing to tolerate religiously or otherwise.

One of the three witnesses subpoenaed by the defendant was the Honorable Francis Batcheller, ex-mayor of Everett. While his testimony in the main was favorable to the accused, it was evident that he believed that magistrates should strictly enforce the existing Sunday laws.

Mr. Gibson occupied several hours in his defense, which was listened to with commendable patience by the judge. He emphasized the principle that the state has no right to enforce any religious duty. The evil results of enforced Sabbath observance were cited, beginning with the prosecution and final crucifixion of the Lord of the Sabbath day because of his loyalty to the seventh-day Sabbath and disregard of the traditions of the Pharisees. It was shown, also, that ever since the first Sunday legislation was enacted there has been more or less persecution carried on by those who believe that it is the duty of the state to maintain such observances.

The judge took but a few minutes in rendering his decision. It was strictly in keeping with the present Sunday law of Massachusetts, and as the defendant's work was not considered to have been one of either necessity or charity, a fine of ten dollars was imposed.

The defendant might have been acquitted had he introduced evidence to prove that he observed the seventh-day of the week as the Sabbath, for there is an exemption clause in the Massachusetts Sunday law that permits seventh-day

observers to do common labor on Sunday. On being reminded, after the decision had been rendered and the sentence had been pronounced, of his oversight in not showing that he observed the seventh day, the defendant asked the judge to revoke the decision in order that he might appeal the case to the Superior Court that convenes in Cambridge on the second day of September. The judge kindly acceded to this request, although the case had been decided and the court closed for the day. This appeal will enable Mr. Gibson to test the value of the exemption clause in a case to which it certainly applies if it means anything at all.

Eight years ago Mr. Gibson was tried on a similar charge before this same judge, who imposed at that time a fine of \$50 and costs. A statement made by the judge during the plea of the defendant in the late trial, to the effect that he might choose to revise his former decision, and the fact that he imposed a much smaller fine this time, would seem to indicate that the judge takes a milder and more liberal view of this question of Sunday enforcement than formerly.



Few people are aware how strict a Sabbath is still legally ordained in England. The Lord's Day Observance Act forbids not only Sunday trading, but also every possible occupation—walking, riding, rowing, or any game—and strictly enjoins upon all subjects over nine years of age attendance at church. At the opening of every assize the King's proclamation for the preservation of morality is read. People who are then present for the first time are astonished to hear that the King forbids and calls upon the magistrates to punish absence from divine service on Sundays, any

playing of cards or other games of chance, or haunting of public-houses on the same day. Everybody found in an inn during service hours is liable to a fine of 3s. 4d., the landlord to a penalty of 10s., and for a successful prosecution church wardens are entitled to a reward of 2 pounds. As recently as 1864 Isaac Walton, a man servant, was fined 9s. 9d. for refusing to attend church on Sunday when ordered there by his mistress. And about the same time a mother was prosecuted by her son and actually imprisoned for her default.—*London Chronicle*.

# Some "Sabbath" Sermons

By the Editor

ON Sunday, June 15, the pastors of four of the principal churches of Clinton, Mass., preached on "The Sabbath and Its Proper Observance," and the sermons were quite fully reported in the *Daily Item* of that place on the following day. Inasmuch as the idea of legal coercion in this matter was made quite prominent, we will briefly call attention to some of the points made.

Among the texts chosen were Ex. 20: 8, "Remember the Sabbath day to keep it holy;" Mark 2: 27, 28, "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of Man is Lord also of the Sabbath;" and Rev. 1: 10, "I was in the spirit on the Lord's day." It was argued by all the speakers that the law of Sabbath rest was not an arbitrary one, but inherent in man's highest needs, being a physical, intellectual and moral necessity. And, as usual, this argument was at some points pushed into the ridiculous, it being contended that not only men and beasts, but machinery "appeal for a day of rest." The Methodist minister devoted himself at some length to the question "as to whether Saturday or Sunday is the proper day for Sabbath observance," and in this connection propounded the very pertinent question: "Have we any divine authority for observing the first day of the week as the Christian Sabbath?" He declared that "a comparatively small division of the Christian church, whose ratio to the entire church is estimated as one to about 700, answer this question in the negative, . . . and so array themselves as enemies of the Christian Sabbath." Instead of giving his own answer and presenting his reasons, he merely asserted that while

"the apostles frequently met with the Jewish converts on the Sabbath," it "was their undoubted custom to observe Sunday, the Lord's day, as the Christian Sabbath;" and he further attempted to befog the whole matter of Sabbath observance for the whole period of its history preceding the time when "the apostolic fathers" (who were the only "authorities" cited by him for this change) transferred the observance to Sunday. Ignoring the fact that his point was a mere quibble, utterly destitute of force until it can be shown that six successive days and the day immediately following do not constitute a week, and that the day immediately following the first six days of time on this planet and every seventh day from that one down as long as days continue to come and go, is not the seventh day of the week, he declared that he had never found in the Bible the expression "the seventh day of the week," and that therefore he had no assurance that the seventh day which God blessed and sanctified was the seventh day of the week! He thought there was a distinction "between the Sabbath itself and the day or period on which it is placed." Decidedly a distinction without a difference, we should say. He declared that "a candid Bible student who had spent twenty-five years in investigating this question" had found that "no existing calendar affords information regarding the Sabbath before the Christian era," but this was followed by the rather irreconcilable statement that "the institution, however, was sacredly kept by divine appointment" during all this time. Yes, it was; and if there was nothing definite about it how could it have been kept, and how could

the precise period of time which it covered have been known with such certainty in the time of Christ? Luke 23:54, 56. And if the commandment meant no definite time how could the observance of a definite time at that time have been keeping it "according to the commandment?" The Jewish people with their constant and uninterrupted observance of the seventh day of the week from the earliest times constitute a living calendar in this matter which utterly refutes the sophisms of those who attempt to becloud in indefiniteness the day of the Sabbath, either before or since the beginning of the Christian era.

The desperate straits to which those are driven who essay the impossible task of showing that God commanded something that was so indefinite that nobody could know what it was, and therefore could not do what had been commanded, may be gathered from the fact that this minister, after reading the references to the Sabbath in the accounts in the Gospels of Christ's acts and miracles, made the astonishing statement that "satisfactory proof has never been furnished that these Sabbaths fell on Saturday," *i. e.*, on the day before Sunday, or the seventh day of the week. He did not offer to explain on what day these Sabbaths did fall, but of course in due time, when the case of the Sunday sabbath becomes sufficiently desperate, it will be boldly and unblushingly declared that those Sabbaths fell on Sunday.

The speaker wound up on this point by declaring that "we have as clear a divine authority for observing the first day of the week as the Christian Sabbath as we have for many other articles of our faith which we all accept," which may be true and yet amount to absolutely nothing. An important question is, What right in morals have they who can give nothing better than such limping excuse

for this institution to hold it forth as "of *divine* appointment and *perpetual* obligation," "unchanged from generation to generation," as this minister did? And another important question is, What right in morals, in law, or in anything else, have those who assert that the day and period of the Sabbath is indefinite and was made so by God, to make it definite and to enforce upon their fellows by means of the civil law the decision *they* have made?

The Congregational minister called attention to "the inroads upon the peace of our Sabbath," saying that "even in the face of laws against it" business and pleasure "have invaded the day, marred its peace, interfered with its sacredness, and caused it to decline in public regard." He declared that one million boys are employed in this country on Sundays in handling the Sunday newspapers alone, and called attention to the law recently passed by the Massachusetts legislature "allowing the sale of certain things on the Sabbath," which he thought was "against the sentiment of the better portion of our people." Yet he wound up by declaring that "the welfare of this day rests in the hands of the members of the church," which would seem to indicate that the arguments which imply that the welfare of the day rests with legislators and policemen and with people who are not church members and make no pretense of being such, are very much aside from the question.

The Presbyterian minister declared that "to-day 10,000 hands and minds are engaged in tearing out the heart of the American Sabbath," but he did not specify who these 10,000 wretches were, except to say: "In the metropolitan cities the stores are to-day open and in full blast, and games, work, and construction are in process, and theatres open. Nor need we go away from home; on the

streets of Clinton the fruit stands do business on Sunday; the drug stores are all open selling medicines and anything else in the stores, and photographers take pictures on Sunday. Is that keeping the Sabbath day holy? And is it keeping the day 'holy' to play golf and ball?" He said that he did not want to interfere with the rights of any, but declared that "this great army have no right to take away from the people this institution which is at the foundation of our civil and religious freedom." He protested against this "assault" upon the "American Sabbath" on three grounds; first, "because it is a war on God's enactment;" second, "because it is a war upon the statutes of this State;" and third, "because it is a foreign war against American institutions." On this last point he declared that "if shells were being thrown from a foreign vessel into our community we should at once rush to the defense of our community," and asked if "we whose birth has been among the mountains of the United States, in old Scotia, or among the hills of Northern Ireland are to sit quietly down and see a surrender of the citadel of our religious freedom" to "men who, coming daily to our country, never knew the value of our Sabbath, and propose under the liberty which they here find to destroy our liberties."

This minister and other Sunday-enforcement advocates who are fond of demanding the restriction and abridgement of the liberty of their fellows under the sophistical pretension that they are guarding that liberty, need very much to have sounded in their ears these very pertinent words that were addressed to other ministerial Sunday-enforcement advocates by a committee of Congress in 1830: "Do not all men in this country enjoy every religious right which martyrs and saints ever asked? Whence, then, the voice of complaint? Who is it that, in

the full enjoyment of every principle which human laws can secure, wishes to wrest a portion of these principles from his neighbor?" Never mind what the condition of these foreigners may be, nor what their attitude toward the "Sabbath" may be, they are entitled to be free from the domination of other people in matters of religion; and they have the right even in America to go their way unmolested by the impertinent intolerance of those who, in the full enjoyment of civil and religious liberty themselves, would dishonor their country and the religion they profess by denying this liberty to others.

In connection with the second of his "protests" the speaker "read from the revised statutes relative to Sabbath keeping, also making reference to a proposed national Sunday law for the District of Columbia, and to a ruling of the Supreme Court arguing for the observance of the Sabbath as a necessity for physical reasons, adding that the validity of Sabbath legislation has always been sustained by the courts." He declared that "those who war against the observance of the day have a contest with every man who has the right of franchise, because they war against national and State laws and the decisions of the United States Supreme Court." All of which might be true, and yet might establish nothing at all so far as the right of the matter is concerned. Those who oppose Sunday enforcement are not warring especially against the observance of the day, but against the attempt to enforce that observance by law, and it is not at all unlikely that the position held by them in this matter has as good foundation and support in American law and court decisions as has the position of those who do not scruple to employ the power of civil government in matters which should be left to the dictates of conscience. And



even were that not the case, there can be no doubt as to which position is backed by the far higher and more important and essential support and sustenance of the principles of equity, righteousness, justice and truth.

We have full sympathy with those who are alarmed at the real evils that threaten the land, and would not say a word in hindrance of efforts to stay the tide of moral evil that is certainly rising higher all the time; but we have no sympathy with the quack remedy and preventative which the Sunday-enforcement advocate thrusts forward upon every oc-

casional, and therefore we shall continue to call attention to the fact that this remedy is not only destitute of curative properties but contains elements productive of evils far greater than those complained of. And especially do we have no sympathy with the efforts of those who seek to make of a deplorable condition of affairs the occasion for setting aside fundamental principles and invading inalienable rights. We do not believe that the evils that already exist afford any valid excuse, much less reason, for the introduction of more and greater evils.



## *The Source of True Liberty*

*By H. W. Reed*

CHRIST came to this world to set all men at liberty. That which was His mission should be the mission of His representatives. It is truth that makes men free. Those who know not the truth are in bondage, the servants or slaves of sin. He who is overcome is in bondage. The entire human family, in their natural condition, are the servants of sin. Christ saves men from sin, therefore He is the Author of true liberty. Satan is the author of sin, but Christ is the Author of freedom from sin. He frees men from the dominion of Satan, and restores them to the glorious liberty of the sons of God.

All sin originates in covetousness, or the love of self to the disregard of the liberties and rights of others. Covetousness, or selfishness, is that which lies at the root of every sin. It is impossible to break any one of the Ten Commandments without first transgressing

the tenth, which declares, "Thou shalt not covet."

Covetousness, or the desire to gratify and please self regardless of the rights of others, is what caused Satan's fall in heaven. It was covetousness that caused man's fall. Selfishness is the ruling spirit of the "man of sin" and sinful men everywhere. Selfishness is the root of all sin, and Jesus came to save all men from sin, therefore His mission was to save men from the inordinate love of self, and enable them to recognize and respect the rights of others. And the rights of others are not different from our own. One man has no more inherent or natural rights than another. The rights of all men are equal. This truth is enunciated in the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, lib-

erty, and the pursuit of happiness."

The Founder of true religious liberty set forth this same principle of equality for the government of His church. The rights of one are the same as the rights of another. God estimates a man's religion by the way he treats his fellow-men. God made man in His own image. As every human being is the workmanship of God we should recognize and treat every individual as God's property, and we should also recognize that the price of redemption is the same for all. As we treat others so will God treat us. Covetousness, or selfishness, must be taken from the hearts of men before they will recognize the equal rights of their fellow-men. Christ alone can cleanse the heart from selfishness. Christ

is the only one who can give men real liberty or freedom. It is not done by legislation. Christ depends not upon force or fear, but upon the drawing power of His love. Through the prophet, Jesus declares: "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." He compels none to follow Him. "I drew them," He says, "with cords of a man, with bands of love."

There would be perfect and universal liberty on the earth if all men would recognize the equal rights of their fellow-men. When and wherever this is done persecution will cease. Therefore, in Jesus alone, the Founder of religious liberty, can we obtain genuine, universal and everlasting liberty.



In France, like in most other European countries, church and state are united, three churches, Roman Catholic, Lutheran, and Reformed, receiving their support from the public treasury. On account of the decided and persistent opposition of the radical anti-church element in the National Assembly the appropriations for the support of these established churches are being constantly decreased, and as a result most ministers receive pitifully small salaries. At the recent meeting of a Lutheran synod in the south of France, where the matter came up for discussion, one pastor arose and stated that his salary was so small that he had not been able to provide meat for his family for one whole year. The proper thing for the people of France to do would be to stop this anomalous condition of affairs by cutting off all state-support of the churches, and allow the latter to take care of their pastors by themselves.—*Lutheran Witness*.

Truth has a heart, and only heart can find it. There is no truth apart from person—there is no divine truth apart from divine person.—*Dr. C. H. Parkhurst*.



The ideal condition is the closing of all the saloons all the twenty-four hours of all the seven days of the week. If a saloon is an evil Sunday, it is an evil Monday. We would have all moral influence, through education and religion, employed to abolish the saloon.—*The Independent*.



Individualism is the integer of all governmental equities. The only right policy that can secure the greatest good to all the people is that which consents to no injustice to any individual of the mass. Rights belonging to the citizen as such belong to the individual as sacredly as to the community or the majority.—*Atlanta Constitution*.

# The Sentinel

OF CHRISTIAN LIBERTY

*Set for the defense of human rights, especially the rights of conscience. The only periodical in the United States devoted to the exposition and defense of the Christian and American principle of complete separation of church and state. The Sentinel is not a periodical of abstractions and speculation, but it is a live magazine which discusses live issues that deeply concern every individual.*

JOHN D. BRADLEY, Editor.

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

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

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

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

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

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

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

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

VOL. 17. SEPTEMBER, 1902. NO. 10

The only way to truly reform a nation is to reform the individuals of which it is composed.

The use of force as a means of accomplishing moral reformation is as futile as it is wrong. It cannot go far enough and deep enough, and the farther and deeper it goes the farther it is from accomplishing any such object.

Self-government is an individual faculty. Apart from the individual it means nothing.

The best government is that which affords the best opportunities for individual development.

National decay and ruin cannot come to the nation in which individual integrity is preserved.

The Papacy is a great stickler for the freedom of "the Church." For the freedom of the individual and of conscience she cares nothing.

The law may properly take cognizance of disturbance of the peace on the Sabbath day, but not of disturbance of the peace of the Sabbath day.

A good way to develop and stimulate the faculty for self-government in others is to treat them as if they were capable of governing themselves.

Coercion is not a force in the sphere of moral and spiritual things, and it can but defeat its own end and accomplish much mischief when it attempts to be.

Self-government must spring from within. That conduct which has not its motive, power and principle within may be a passable counterfeit, but it is not self-government.

When force can inspire love then will legislation be able to produce moral reformation. Love and not fear is the inspiration to true moral conduct and righteous living.

Jesus Christ died not to save men by governments, or by nations, or *en masse* in any other way, but as individuals;

which means that individual welfare is the true basis of human welfare.



The spirit of sectarianism, even though it have behind it "unbroken apostolic succession" and an organization universal in its pretensions and age-measuring in its history, is not the spirit of spiritual union. Truth and love alone are the bond of spiritual union. The boundaries of the kingdom of heaven are not organizational lines and distinctions. Its law of citizenship takes account only of the desires and purposes of the mind, heart and soul.



The sphere of civil government is not outside the realm of moral law, but it is limited to that portion of it which has to do with human rights. Justice between man and man should be the object of government, and it is right that the highest moral sense should control in pursuing this object. If it does there will never be any attempt to legislate beyond the sphere of human rights. The maintenance and protection of human rights is the beginning and the end of moral law for civil government.



It has been well said that free—democratic—government is not an end but a means, and that popular institutions must explain and justify themselves by the quality of the human being they shape and develop. In other words, the individual is of most importance, and high character in individuals is the great thing to be desired. The value of free government in attaining this object is not in shaping and molding the individual by legislation, but in leaving him free from the heavy hand of restraint and repression that governments too often impose. It gives the individual a chance for normal development, places him on his own responsibility, and instead of seeking to

govern him over-much seeks to have him govern himself entirely.



She who sits upon the seven hills beside the Tiber and has seen "the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world," is a past-master in the art of diplomacy. She had entered politics "before the Saxon had set foot on Britain or the Frank had passed the Rhine," and she has continued in politics ever since. By her course in this respect she long ago developed a policy preeminently and distinctively her own, and by it she has caused craft to prosper in her hand through the centuries, and by peace (diplomacy) has undone many nations and peoples. Whatever may be thought by those who consent to play at it with her, the Papacy never loses at her own game. But it is a part of her masterful policy to often leave those who have lost with the impression that they have won. This is something to remember in connection with the negotiations that the Government has been and will continue to carry on with the Papacy.



### *Is "The Sentinel" Teaching "National Reform"?*

A correspondent has written us the following, which explains itself:

*Editor SENTINEL:*

In the August issue of your journal Alonzo T. Jones ends his article, "A Dangerous Tendency," with these words: "The only way of escape, the only hope for the people of the United States, is in the faith of Jesus Christ, which brings to the individual believer in Jesus righteousness and self-government, in view of judgment to come."

There is something in this kind of talk which smacks of the "National Reform" delusion. Does Mr. Jones mean to have it implied from his words that none but believers in Jesus Christ can be good and true American citizens? What, then, becomes of your re-

peated declaration that a man has a natural right to worship God as he shall choose, or *not* to worship Him? Who shall define what the faith in Jesus Christ is, if it is to be prescribed as a qualification for American citizenship? Is not the principle of the union of religion with the state involved in that idea, and is it not, therefore, essentially the "National Reform" idea and the papal idea?

We are glad that our correspondent has raised this inquiry, for it gives an opportunity to emphasize the wide difference between two ideas that are apt to be confused by those who do not look closely. It will aid in understanding this matter to get clearly in mind what Mr. Jones' idea is.

His idea is, first, that the character of a people determines the character of their institutions; that the civil welfare of a people is dependent upon their conduct and character as individuals; that a people who cease to govern themselves as individuals cannot maintain a government based on the theory and dependent upon the fact of individual self-government; that when in a republic the greater portion of the people cease to govern themselves on principle and give themselves up to things which weaken and destroy the power of individual self-control, the republic is doomed unless the power and practise of individual self-government is restored.

Hence, when it comes about that selfishness and corruption, disregard of principle and regard only for self and self-gratification regardless of the rights of others, have become so prevalent and have gone to such out-breaking lengths with so many of the individuals of the Republic of the United States that they cannot, or do not, refrain from doing things wholly inconsistent with, and subversive of, true American citizenship and self-government, it must be true that unless their manner of life is changed the Republic is doomed.

Now Mr. Jones believes, and THE SENTINEL believes, that there is but one source of moral regeneration, but one source whence the power of individual self-control can be had by him who has ceased to be the master and has become the slave of himself. That source is God, the Author of all moral principle, who was and is manifested by and through His Son Jesus for the saving of His people—all people—from the committing of sins—from failure to govern themselves. Hence it is proper for Mr. Jones and THE SENTINEL to say, when they see that individual self-government is being dissipated and lost to such an extent in the United States as to become a source of national peril, that the only way of escape from the coming of imperial and despotic government in this country, the only hope for the preservation of government of the people, by the people, for the people of the United States, "is in the faith of Jesus, which brings to the individual believer in Jesus righteousness and self-government." But notice—and here is where this idea differs most radically from that of the Papacy and "National Reform"—that the remedy which the people of the United States can find in Christianity is to be found by them *not as the people of the United States*. The remedy which Christianity provides it provides only to individuals as individuals; its object is not the making of good citizens, but the making of good men and women.

He who believes in God, and in Christianity as representing Him, is bound to look to that source for the remedy for moral evil and degeneracy. To him there is necessarily the source of righteousness and self-government. And so when he sees national apostasy and decay coming upon a nation as the result of self-seeking, intemperance and degeneracy among the people, he of course comes

to the conclusion that only that which can stay the individual degeneracy can stay the national degeneracy, that only that which can restore moral health to the individuals of the nation can restore the civic and national health, because the condition of the nation results from the condition of the people. And, of course, if a man believes that moral regeneration and integrity of character come from some other source than that which we have named, he will of course believe that the only remedy, the only way of escape from national ruin, is to be found in that other source. The man who does not believe that there is a moral Governor of the universe or any source of moral power and principle higher than man, will of course believe that the source of right conduct is in the human mind and heart, and, seeing that the course of life of a people is tending to despotism in government, will tell them that the only hope and the only way of escape for them from despotic government is for them to so change their conduct and manner of life that it will tend to civic integrity, freedom and justice instead of to corruption, tyranny and despotism.

But however much men may disagree as to the source whence moral integrity is derived and whence comes the power by which individual degeneracy can be stayed and remedied, there is little disagreement over the idea that the civic welfare of a people depends chiefly upon their moral qualities, upon the individual character and conduct of the mass of the people. This is the great moral lesson of history, the divine truth that is written large in the annals of civilization.

Now the difference between the idea of Mr. Jones and THE SENTINEL and that of "National Reform" and the Papacy is a difference not so much as to the source of moral regeneration, but as

to what it is and how it is accomplished. The one holds that moral regeneration is accomplished by moral power working within the individual; that such power is received by individual connection with the source of moral power, and that this connection is found in the faith of Jesus. It holds that the exercise of this faith is not and cannot be inspired and directed by legislation and outward force, but is subject to the will and conscience of the individual moved upon by the infinite Spirit of truth and righteousness, and has its place in the sanctuary of the soul which no human authority has the right nor the power to invade. Therefore it does not hold that civil government, political power and machinery, is a proper and capable instrument for accomplishing moral regeneration. The individuals as individuals must themselves come to the source of moral power and receive it for themselves. There is no possible place for the intervention of government in the matter.

But the scheme of "National Reform" turns the matter right about. Arguing correctly that the ills of society can be stayed and cured only by moral regeneration, it is proposed to use government as an instrument for bringing about such regeneration. Ignoring the fact that the national ills are the result, and not the cause, of individual degeneracy, and that individuals cannot be regenerated morally, cannot be given new motives and inspiration and power for upright conduct and true living, by legislation and coercion, the attempt is made to "reform" the government and by means of legislation to bring about moral reform among the people. Those who employ, and who seek to employ, such means to that end necessarily lose the true idea of what moral reform is, and it finally becomes to them merely a thing of form, a matter of external con-

duct; for that is as far as legislation and outward supervision can go.

The difference between these two ideas is just simply the difference between the gospel of Christ and the Papacy's perversion of that gospel. It is the difference between the power of man and the power of God; it is the difference between taking the sword and not taking it in the work of bringing men to walk in the path of righteousness and individual self-government. The one idea stands for individual reform by moral power working from within the individual; the other stands for national reform by civil power applied from without the individual. The one stands for immediate connection of the soul with God; the other stands for the intervention of intermediaries working upon principles absolutely opposed to those upon which alone the object desired can be accomplished. The one produces national reform because it produces individual reform; the other produces neither individual nor national reform because it does not produce individual reform. In the one case the individual aspires, is drawn, and is born from above; in the other he fears, is cowed, and is driven from without. In the one his soul is quickened and expanded; in the other it is dwarfed and crushed. The one is the way of heaven; the other is the way of those who would destroy heaven. The one not only is in harmony with but is one of the deepest moral convictions of humanity; the other is utterly repugnant to the moral sense and dares not to show itself openly and undisguised in the sight of men.

The practical difference between these two ideas in their relation to society and civil government is that while one makes religion a subject for civil legislation, denies, or attempts to deny, freedom of thought and conscience, and makes of

civil government the engine of the most odious tyranny, the other holds religion as entirely outside the province of civil government, calls for no interference with freedom of thought and conscience, and has nothing to do with government except as government is affected by the individual conduct and right-doing of its citizens. The one idea is in thorough accord with the idea that the business of civil government is limited to the civil, temporal affairs of the people; the other assumes that the functions of the state are primarily moral and religious, and that its first and highest consideration must be the spiritual and not the temporal welfare of its citizens.

Mr. Jones does not ask that a religious test shall be prescribed as a qualification for American citizenship. He does not demand that the people of the United States shall be made to believe in Christ in order that the nation may be saved from the ruinous tendencies now in operation. He simply says that unless the people, who are in so many ways throwing away the power to govern themselves as individuals and therefore as a nation, return again to governing themselves (and he believes that "in the faith of Jesus" alone is to be found the way to do this) the ruin, not only of themselves as individuals, but of the free, popular, republican form of government dependent upon their conduct and capabilities, is certain and inevitable. If this is saying that "none but believers in Jesus, Christ can be good and true American citizens," it is saying it in a very different way from that in which it is said by "National Reform," for it means something as different as truth is from error, as self-government is from slavery, as moral conviction is from coercion, as the spiritual is from the carnal. It is an appeal not to government, but to the people; not to legislators, but

to conscience; not for new legislation on the statute books, but for new life and conduct on the part of individuals. It is an appeal not only to the love of right, but to the love of country, for it shows that individual right-doing is not only the way of individual safety, but is also the way of national safety, and is the best service that the individual can render to the state. It does not involve a union of religion and the state, and instead of being the same it holds forth the idea that is most opposed to that of the Papacy and "National Reform."



### *More Seventh-Day Observers Arrested and Fined*

In addition to the case of Mr. W. T. Gibson, tried for Sunday labor at Malden, Mass., on August 14, which case is reported elsewhere, we have to record another case of Sunday enforcement upon seventh-day observers.

E. N. and G. W. Vaughan, Seventh-day Adventists of Salisbury, N. C., wrote us the following under date of August 9:

One year and three months ago we came to Salisbury and began a small business making candies and selling lunches. In a short time business began to increase, and we were in shape soon to earn a good living.

About three weeks ago a warrant was served on us by the city authorities, charging us with violating the Sunday law by selling groceries on Sunday. They failed to make out the case against us, and it was dismissed. There are a dozen or more places conducting a similar business to ours, but we are the only ones who have been interfered with.

Last Monday another warrant was served on us, this time the document stating the offense to be the selling of ice-cream and watermelons. The first witness testified that he had purchased melon from us, but that he had eaten it where he purchased it. The prosecution tried to prove that the melon was carried away from our place, but failed to do so. The next witness testified that he bought a plate of

cream, but did not see any one else purchasing any goods. Another witness testified to the same. Our lawyer then reviewed the case, showing that they had not established the charge against us. But the mayor, *pro tem.*, imposed a fine of \$10.50. We paid the fine as we did not have the necessary means to appeal the case higher.

Leaving out of the consideration entirely the principle involved in Sunday legislation and enforcement, we take it that there is no one who cannot see that such enforcement brings a severe hardship upon seventh-day observers. The exemption clauses which appear in many Sunday laws is evidence that this fact is well known to legislators. But, strange to say, this enforcement upon seventh-day observers is allowed to go on here and there, even in the face of exemption clauses.

And in some States, as in North Carolina, there is not even the scant protection, the mere toleration, which an exemption clause affords. There, as in many other States, the "factitious advantage" which the law secures to the observers of Sunday is absolute, and there remains for him who refuses to coincide with the majority on this point and to honor a religious observance merely because it is required by the law of the State, but two courses: To keep on paying fines as they are imposed, or, by letting the other penalty of imprisonment, which cannot be stayed or avoided, take its course, refuse to thus yield, consent and acquiesce in what is a gross and palpable injustice. Circumstances will alter cases here as elsewhere, but the latter course is that which in most cases will accord with the course of those brave spirits to whom the world owes its liberty and its enlightenment.



With France, Spain and the United States compelled to wrestle with the incubus of unwholesome and state-usurp-



ing religious orders, and the friends of civil and religious liberty in England driven to what promises to be unsuccessful battle against a bill which virtually turns over the educational system of the country to ecclesiastical control while continuing its support by public taxation, it does not look as if the world was done with the old problem of the relation of church and state, or that there is no longer any danger to liberty from the encroachments of those forces which stand for the union of church and state—for the old system of things which the world has tried to repudiate and abolish. We have been prevented from doing so as yet, but will present articles soon dealing with the situation in England that is created by the "Education Bill," and that in France which is now issuing in riots and disturbances throughout the country.



### *The Conclusion of the Vatican Negotiations*

It was our intention to publish in this issue an article presenting the interesting and important points and incidents connected with that portion of the American negotiations at the Vatican not covered in the article on the subject that appeared in the July SENTINEL, but circumstances have prevented its preparation. The most interesting portion of the whole "transaction" came just after the time up to which it was described in the article referred to, and we shall give some attention to the matter at another time.

But a very good idea can be obtained of the way things went from much of the matter that appears in this issue, especially from that given under the heading, "Some Noteworthy Expressions Regarding the Vatican Negotiations." The editorial from the Springfield *Republican* is an excellent and very common-sense summing up of the matter. Nothing more and

nothing less is true than that what has been done "must increase the size of Rome in American affairs," that "the precedent for official negotiations between the Vatican and the American Government has become sufficiently established," and that what has happened is something "that can scarcely be said to have ever happened before." And the thing is therefore, indeed, a development in the history of the United States that "cannot be passed by without notice."

Although it has been scouted and laughed at in this country the utterance of the Paris *Temps* is also an excellent and common sense one. These Europeans are intimately acquainted with the Papacy, and they know what they are talking about when dealing with a question as to the meaning and significance of certain relations and transactions between the Papacy and a civil power.

The quotation from the *Christian Work* substantially represents the attitude of the great Protestant denominations of the country and of what may be termed the Administration newspapers. Especially is this true with regard to the declaration that "the friars must go!" The fact is that the friars do not have to go at all unless they want to, or unless the Government is ready to violate the Treaty of Paris. And there is reason to believe that the Government has been aware of this all along, and that in this is the explanation for its willingness to go to the Vatican regarding the question. It looks as if it had been intended by a little maneuvering with and deference to the Papacy to get her to agree to withdraw the friars herself before she learned that the Government could not expel them. But she was not to be caught napping in any such way. It is the fact that the journals that are the most positive in declaring that the friars must go, were those that were most positively in favor of the im-

mediate ratification of the treaty which protects the friars in the right to stay as long as they please. We will consider this point at another time.

The farewell audience given to the American "mission" by the Pope took place on July 20, at which time each member of the party was presented with "a personal gift enclosed in a morocco case and adorned with the papal arms." Governor Taft received a gold quill and pen "of exquisite workmanship, with Pope Leo's coat of arms on the feather;" Bishop O'Gorman received a jeweled cross; Judge Smith and Major Porter received jubilee medals; and Mrs. Taft "an enamel reproduction of an ancient painting of Saint Ursula surrounded by virgins." The Pope presented these gifts "to mark his satisfaction with the success of the negotiations." The success that he saw in the matter may be divined from a remark with which he was credited: "Having started direct relations with Washington is one of the happiest events of my pontificate."

The Pope went farther in showing his satisfaction. When Bishop O'Gorman left Rome he bore with him a gift and an autograph letter from the Pope for President Roosevelt. He arrived in this country on August 12, and on August 16 delivered the letter and gift to the President at Oyster Bay, L. I. The gift was a mosaic picture of the Pope sitting on a terrace in the Vatican gardens and surrounded by a number of attendants and giving a view of Rome in the distance. We present a picture of it elsewhere. It is in size about three by four feet and is enclosed in a heavy gilt frame. There is a clause in the national Constitution saying that "no person holding any office of profit or trust under them [the United States] shall, without the consent of Congress, accept of any present, emolument, office, or title of any kind

whatever, from any king, prince, or foreign state." A leading Protestant journal explains that "this country does not recognize the Pope's temporal kingdom, and Leo XIII. is to him a civilian, and so President Roosevelt can take the present of the mosaic without danger of impeachment!" This may be the way to look at the matter, but we are of the opinion that the men who wrote that clause of the Constitution would not have looked at it that way, and that there could have been no case in which they would have called that prohibition into play quicker than one in which a present was presented and accepted from the head of the Church of Rome. The Pope's letter was as follows:

MR. PRESIDENT: I am much pleased with the congratulations which you addressed to me in your letter of the 9th of May, and since, in addition to the good wishes also expressed through the government of the Philippines, you have added a present of your own works, I am doubly grateful.

You, Mr. President, will surely remember the many expressions of good will which I have uttered concerning the United States. Nothing could be to me more agreeable than to assure you of my continued good wishes, especially at the moment when the negotiations of Governor Taft, having ended in a satisfactory result for both sides, have come to strengthen the excellent understanding between the Church and the United States authorities.

As a token of my satisfaction I have charged Monseigneur O'Gorman to bring you a mosaic picture from the workshop of the Vatican representing our gardens. May I ask you to keep it as a souvenir and as an expression of my friendly regard?

LEO XIII.

Rome, the Vatican, July 18, 1902.

There is but one *excellent* and proper understanding that can exist between "the Church" and the United States authorities, and that is the understanding which existed in 1776 after Benjamin Franklin had informed the papal nuncio in Paris, in reply to his request that

Franklin "notify his government of the desire of the Holy See to consecrate a bishop for the United States," that the United States authorities would have nothing to do with such a question, as it was entirely out of their jurisdiction. We think "the excellent understanding between the Church and the United States authorities," on which the Pope's heart is evidently so firmly set, and which he is so confident "the negotiations of Governor Taft" "have come to strengthen," is an altogether different sort of an understanding, and one which the interests of this nation and of the world require to be weakened instead of strengthened.



### *Rome's European "Grievances"*

A correspondent of the *Catholic Standard and Times*, writing from Paris, says that "the three opponents of the Church in Europe to-day are Freemasonry, Protestantism, and the Greek Schism." The "Greek Schism" is declared to be "a dangerous and cunning foe" of "the Church," and the principal ground of complaint against it is that "it is making use of the enormous political power at its disposal to reunite its domination over the Slav race of the south and east of Europe." Freemasonry is declared to be aiming at "the utter destruction of the Church" in France, Italy and elsewhere. This is being done "under the guise of alleged liberal principles," and the furtherance of its purpose of "separation of church and state." Here is the complaint against Protestantism:

Subsidiary to Masonry is Protestantism, especially in Austria and in the Latin countries. By means of money furnished by Bible societies of London and the United States, numbers of Protestants are imported into Italy. Freemasonry extends them a willing protection, not out of any love for their Christianity,

but for the purpose of using them to draw recruits from the bosom of the Catholic Church and to bring confusion into the minds of the people. These pernicious foreign elements show especial activity in Rome. There in the very heart of Catholicism they have churches, schools, halls of recreation, asylums, etc. They distribute with a free hand clothes, food and aid to the poor. They show, moreover, the most absolute subservience to the principles of the present Masonic government of Italy. They delight to wave flags at every festival of the state or court and they of course enjoy unlimited protection. Recently the King received in audience the heads of Methodism in Rome. He treated them with notable complacency and consideration, and learning that one of the party was ill, he sent to inquire into his condition.

Certainly it is too bad that "in the very heart of Catholicism" Protestant churches, schools, asylums, etc., are being established, and that those who are so bold and unprincipled as to push this work "enjoy unlimited protection" from the government! Isn't it too bad that "the Church" cannot, as in former times, wield the secular "arm" in quelling such impertinence! Of course it is too bad that Masonry advocates and brings about as rapidly as possible the separation of church and state, for "the Church" wishes to stay united with the state! And it is too bad that the Greek Church, by means of her "enormous political power" is extending her influence over the Slavs, for it means that "the Church" is being worsted in her own game and with her own weapons! And it is too bad that Protestantism is spreading in Italy and is afforded ample protection by the government, for really "the Church" ought to enjoy a monopoly of all things religious in Italy, and should have the power of the state behind her for that purpose!

If it is such a terrible thing for Protestants to erect churches, schools, etc., and to be treated with complacency and consideration by "the powers that be" in

Italy, what is it for "the Church" to be erecting her cathedrals and institutions throughout the length and breadth of the United States, and for her prelates to be making themselves so conspicuous in Washington upon every possible occasion? It is a poor rule that will not work both ways. There is one thing the Methodists have not done. They have not gotten the government of Italy to despatch a commission to the United States to negotiate with a bishop, or the executive head of the denomination, concerning governmental business. They have not tried to insinuate themselves into the governmental affairs of Italy, nor to score some great "triumph" by getting a commission sent off to some other part of the world in recognition of the preposterous claims and assumptions of some ecclesiastical organization.

The whining of the Papacy is not a matter of principle; it is a matter of plain, undisguised selfishness. She wants everything herself, and if in the face of her own arrogant, unreasonable, and intolerant assumptions others receive that to which justice entitles them, she pretends that she has been greatly abused. It is no wonder that she has brought upon herself the vigorous enmity of Masonry, and it may be that in some instances it is persecution, as she claims, for they who are utterly selfish and intolerant are likely sooner or later to receive just what they give.



### *A Lesson from Saratoga*

During the last month or so "life at gay Saratoga" has figured quite prominently in the newspapers. A chapter for which room has been found amidst the accounts of the gayety, pleasure, games, races, gambling, etc., is very suggestive in connection with the loud

claims that are made as to the superlative moral value of formal Sunday observance. It presents a condition of things so truly typical of that which would widely obtain and would be virtually fostered by law if the Sunday-enforcement "reformers" could carry out their scheme for "reforming" society that we think it worth while to give a portion of it here. We quote from the New York *Sun's* Saratoga dispatch of August 10:

The peace and quiet of an American Sunday are over Saratoga. At less than sixty seconds after midnight this morning, the whirl of the roulette wheels ran out to stillness, faro banks were closed and the rattle of the dice was hushed. The nation's day of rest had dawned, and the business of the town, the frivolities of fashion and the gaming thereof stopped as suddenly as if all the currents of pleasure had been shut off by the pressing somewhere of an electric button.

In Saratoga, now and always, not a wheel is turned and not a card is dealt in a public gambling house for the twenty-four hours between midnight on Saturday and Sunday. The townsfolk have always insisted that the stranger within their gates should observe the first day of the week by refraining from the sports of the secular days. John Morrissey understood the spirit of the people of the town in which he built and operated his famous club and respected their wishes. The proprietor of every gambling house here since Morrissey's time has followed Morrissey's example, with the result that Sunday in Saratoga is like Sunday in a village of New England.

And the proprietary gamblers will tell you that, altogether apart from the moral side of the question, this policy of a closed Sunday is a good business policy. They will tell you that it pays in more ways than one. They say that it pays to be good once a week.

An effort—not much of a one, to be sure, but still an effort—was made here by one or two gamblers early in the summer to open on Sunday in defiance of public sentiment. The effort never got strong enough to be put out of business by the authorities. The men who tried to push it along sounded Mr. Canfield on the subject and he said:

"Not only am I dead against any such proposition, but I will do all in my power to close any gambling house in this town which opens

on Sunday, even if my efforts develop enemies who will close my own."

The men then approached James Westcott, the senior member of the firm of Westcott, Welch & Jolly, proprietors of the Manhattan Club. He heard his friends out and then in his resonant Yankee twang, said:

"Gentlemen, I'm not running your business. It keeps me pretty busy attending to my own, but there will be no Sunday play in this house while I am connected with it. Furthermore, not even the restaurant will be open. My house will be closed on Saturday at midnight and not so much as a scrub woman will cross its threshold until Monday morning. I don't propose to make myself or my business an offense to the morals of even the humblest citizen of or visitor to this town. That's the kind of a Yankee notion I am."

The practical result of this general observance of Sunday is that sports and scholars, preachers and gamblers, dwell in peace and harmony in the same community. Each attends to his own business and does not interfere with the other. It is probably true that in no resort in the world gather at same time so many soldiers of the cross and soldiers of fortune as gather in Saratoga in the summer, and they are the most prominent representatives of both callings.

Canfield is at his club, and on the brow of the hill overlooking the club the Rev. Dr. Herrick Johnson of Chicago, a former Moderator of the Presbyterian General Assembly and chairman of the Committee on Revision of the Westminster Confession, is spending the summer at Temple Grove. "Big Jim" Kennedy is running the Chicago Club, and the Rev. Dr. Theodore L. Cuyler is stopping at Strong's Sanitarium. Sol Lichtenstein is at Congress Hall, and the Rev. Dr. Witherow, perhaps the most prominent Presbyterian clergyman in New England, is at the Vermont House.

So it happens that Saratoga may be mad and bad and glad for six days in the week, but she is very, very good on Sunday.

We had heard that there were gamblers so "pious" that they would promptly cease operations at twelve o'clock on Saturday night, but had scarcely been able to believe it until we read the above. For one thing this shows how a thing that may once have been a thing of virtue may be changed into a thing of mere

form and superstition, and how those who desire to cater to the superstition and desire for mere form in others may make it a means of gain and of protection in doing things a thousand times more demoralizing and harmful than utter disregard of the form in regard to which they are so scrupulous could possibly be.

It is the Sunday of form and superstition that the advocates of Sunday enforcement would force upon the nation, for no other sort of Sunday can be enforced. And that will produce just such a standard of morality as is brought to view above. All sorts of lawlessness and iniquity may go on during the week if only proper respect is had for Sunday. This is the principle on which the Sunday-enforcement advocates fight the Sunday saloon. Dr. Herrick Johnson, mentioned above, is a leading "National Reformer" and Sunday enforcement champion, and it is safe to say that he and the other prominent ministers mentioned would be heard from if Saratoga was not "very, very good on Sunday." But it appears that they have no complaint now to make, even though gambling houses are being operated openly in violation of the law. But why should they complain? Do not the gamblers observe Sunday with punctilious circumspection, and what more is there to be desired?

One difficulty with the Sunday-enforcement "reform" is that it has a standard of morality that is satisfied with "virtue" that is not even skin deep.



*The Independent* has at last been moved to speak in something besides a tone of apology of something for which the Catholic Church and the "Sovereign Pontiff" stand, for that it is something for which they stand, we will show. At the opening of the first national con-

vention of the American Federation of Catholic Societies, held in Chicago early in August, Bishops McFaul and Messmer made addresses on the Philippine religious question which were evidently intended as direct replies to Archbishop Ireland's rebukes and criticisms of the attitude of his co-religionists in the matter. In the course of his address Bishop McFaul quoted from a communication received by the Federation from the Secretary of War a statement to the effect that in the United States free non-sectarian instruction by the state had "proved to be for the interest of religion and all religions," and declared this to be "an astounding assertion, since every one knows that the American public school system has been one of the chief factors in leaving millions of Americans without the boundaries of any religious organization; in fact, that it has contributed largely to the dechristianizing of America." *The Independent* declares this statement to be "an atrocious calumny," that "there is no apology possible for such a slander," and produces a bundle of statistics to show that the country has not been and "is not being dechristianized by our public schools or by any other agency, and it is a slander on our people to say that it is." Now on this point Bishop McFaul simply spoke out what is the position from top to bottom of the Catholic Church, as *The Independent* knows, or ought to know, perfectly well. We will make here but one citation in proof of what is so well known that it needs no proof. The *Literary Digest* of August 2 (p. 142), states that while the recent negotiations at the Vatican were in progress, the papal organ, the *Osservatore Romano*, published an article on religious conditions in the United States, in which it declared "that those conditions were *extremely unsatisfactory*, principally on account of the American public school system," and that

"in those States, indeed, *religious conditions suffer enormously on account of the unhappy principle of the separation of church and state, which in practise means a struggle against Christianity and Catholicism.*" Did Bishop McFaul say more than this? It was but a short time ago that *The Independent*, on its knees as it were, expressed its gratitude to and affection for the Pope and its longing to "have Protestants and Catholics brought into closer relations" by means of Protestant acceptance of many of the dogmas of Romanism and denial of about all that Protestantism ever stood for, assuring Protestants that "the Roman Church holds the rest of us Christians to be" "brethren" and that "Protestants have no right to deny that the Church of Rome is a true church." But, lo and behold, when a Catholic prelate ventures in a public address to state something which naturally and logically follows from the elemental and well-known principles of the Roman Church, and which is held by no one more tenaciously than by the Pope himself, *The Independent* falls upon him in wrath and pronounces his words "atrocious." Now, in view of the fact that the Pope holds exactly the same position and view with regard to the American public school system and its effects as does Bishop McFaul, it appears to us that it would be more in keeping with the high rational attitude which *The Independent* professes to maintain in all matters, for it to equalize its affection and its anger between the two. It seems hardly fair and just that all the wrath should be poured out upon the Bishop and all the affection lavished upon the Pope. Without mincing any words we will say that in our opinion those who attempt to gloze over the real character of the Papacy and to befuddle the Protestants of the United States into the notion that there is no difference between

Protestantism and Catholicism, and that Catholicism is just as good for all practical purposes, are doing a thousand times more injury to the best interests of the nation than a thousand Bishop McFauls could ever do with their "atrocious calumnies," which at least have the merit of showing the Papacy just as she is and of thereby counteracting in some degree the effect of the pitiable apologetic attitude of many so-called Protestants toward the Roman system.



According to reports the Saratoga of to-day far surpasses the famous Monte Carlo as a gambling resort. It is said that 25,000 people are there engaged in gambling, which goes on at the race-track all day and at the clubs and hotels all night. Not only are wealthy men and wealthy women "who shine in the social life of the North, South, East and West," and many others who are not wealthy, "reeking in the wild delirium of gambling," as it is expressed, but even children are engaged in the demoralizing business. A boy of thirteen and his sister of nine, with "form sheets" in their hands, are cited as typical instances at the race course, although the thing is almost incredible. The girl exclaimed, "I'm betting on Zoroaster," and the boy was heard to say: "I won \$50 on Intervention in the fifth race. Now I have a straight tip that Irritable is a sure winner, so I'll put a twenty on him." A late report has it that some of the women, not content with attending and betting on the races run by the horses owned by the men, have bought horses for themselves and are to operate a racing stable of their own. This is said to be the first instance of anything of the kind in the United States. In view of what is done anyhow the wish that it may be the last is scarcely worth while. The spirit that prevails at Saratoga is said to have been

exactly expressed in the following utterance credited to the millionaire, John W. Gates, at that place on August 16:

They talk about suppressing or doing away with gambling. They might as well try to do away with the wind. Men have always gambled and always will, and if I had my way I'd license gambling as saloons are licensed. I'd do this because I think it's right. Marshall Field once told me that he always tried to be right 51 per cent. of the time. There's a lot in that, young man. The fellow who makes up his mind to be right all the time will be busted always in the long run by the man who insists on being right 51 per cent. of the time.

Mr. Gates has here expressed not only the spirit of "gambling-mad" Saratoga, but the spirit of the money-mad times in which we live as exhibited by the manipulations of those who get rich quick in these days. The policy of being right 51 per cent. of the time is now extremely popular. And yet, in view of all this and many other things just as real and just as well known, there are many people who will not know what is meant when it is declared in *THE SENTINEL* that self-government is being dissipated to an alarming extent in the United States to-day.



The negotiations with the Vatican were of course diplomatic, but it would be very bad form to call them such, is virtually the attitude of the Administration organs regarding the matter. A number of them which endorsed the thing as long as it seemed to be having smooth sailing, suddenly discovered, when it became evident that the Government was not going to be able to carry things through so easily as had been supposed, that the sending of the commission was a mistake from the very beginning, which should never have been allowed to occur. The *Mail and Express* of this city was one of that sort, and there were many others like it. In confirmation of the first statement of

this paragraph may be cited some utterances made by a leading newspaper of the country when it became evident that the negotiations were to fall through as far as the Vatican and the American "mission" were concerned. It declared that it would never have done to have admitted the Pope's claim to temporal sovereignty nor to have held any diplomatic relations with the Vatican, but that nevertheless, while "Secretary Hay could not directly negotiate with the Vatican himself," "it would have been possible to employ a trained diplomatist, familiar with the Vatican," who "would greatly have facilitated the success of Governor Taft's mission," "even if he was precluded from giving it [the diplomacy] his direct personal supervision;" for, it is added, "when you want diplomatic work done it is well to consult a professional diplomatist." Now what is the meaning of this? It means simply that the work to be done was diplomacy, but that it could not have been treated openly as such; and that since it was diplomatic work a trained diplomat should have been employed in the doing of it, and that since this diplomatic work for the successful doing of which this trained diplomatist should have been employed must by no means be looked upon as diplomatic work, therefore this trained diplomatist must, while devoting to the work all his training and his skill, be "precluded from giving it his direct personal supervision." Verily there are ways by which a thing that is one thing can be made to be a thing that is another thing and yet remain the very thing that it was!



In a recent editorial on "The Blessed Crank" *The Independent* named among other "cranks" of blessed memory, Thomas Jefferson, the "political crank."

"The peculiarity of this great statesman was that he believed morals could be carried into political life. The Declaration of Independence was the crankiest political document ever promulgated. It wedded the Ten Commandments, the Lord's Prayer and the Golden Rule, and made of them a political platform." Then, we take it, that when, in October, 1900, *The Independent* declared that the revolt against the theory of natural rights "grows apace," and that the "absolute generalization regarding consent" in the Declaration was "likely to gasp out its last breath in the pending campaign," it was equivalent to declaring that the revolt against the Ten Commandments, the Lord's Prayer and the Golden Rule in political life was growing apace, and that moral principle in the politics of the United States, on those points at least, was at the point of gasping out its last breath in the campaign then pending; for it was those ideas of natural rights and of the consent of the governed which made the Declaration of Independence "the crankiest political document ever promulgated." Since it has been discovered that the Declaration was a mere "campaign document" of "nursery rhymes" and "sublimated demagogism," and that those who issued it "were not laying down a principle for anybody except themselves," and meant merely that "they were just as good as Englishmen," it is safe to say that it is "cranky" no longer. Jefferson did not attempt to combine the Ten Commandments, the Lord's Prayer and the Golden Rule in the Declaration, but nevertheless they were there in principle. We do not think as much can be said of the work of those who to-day find it necessary to repudiate the Declaration. They may be "cranks," but hardly the sort upon whom posterity will call down blessings.



Commenting on "the indisputable fact that when the United States exacted of Cuba that her constitution should contain guarantees which should forever place the island in a position of intimate relation to us, it was universally understood that we, on our part, would aid her by providing such reciprocal commercial advantages as would enable her to be self-reliant and self-supporting," and that "the commission sent to us from Cuba's Constitutional Convention returned home with the just expectation that a compliance with our desires as to certain constitutional guarantees would be followed by the establishment of mutual trade relations of great economic advantage to her," as set forth by Senator O. H. Platt in the *North American Review*, the *New York Sun* says:

We have accepted the concession, but thus far we have refused to give the promised equivalent. We have placed ourselves in the position of a powerful but dishonest debtor, who relies upon the superiority of brute force to wrong an innocent creditor. . . . The Cuban convention proceeded in good faith to incorporate into the insular constitution the guarantees which we deemed essential for our interests. It acted in other words, precisely like a man who lends money on his debtor's word of honor. We have taken the money; it is still in our possession; but thus far we have repudiated the debt.

These words have a special force from the fact that the *Sun* is not by any means given to finding fault with anything that is done by those who are responsible for this state of affairs. And even this criticism is made in the attempt to overlook what is the real wrong in the matter. Certainly there is no more brute force in the present treatment of Cuba by the United States than there was in the exacting of this "concession of great value," and they who are willing that brute force shall be employed in making bargains should not be shocked that it is further

employed in disregarding them when they are made. But neither the *Sun* nor Senator Platt seem to realize these things.



Archbishop Ireland, without any hesitancy or ambiguity, declares that in the matter of the sending of an American commission to the Vatican "Leo took the initiative, proposed the conference," and that "the President and his advisers accepted the proposition." The impression was given out at the time the commission was despatched to Rome that it was done wholly on the initiative of the Government, but we suppose the Archbishop knows how the thing was, especially as it was he who was behind the initiative and proposition of Leo, and behind the consent and acceptance of the scheme by the Government. He says further that if the Government had refused to be led into this scheme, "had refused to send a representative to Rome, verily what clamorings there would have been." Yes, no doubt, and that would have been clamor that the Archbishop would not have been so quick to rebuke, but it would have been something a great deal more inexcusable and reprehensible than the clamors he has condemned. Nobody doubts that it was the Papacy that got up the scheme for the sending of an American representative to Rome, but it is perfectly evident that it was not done on her part for the purpose of hastening the settlement of the difficulties in the Philippines. Her chief object was the establishment of diplomatic relations with this country, or at least to establish as good a precedent for that as possible, as the Archbishop is no doubt well aware, and when she found that that idea was not responded to, she was quite ready to postpone the settlement of the questions at issue.

At the laying of the cornerstone of a new Catholic church in the Borough of the Bronx, this city, on June 23, "Father" A. P. Doyle, of the Paulist Fathers, who was the speaker of the occasion, waxed eloquent in laudation of the Catholic Church. According to him it is a church of all ranks of society, but pre-eminently the church of the plain people; it is "a most potent agency against anarchy and lawlessness," and "a most effective propaganda in behalf of reverence for authority and obedience for law;" it "stood for the integrity of the family against the divorce abomination, and grappled with drunkenness and all the demons of degradation in our social order;" her "solid, rock-ribbed framework of dogmatic teaching has done not a little to save all Christian truth from the negations of irreligion and atheism." But while she "has stood as a bulwark against the oncoming tide of unbelief, and has never yielded one jot or tittle of the teaching handed down to her through the centuries, yet in matters of policy she has been willing to conform herself to the spirit of the time and of the nation in which she has lived." Very significant in the midst of this list of virtues stood this one: "*She stands for the saving of the Sunday, when greed for gain or open irreligion would trample down our most sacred institution.*" There is no doubt as to where the Catholic Church stands when it comes to the matter of "the saving of the Sunday."



It is evident from one of the principal grievances of the mine workers who have been on strike so long in the coal regions that they know nothing of that sort of "slavery" which Sunday-enforcement advocates are fond of representing as being widely prevalent in the industries of the country. Instead of complaining of "seven-days labor," of unceasing toil

from week end to week end, from year end to year end, their complaint is that "they are employed never to exceed two hundred days in any one year." Thus, instead of being deprived of a day of rest altogether each week, they have an average of over three days release from toil each week. And thus, instead of their demand on this point chiming in with the "enslaved-toiler" argument of the religious champions of Sunday enforcement, they are demanding a hundred more days of employment each year, instead of fifty-two less. No doubt there are many people employed on Sundays throughout the country, but that the situation is anything like it is represented to be by those who are anxious to secure the enforcement of a religious observance under cover of some ostensibly praiseworthy object is not to be believed for a moment. While there are many people who work on Sundays there are none who work three hundred and sixty-five days in the year, and there are none who are in need of the assistance of Sunday enforcement in order to secure release from toil.



From Manila it is reported that "Father" McKinnon, a priest who went to the Philippines as chaplain of a California regiment and who is now officially connected with the public school system, has urged the Catholic Church authorities in the Philippines to send 400 of the younger native priests to the United States for a "training in American methods" and that they may "become imbued with the broad spirit of the American priesthood." "It is thought that the money for carrying out this plan can be raised in America." It is not stated that it is expected that the Government will furnish this money, or that the American people will be asked to supply it, but no doubt that would be looked upon as quite

proper, since it is carefully stated that "Father McKinnon talked over this scheme with the late President McKinley, who approved it." We wonder if President McKinley also approved the scheme, so much in evidence in Roman Catholic quarters, of having the President of the nation and other high officials of the Government represented as having such an interest in and connection with matters so plainly outside their jurisdiction and cognizance as officials and so strictly pertaining to "the Church" herself, that the impression is given that by virtue of their official positions they are constituted counselors and directors in the affairs of "the Church"?



Attention has been drawn anew to the Sunday saloon question in New York City by some utterances made by Mayor Low in his weekly talk to reporters on August 7. He was talking on the duties of the police, and coming to the matter of controlling the saloons declared that one saloon out of every five in New York has the legal right to sell liquor on Sunday, and that "the police are not bound and neither will they be expected ordinarily, in the enforcement of this law (Sunday closing) and others like it, to go beyond what they can accomplish in full uniform." These and other statements in the same connection are regarded by many as a virtual notification to the police not to enforce the law and to the saloon keepers that they may feel perfectly safe from such enforcement. It certainly does not indicate that Mayor Low will insist on any very strict enforcement of Sunday closing. The average number of arrests throughout the city for selling liquor on Sunday from week to week is about twenty, which indicates that the saloons are being given a pretty free hand.

Commenting on the Vatican negotiations the Boston *Evening Transcript* says that "the papal diplomatists always fight for the utmost delay possible," with two purposes in view: "To get any advantage that may turn up in prolonged negotiations, and to maintain their dignity in the eyes of their own people." It would seem that the papal diplomatists have been very successful in this instance as far as the delay part of their game is concerned. It now remains to be seen how much advantage for them will yet turn up during the "prolonged negotiations." The *Transcript* adds that "besides having to consider its own prestige with its own people, the Vatican has also to maintain its pretension that the Pope is still a great temporal prince who must be approached as such by other governments." Well, this pretension has certainly been maintained in these negotiations, for if the Pope was not approached by the United States in the manner indicated, nobody will ever know how it was that he was approached.



The *Sun*, of this city, speaks out very decidedly against the proposition that has been made by some young Jews of the East Side for the formation of a distinctively Jewish military organization, saying that if they wish to enter the militia they should join the various regiments already organized by the State, and that "we want an American soldiery," "but Jew regiments—never!" We wonder why the *Sun* does not speak out in the same manner with regard to the military organizations which exist throughout this country as adjuncts to the Catholic Church. Our opinion is that in the choice between the two it would be better for this country to have volunteer military organizations formed along racial lines than along sectarian and ecclesiastical lines.

According to a newspaper report an attempt was recently made by the Protestant Alliance in England to expel the Jesuits from that country. It was alleged that certain Jesuit priests were guilty of misdemeanors which under a law enacted in the reign of George IV. involved banishment for life. How this penalty could be made to apply to those not guilty of the misdemeanors it is not clear. The courts refused to take action, holding that the law in question was obsolete. Jesuits as men have equal rights with other men, and they should not be discriminated against simply because they are members of the Jesuit order. There are better and more effective ways of opposing Jesuitism than by court proceedings and banishment.



Some Russian railways employ only members of the Orthodox Church, and of course the officials and administrators of the government, from the Czar to the wielder of the knout, are members also of this church. On the east wall of all governmental offices is devoutly hung some "sacred" ikon, usually that of "Our Lady of Kazan," and fasts and feast days by governmental authority are numerous. It would seem that Russia should be the paradise for National Reformers. But notwithstanding all this governmental or "God-in-the-Constitution" religion, we are told that in Russia "even the priests are grossly intemperate, and public officials, even to the highest dignitaries, are open to bribery."



In the June SENTINEL it was noted that Wm. C. Wellman, president of the New York Amalgamated Meat Cutters' and Butcher Workmen's Association, and a very active worker for Sunday-closing by law among butchers, was held

for trial by a police magistrate for purchasing meat on Sunday, which he testified that he had done in securing evidence against butchers. The case went to the court of special sessions, where the decision of the lower magistrate was reversed, and Wellman was discharged. Mr. Wellman has been the leading spirit in the recent Sunday enforcement campaigns against butcher shops in Jersey City and Newark, N. J.



Mr. John G. Wooley, who has recently made a tour around the world for the purpose of studying the condition of the liquor traffic in foreign lands, says "England will view the liquor traffic as its next great question in politics." The drink bill in England amounts to about \$800,000,000 yearly, or a sum equal to the total war expense of the nation for the past three years. And the worst feature of this is that two-thirds of the enormous quantity of liquor which this sum represents is consumed and paid for by the working classes. And England is not much ahead of France, Germany and the United States in this respect.



According to a correspondent of the American *Israelite* Bible reading and the recital of the Lord's Prayer in public schools is required by law in New Jersey. But it is said that "in general the Jewish children are excused from participating in the religious exercises at Christmas and Easter." The principal of the public school in the Jewish district of Newark has promised not to read from the New Testament. That such a law as is here said to exist in New Jersey entails an injustice upon Jews and others, and is inconsistent with the doctrine of separation of church and state, is too apparent for argument.

The recent meeting of the Negro Young People's Christian and Educational Congress in Atlanta, Ga., is said to have struck a higher note than any heretofore sounded by the negro for himself, and to have given evidence that the race is preparing to wisely strive in its own behalf for the true freedom of a better life, better conditions, and better ideals. In view of the fact that the congress brought twelve thousand negroes to the city it is regarded as remarkable that the Atlanta chief of police was able to report that their presence produced not a single case of disorder.

That a President of the United States should take upon himself "to arrange with the Vatican who should and who should not represent the Catholic Church in the Philippines, would be hard to believe were the official proof not in print," says the *Brooklyn Citizen*, which looks upon the Vatican negotiations as a "startling proof" of the extent to which the doctrines of imperialism and paternalism combined have prevailed at Washington over the old-time conceptions of official power and duty.

At the trial of Mr. W. T. Gibson for Sunday labor, reported elsewhere in this issue, a stenographer was present and took down what was said in court. We expect to present the interesting portions of the testimony and arguments in our next issue. The case was quite widely reported in the newspapers on the day following the trial. Some of the Boston papers (the *Post* and *Daily Globe*) published with their conspicuous accounts of the case a good likeness of Mr. Gibson.

According to "Innominato," the New York *Sun's* Catholic correspondent in Rome, Leo XIII. "has a strong and un-

changeable feeling of his dignity, of the greatness of his office, and of the *immeasurable powers of the Papacy.*" He thinks this was especially demonstrated by the manner in which the Pope dealt with the several European governments in certain diplomatic negotiations with which the late Cardinal Ledochowski was especially connected.

District Commissioner John W. Ross died in Washington on July 29. He had been a Commissioner for twelve years. In view of the fact that it was chiefly due to his attitude that the Sunday bills for the District were reported upon unfavorably by the Commissioners just before the adjournment of Congress, it is possible that his death at this time may contribute to the adoption of this legislation which is to be pushed when Congress reassembles.

It was reported from Sioux City, Iowa, recently that "the ministers are after the Sabbath desecrator," but that "while they are calling down the baseball game, etc., it is not recorded that they notice the fellows who sit around on the street all day Sunday and make remarks about the women who pass." It seems to be the ambition of the Sunday agitator to have everybody driven by law into the sit-around-and-do-nothing sort of "Sabbath" observance.

The New England "Sabbath" Protective League declares that it "seeks to awaken the heart and conscience of New England to the dangers which threaten our weekly rest and worship day." And yet on certain occasions one would be led to believe that all the efforts of this organization were being put forth in behalf of a wholly "civil holiday" for the "poor workingman."

The declaration of a ministerial Sunday-enforcement advocate of Newark, N. J., that "the strength of our country is founded on her institutions." called forth from a correspondent of the *News*, of that city, the very sensible comment: "That is nonsense. The strength of our country, as of every other country, is founded on the character of its people."



"Evil betide the man who estranges Britain and America from each other!" says Professor Goldwin Smith. "Still more accursed is he who would unite them in a partnership of iniquity for the purpose of unprincipled aggrandizement, and thus draw upon them the righteous hatred, and, in the end, the combined hostility of all other nations."



The Anti-Saloon League of Syracuse, N. Y., has been agitating of late against Sunday ball playing. How the saloons, which are admitted by representatives of the league itself to be open to those who wish to patronize them on Sundays, are to be injured by suppressing baseball and practically driving people to them, has not been made clear.



In a surrogate's court in Brooklyn recently it was decided that the Young Men's Christian Association was not a religious corporation. The case involved the payment of the transfer tax on a bequest of \$10,000 left to the association, which it had sought to evade under the

exemption applying to religious corporations.



A representative of the Papacy who was sent to Mexico for the purpose of securing a reestablishment of diplomatic relations between that republic and the Vatican has reported to Rome that he has been successful. Thus does the Papacy here and there regain and increase her power.



Notwithstanding the fact that the saloons are closed tight on Sundays in that place, the Two Harbors (Minn.) *Journal* says that drunken men are to be seen on the streets on Sunday, and comes to the conclusion that "'dry' saloons do not make the people strictly temperate."



The *Catholic World Review* is authority for this statement: "Rome's peculiar and unique trait as distinguished from all other claimants is precisely her consistent and everlasting refusal to alter one iota of her teaching."



New York and New Jersey have recently passed "anti-anarchy" laws. The maximum penalty "for seditious speech or writing" in New Jersey under the new law is fifteen years' imprisonment and a fine of \$1,000.



The image and superscription of the "civil Sabbath" shows it to be wholly religious.

## SUNDAY ENFORCEMENT

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

*Synopsis:*—Arrests under Sunday laws: For common labor, 5; for keeping open store and selling, 13; for barbering, 14; for ball playing, 40; for conducting "worldly amusements," 1; for liquor selling, 22; total, 95. Persons fined: For common labor, 4; for keeping open store and selling, 9; for ball playing, 9; total, 22. Sunday-enforcement agitations: Against opening of stores or shops and selling, 10; against barbering, 5; against games and amusements, 12; general, 7; total, 34. Decision of New Jersey police justice that Sunday selling by merchants and shopkeepers at their usual places of business is no offense under the laws of the State, completely reversed by justice himself. One seventh-day observer tried and fined for common labor, and two others tried and fined for Sunday selling. One city ordinance passed prohibiting Sunday barbering. One special city election held on question of Sunday ball playing, resulting overwhelmingly in favor of the playing. Owing to limited time and space we report this month but little more than half the instances of Sunday agitations, arrests, etc., for which we have data on hand.

The retail clerks' association of Orange, N. J., has caused the arrest and prosecution of three storekeepers of that place for Sunday selling.



The clergymen of Park Rapids, Minn., have adopted "strong resolutions protesting against the tendency to desecrate the Sabbath by excursions, picnics, sports, etc."



At the request of the barber's union the board of aldermen and board of supervisors of Denver, Col., have passed an ordinance prohibiting barbering in that city on Sunday.



The retail Meat Dealers' Protective Association, of Cincinnati, has commenced an agitation for the closing of all meat markets and grocery stores in that city on Sundays.



It is reported from Negaugée, Mich., that Rev. C. M. Gilchriese has been "scoring several local enterprises for working on Sunday," and that "public sympathy is against him for his harsh measures, and a number of people have left his church."

At Nashville, Tenn., on July 20, the members of the Nashville and Memphis baseball clubs were served with warrants by a deputy sheriff, charging them with playing ball on Sunday contrary to law.



Sunday evening dances that have been held in Minneapolis, Minn., under the auspices of the Socialist Labor party, have been ordered discontinued by the police, as "no such events will be permitted on the Sabbath."



The retail merchants' and grocers' of Houston, Tex., were recently reported to be engaged in an effort "to have the Sunday law enforced," and had called upon the ministers of the city to aid them in the matter.



On complaint of agents of the journeymen barbers' union four warrants were issued by a Philadelphia magistrate on July 22 for the arrest of barbers on the charge of "having worked on Sunday contrary to law."



The proprietor of a merry-go-round at Revere Beach, near Boston, was taken before the Chelsea police court on July 30, charged with "violation of the Lord's

day by running a diversion on Sunday." He pleaded not guilty and the case was continued.



E. C. Van Luven, a clothing dealer of Erie, Pa., was arrested recently on a warrant sworn out by an agent of the clerks' and bookkeepers' union. It is expected that other merchants will be arrested also. The law evoked is the old statute of 1794.



The retail clerks' union of Meriden, Conn., has sent a committee to merchants in that city who do business on Sunday with the request that they discontinue the practise, and have thrown out the threat that if the request is disregarded "some action will be taken to compel them to do so."



In response to a petition from the ministers' alliance the village board of Woodhull, Ill., recently decided by unanimous vote "to enforce that section of the law relative to Sunday opening. This means that all the restaurants, barber shops and other places of business must close all day Sunday."



For keeping open his clothing store and "selling goods secretly" on Sunday, Peter Lavinski, of Bridgeport, Conn., was fined \$10 and costs in the city court of that place on July 16. He appealed, and furnished bond to the amount of \$75. His arrest was due to the efforts of Levin Brothers, rival clothing dealers.



The local W. C. T. U. organization of Council Bluffs, Iowa, has begun a crusade against the delivery of ice, the opening of stores and saloons and the giving of performances at the theatres in that city on Sundays. It was decided to send committees directly to the theatre

managers and store proprietors to request them to close entirely on Sundays.



Three Sunday-closing ordinances were recently pending before the city council of Hoboken, N. J. One was to prevent barbers from doing business after twelve o'clock on Sunday, another was to prevent shoe dealers from carrying on business on Sunday, and the third was to prevent the sale of meat on Sunday. We have not learned what action the council has taken with reference to them.



Being anxious to finish a job on which he had been engaged the day before, Newman Zwonokwitz, a blacksmith of 80 Guernsey St., Brooklyn, labored with his hammer and anvil on the morning of August 3. A policeman was summoned, and as the order "to stop disturbing the peace of the Sabbath day" was not promptly heeded, he was placed under arrest. The case was called the next day, but continued.



Liquor dealers of Port Huron, Mich., recently caused the arrest of eight druggists of that city on the charge of selling liquor on Sunday. It seems that the liquor dealers have already become quite well versed in the art of Sunday enforcement, as they employed men to go to the druggists and purchase whisky on the pretense that they needed it for medicinal purposes. The cases came up for trial on July 18, but were adjourned.



It has been reported from Richmond, Va., that in order "to prevent the people from reading the Sunday newspapers and patronizing excursions on Sunday" the Methodist ministers of that city "propose to publish a paper which shall contain only what they think people should read on Sunday, and distribute it free." This is a unique departure in the way of



fighting the Sunday newspapers and excursion, and is certainly a great improvement on the usual method.



A document worded as follows was circulated in the little town of Maize, Kans., recently and was "signed by quite a number:"

We, the undersigned residents of Maize, Kans., have become tired of the desecration of the Sabbath day by the merchants selling goods, cigars, candy, etc., and the pitching of horse-shoes, playing cards, etc., and we pledge our influence, time and money, if necessary, in the support of the law. We wish this to be a notice to all law-breakers to take warning, and also to the officers to see that the laws are enforced.



The clerks' association of Pittston, Pa., has secured an order from the mayor of that place for the closing of all shops and stores on Sunday. "The order will affect several dozen peanut stands, confectionary shops, and ice-cream saloons." The opening of these places on Sunday is considered "not only detrimental to the morals of the community, but also an injustice to the shopkeepers in the same line of business who have always recognized the sanctity of the Lord's day and kept their places of business closed."



The Saginaw (Mich.) *News* declares that "great reforms come from most unexpected sources," and in proof of the statement cites "the latest phase of the Sunday-closing movement." A bartenders' union was recently organized in that city, and it is now working for Sunday closing of saloons, not "that they care for the morale of the situation, but they are acting from purely personal considerations." This introduces a new order of clerks into the growing army of those who are agitating for Sunday closing.

The Sunday Observance League recently organized in Chillicothe, Ohio, went vigorously to work at once. A dispatch from that place under date of August 4, read:

The mayor and the justices of the peace did a wholesale business here to-day in clearing up prosecutions instituted by the Sunday League under the Beal law. All the members and managers of the base ball team were arrested and fined nominal amounts, fourteen saloon-keepers pleaded guilty to Sunday opening and were fined from a dollar up to \$25 and costs, and affidavits were filed against the Ashland, Ky., ball team for playing here.



Evidently not possessing that fine sense of discrimination exhibited in Sunday statutes, and in their simplicity imagining that one business should have no greater privileges than another, Morris Urken and Max Simon, two friends of certain Trenton, N. J., shopkeepers who had been compelled to close up on Sunday, recently appeared before a police magistrate of that city and requested that a number of druggists whom they named should also be arrested for Sunday selling. The justice very brusquely informed them that the sale of drugs was a necessity, and sent them away in a hurry, though they did not seem to be any more enlightened than when they came.



Through the secretary of the Grand Army encampment committee the barbers' association of Washington, D. C., recently petitioned the District Commissioners to allow them to keep open their shops on Sunday, October 5, on the ground that it would be an accommodation to the old veterans who will be in the city in large numbers on that day. In reply Commissioner MacFarland quoted to them the law against Sunday barbering, which he declared gave the commissioners no discretion in the matter.

This law prescribes a penalty of \$20 for opening or permitting the opening of any barber shop in the District on Sunday, and provides that "the informer" shall "receive one-half of said fine."



For some months the barber shops in Niagara Falls, N. Y., have been strictly closed on Sundays through the efforts of the journeymen barbers aided by the police. Late in July the master and journeymen barbers adjusted their differences, and the latter raised the ban against Sunday opening. Learning that the shops were expecting to open again on Sundays, the ministerial union at once sent representatives to the chief of police, who in response to their demand ordered that the Sunday closing should continue. The barbers now insist that the clothing stores, many of which are open, shall also be compelled to close. The chief of police says he will close them if a demand is made for it in writing.



A recent bicycle race on Sunday at Pleasure Beach, near Bridgeport, Conn., and a Sunday parade by the Hibernian Rifles and Irish Volunteers, called forth from the ministers' association and the Christian Endeavor Union of that city a strong protest to the city authorities against parades and bicycle races on Sunday. The president of the Christian Endeavor Union characterized the bicycle racing, which took place on private property, as "an unjustifiable outrage upon those who desire the sanctity of the day maintained." He declared that if the city authorities did not stop such violations of the law hereafter that the prosecuting attorney would be asked to secure warrants for the arrest of all concerned.



In harmony with the old adage which runs "make hay while the sun shines,"

certain farmers of Lincoln township, Iowa, recently spent a bright Sunday in harvesting their grain, which was in danger of spoiling from the effects of the almost incessant damp weather. On complaint of neighbors they were brought before a justice, and all who had engaged in the work were fined \$1 and costs each, the minimum fine imposed by the law for doing unnecessary work on Sunday. The farmers, and others who expressed themselves, held that under the circumstances the work was necessary and therefore not a violation of the law, but it was decided not to appeal the cases. A local paper declares that "the 'blue-law' advocates should be made to understand that 'there is reason in all things.'"



A demonstration in behalf of "a better and closer observance of the sacred Sabbath" took place at Ocean Grove, N. J., on July 13, the day being styled the "Sabbath observance anniversary." Several thousand people congregated in the great auditorium and were addressed by Rev. Dr. Geo. C. Lorimer and Dr. I. W. Hathaway, of the American Sabbath (Sunday) Union. Dr. Lorimer spoke from the text in Nehemiah, "What evil thing is this that ye do, and profane the Sabbath day?" He "denounced child labor as an evil growing out of the desecration of the Sabbath," and was quoted as saying: "Let the blame for the infraction of the law protecting the sanctity of the Sabbath rest upon the officials, in whatever capacity elected, and our people will see to it that the law is enforced." It would seem that a man like Dr. Lorimer would know better that to be talking about protecting the sanctity of the Sabbath, or the sanctity of any other day, by means of civil laws, even if he does not know that the text from which he preached had no reference to Sunday whatever.

Aside from those mentioned in other items, agitations against Sunday ball-playing are reported from the following places: Medora, Kans.; Belleville, N. J.; Dunkirk, N. Y.; Luverne, Minn.; Fremont, Neb.; Nashua, N. H.; Williams, Minn.; Ilion, N. Y.; and Manville, R. I. At the latter place the town council has been complained to by the ministers "against the practise of Sunday ball playing" and requested to "enforce the law in this matter as soon as possible." Rev. Albert Crabtree presented this complaint to the council. He informed the members that "further steps will be taken if a stop is not put to it by the council;" that "the governor of the State will be appealed to in the matter and the members of the town council arrested, if needs be, in order to break it up." The chairman stated that if the ball games created a nuisance the State authorities would attend to the matter without the interference of the council. He was informed by Mr. Crabtree that such a statement, emanating from the council, showed a spirit of anarchy. The discussion was ended by the filing of the petition or complaint.



The retail clerks of Chicago are making another effort to secure Sunday closing of all stores, but as there is no law at present that can be appealed to in the matter, the movement is being carried on pretty much as such movements should be carried on. It is to be "a campaign of sentiment," and instead of calling into service detectives and policemen, warrants and courts, the clergymen of the city have been asked to preach against Sunday buying and to personally labor with members of their congregations who own stores that are open on Sunday, and by means of circulars, letters and house-to-house canvassing the patrons of the stores are to be induced to do no Sun-

day purchasing. Public meetings will also be held on the streets, and the clerks will visit in a body churches at which employers who keep open Sundays are in the habit of worshipping. It is expected that by means of these "moral" influences "the stores in the central part of the city will yield first, and that after this the movement will travel like a wave down the important business streets and toward the limits."



The pastors of the six principal churches of Watertown, S. D., have placed themselves on record, in a notice "to the public of Watertown," as being very desirous that "Sunday may be kept, as in the past, a day for quiet and worship, as the laws of our State and city contemplate," and as "deeply deploring recent tendencies to secularize the day by public games, excursions and other public entertainments," which are declared to be "opposed to the best traditions of our country and hostile to our religious life." The *Watertown Public Opinion* says that "there are church-going people who hold conscientiously that Sunday is no more sacred than Monday," and that "if we return to original commands, the seventh day (Saturday) is the real Sabbath and the day to be held as dedicated to physical rest and spiritual worship." But it observes that "Sunday has become to a large proportion of our people a day to be regarded as the Sabbath." With a wisdom and sense of justice and right which professed ministers of the gospel too often fail to show on this point, it declares that the situation is one in which "conscience must settle the controversy between right and wrong—not the conscience of the minister, not that of the deacon, nor of the elders, but the inner conscience, the small voice which ever suggests to man that this is right and that is wrong." This is sound doc-

trine with regard to the Sunday and Sabbath question and all other religious questions.



An illustration of the readiness of those who are wedded to the Sunday enforcement delusion to make any sort of compromise with the forces of evil in order to secure their darling object was recently afforded in Bay City, Mich. A "committee of one hundred," controlled by clergymen, was formed for the purpose of seeing that the laws regulating saloons were obeyed. Soon a carnival was held in the city, but the ministers, instead of looking carefully after the saloons at a time when they were sure to violate the law if they ever did, let it be known in advance that "the committee had decided to let carnival week go by without restraint," and Rev. Mr. Herrick, spokesman for the committee, in a conference with the mayor informed him that "the liberal element would be given full sway as far as complaints by the committee of one hundred were concerned." "We decided that we would let this carnival go on just as people cared to run it," he was quoted as saying. "If anything is done it's up to the police authorities or other city and county authorities who should look after these things." But with all this went something else which was not to be left to the authorities to look after. That was, "the line had to be drawn on Sunday opening." "This," Rev. Mr. Herrick said, "the committee will insist on, and they will see that that portion of the law is enforced if the police don't." It will be a long time before any such "reformers" accomplish anything in the way of genuine reform.



Attention was called last month to the case of Geo. A. Bingham, a Toronto, Ont., druggist, who had been arrested

and arraigned in the police court of that city on the charge of selling ice-cream soda on Sunday. The case was continued to July 21, when his attorney announced that no defense would be offered, but that his client would submit to conviction in the police court and take an appeal to the county judge at the next sitting of the Court of General Sessions. He also stated that while the appeal was pending Mr. Bingham would cease Sunday selling. The magistrate imposed a fine of \$20 and costs. A case against Mr. Bingham's clerk and two other cases against Mr. Bingham were allowed to stand adjourned until after the appeal has been heard. It had been expected that Mr. Bingham would attempt to defend himself in the police court on the ground that he sold the soda in the particular instance complained of as a medicine. To defeat this plea the Lord's-day (Sunday) Alliance came to the assistance of the police inspector who had been pushing the case, but evidently with the Alliance at his back, and furnished a lawyer to conduct the prosecution and had several physicians and druggists in attendance at court for the purpose of giving testimony against that offered by Mr. Bingham. But the appeal rendered these precautions unnecessary in that instance. Several druggists and restaurant keepers were fined \$10 and costs each a few days previous in the same police court for selling ice-cream soda on Sunday. The *Toronto Globe* says that "in the light of these cases it would seem that the sale of such refreshments is illegal in terms of the Lord's-day Act, and that the Toronto police are determined it must cease in the city."



The war over Sunday closing that has been raging for the last month or two between the journeymen and "boss" barbers of Jersey City, N. J., has been

brought to an end by what a newspaper styles a "barberous compromise." Being harrassed so persistently by the journeymen and the police, the "boss" barbers found it was necessary to come to some sort of terms in the matter. They accordingly formed an organization and sent a delegation to confer with representatives of the journeymen's union. The outcome of the conference, which lasted several hours, was that both organizations pledged themselves to stand by this schedule: 7 a.m. to 9 p.m. daily, except on Wednesdays and Saturdays, when the hours will be from 7 a.m. to 11 p.m., and on Sundays from 7 a.m. to 12 o'clock sharp. The president of the journeymen's union at once announced that the pickets appointed to look out for Sunday opening need no longer report for duty. Although it is declared that now the "boss" barbers "will be just as vigilant in enforcing the new time schedule as were the journeymen in their efforts to make the shops close all day Sunday," both organizations are now turning their attention to the matter of securing the passage of an ordinance making it unlawful to have a shop open after 12 o'clock Sunday. It seems that it is impossible to get along without legislation in regard to Sunday closing, even though all parties concerned are perfectly agreed in the matter. In addition to the eight barbers whose arrest on Sunday, July 13, was reported in these columns last month, ten others were summoned to court a few days later on the charge of violating the "Vice and Immorality Act" by shaving customers on the same Sunday. We do not know what disposition was made of the cases.



"It is almost impossible to believe," says the Melbourne (Australia) *Age*, of December 25, last, "that there is in existence a statute which makes playing

cricket on Sunday a punishable offense. Yet such must be the fact if the decision of the magistrates at Warburton police court is good law. It appears that some of the young men living in the neighbourhood of M'Mahon's Creek, a few miles up the river from Warburton, met together on a recent Sunday to play a cricket match. We may be quite certain that they were ignorant of any law prohibiting them thus enjoying themselves, and that they had no qualms of conscience while indulging in their otherwise innocent pastime. But the ingenuity of the local police officer, whether acting on his own motion or at the instance of some strict Sabbatarian does not appear, unearthed a statue which dates back from the first year of the reign of Charles I., and is entitled an act 'for punishing divers abuses committed on the Lord's day, commonly called Sunday.' This ancient statute having been extracted from the dusty volume that hides it from view of the ordinary man, and where it may well have been allowed to lie forgotten, was brought into operation in proceedings against the cricketers for unlawfully assembling for sport out of their parishes on the Lord's day. The facts not being in dispute, the local justices, with a full appreciation of their responsibility as preservers of the King's peace, and of their duty to see the letter of the law observed, fined each of the M'Mahon's Creek eleven the sum of three shillings and fourpence. It is quite too absurd to suppose that the enforcement and resuscitation of a statute which is totally inapplicable to the conditions of the present day will in the slightest degree restrain what the justices in this case were pleased to describe as 'desecration of the Lord's day.' This particular statute was passed to prevent persons assembling on Sundays at places outside their own districts, and taking part in such unlawful games

as cock-fighting, bull-baiting and so on, and possibly it was effective in preventing breaches of the peace. But it is surely carrying matters an absurd length to attempt the enforcement of the statute against the innocent game of cricket. It is obvious, too, that if the young fellows in country districts are stopped from engaging in harmless games of this sort on Sundays, when they have a whole day of leisure they will probably spend their time in a less innocent way. Everyone knows that it is infinitely better for them to be in the cricket field than in the bar parlor at the local hotel. Unfortunately situated as young men often are in the country, their only choice lies between these alternatives. Local Dogberrys, such as the Warburton justices, would do well to remember that while prohibiting cricket on Sundays they may be encouraging a greater evil than even Sabbath desecration."

Sunday enforcement has the same inspiration and the same results the world over.



The attempt of the clergymen of Nebraska City, Neb., by means of an organization of their own, misnamed the Law and Order League, to suppress Sunday ball playing in that city has produced quite a bitter controversy which has been marked by some interesting and stirring episodes. On July 13 the ministers caused the arrest of an entire ball club, the members of which were arraigned in court the next day. A change of venue was demanded on the ground that the justice was clerk of the Baptist church, and could not give the case a fair trial. The question was argued bitterly for several hours, but at last the change was agreed to, and the men were released temporarily under a bond of \$250. That evening a mass-meeting of citizens was held at which the action

of the "Law and Order" League was roundly condemned, and a resolution was adopted declaring it to be the sense of the meeting "that the innocent and harmless amusement of baseball games should be continued in Nebraska city on Sundays at any cost." The next step of the citizens, who acted through an organization called the business men's association, was to appoint a special election for July 19, for the purpose of finding out "whether public sentiment is for or against the playing of baseball on Sundays." It was not pretended that the election would have any legal effect. The ministers were notified of the intention to hold this election and were asked to cooperate in it by appointing a judge and clerk to assist in supervising the balloting. To this the ministers replied with scorn, declaring that the proposed election would be a farce, a "ridiculous attempt to set aside the law of our State and the interpretation of the Nebraska supreme court," a proceeding that "would make our city the laughing stock of law-abiding communities and citizens throughout the State and nation," and which embodied a principle that would "undermine the most sacred foundations of constitutional government and inevitably lead to a reign of terror." But the election was held nevertheless, and 842 ballots were cast out of a registration of about 1,400, and 826 of those voting were in favor of Sunday ball playing. In the meantime the ministers announced with reference to a ball game that was scheduled for the following day that they would "not only arrest the players, but the spectators as well." The outcome was that a small riot took place the next day. The game had no sooner gotten under way than the sheriff appeared on the grounds with warrants for the arrest of the players, that had been sworn out by the ministers. An angry crowd

surrounded him, his revolver was taken away from him, and he was able to get away with only four prisoners. A number of the ministers were waiting at the justice's office, and when the angry crowd which had followed saw them, they were jeered and hooted at, and according to report, the leader, Rev. Shepherd, of the Methodist Church, was knocked down when he attempted to leave and had to be carried home. Later he appealed to the mayor for police protection for himself and property, alleging that his life was in danger, but this was evidently an exaggeration. On August 3, the nine players arrested on July 13, were given a hearing in the justice's court, and all but two of them were released, these two being bound over to the district court. The trial of the four other players arrested on the following Sunday was to take place later.



After carefully investigating the matter and hearing able lawyers argue the point before him, Police Judge Lambert, of Newark, N. J., on July 23 completely reversed his decision of July 9, which was to the effect that there was no law in New Jersey "to prevent the sale of merchandise by merchants and shopkeepers in their usual places of business on Sunday." On the strength of his previous decision, Charles Eichenberg, who had been arrested at the instance of the retail butcher clerks' association for selling meat on Sunday, "contended that, assuming the allegations in the complaint to be true, no offense has been committed, since the twelfth section of the 'Act for suppressing vice and immorality,' revision of 1895, shows forth that the sale of goods upon Sunday is not illegal, provided such acts be done by a merchant at his usual and lawful place of transacting such business." After listening to a history of the act in question

given by Attorney Chauncey H. Beasley, a prominent lawyer who had been retained in the case by the butcher clerks' association, and studying the matter himself, the judge overruled the objections to the complaint made by the defendant, holding that by some mistake in the revising, compiling or printing of the act in question certain words had been omitted from the twelfth section, which, when inserted, limited its application to the two preceding sections, instead of making it apply to the whole act as it now reads; and that therefore "he now considered the 'blue-laws' in full force, and would be compelled to receive complaints for a violation of the Sabbath in any manner covered by them, even if one person complained of another for walking on Sunday," and that "the sale or exposure of meat, merchandise, or other articles on Sunday, is not legal, but a violation of the 'Vice and Immorality Act.'" The retail clerks and others interested in Sunday enforcement are much elated over the turn of affairs, and have renewed their crusade against Sunday selling. We quote the following from the argument of Attorney Beasley, and it would be well for those who are fond of declaring that Sunday legislation has nothing to do with religion, to ponder carefully the second sentence:

The act concerning vice and immorality, known as a blue law, was passed in the year 1795. This act had for its intent the prevention of all worldly employment or business being done on the Christian Sabbath day. In the year 1820 some pious people living in Ocean Grove had an act passed to prevent the disturbance of meetings held for the purpose of religious worship. Under this act people were restricted from selling wares or merchandise within three miles of any house of worship. Section 1 of the now Vice and Immorality Act was a part of that act. Section 1 says that it is contrary to law to carry on any business on the Sabbath day.

When the revision of 1877 was made Chief

Justice Beasley, Justice Depue and Cortlandt Parker, the revisors, for some reason allowed the wording of Section 12 to be changed. The words, "the two preceding sections," were left out. Why they were left out no one can tell, but it is believed to have been by a mistake on the part of the printer or of some clerk.

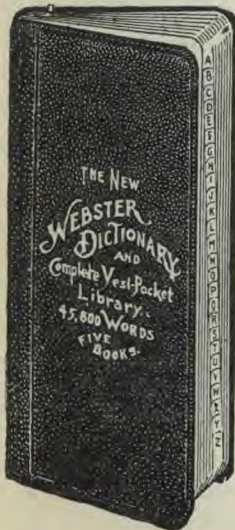
These two preceding sections specify the punishment for certain sales on Sunday. The contention is that although the first section of the Vice and Immorality Act prevents the selling of meat on Sunday, yet the broad wording of Section 12 allows meat to be sold if it be sold at the usual place of business. Such a construction is absurd. To think that three great lawyers should allow the first section to prevent work upon the Sabbath day, the selling of meat included, and then a few sections later to declare that work could be done, if done in the person's usual place of business, is ridiculous.

This section has never been construed by any court. Every one has admitted since the passage of the act that it prevented all work on the Sabbath day. In 1893 the newspapers of the State had a special act passed allowing

them to print and sell papers on Sunday, as did also the milkmen to sell milk, both business representatives thinking that if specific laws were not passed allowing them to sell on Sundays they might be arrested. If the court shall decide that a person has a right to sell meat on Sunday if he sell it at his butcher shop, then the whole object of the act is done away with.

The merchants of Belle Plain, Minn., have signed an agreement "to keep their places of business closed on Sundays during the remainder of 1902, with the exception of four Sundays in harvest time." Each signer "agrees to forfeit \$25 each time he is found guilty of selling or giving away any goods on Sunday."

A resolution asking the railroads to discontinue Sunday excursions was unanimously adopted by the Minnesota Christian Missionary Society, in session at Mankato, Minn., June 17-20.



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## TRUE FREEDOM

*SPIRITUAL freedom is the attribute of a mind in which reason and conscience have begun to act, and which is free through fidelity to the truth, through resistance of temptation. It is moral energy or force of holy purpose put forth against the senses, against the passions, against the world, and thus liberating the intellect, conscience and will so that they may act with strength and unfold themselves forever. The essence of spiritual freedom is power. A man liberated from sensual lusts by a palsy would not therefore be inwardly free. He only is free who, through self-conflict and moral resolution, sustained by trust in God, subdues the passions which have debased him, and, escaping the thralldom of low objects, binds himself to pure and lofty ones. That mind alone is free which, looking to God as the inspirer and rewarder of virtue, adopts His law, written on the heart and in His word, as its supreme rule, and which in obedience to this governs itself, reveres itself, exerts faithfully its best powers, and unfolds itself by well-doing in whatever sphere God's providence assigns.*

*I call that mind free which masters the senses, which protects itself against animal appetites, which penetrates beneath the body and recognizes its own reality and greatness, which passes life not in asking what it shall eat or drink, but in hungering, thirsting, and seeking after righteousness.*

*I call that mind free which jealously guards its intellectual rights and powers, which calls no man master, which does not content itself with a passive or hereditary faith, which opens itself to light whencesoever it may come, which receives new truth as an angel from heaven, which, whilst consulting others, uses instructions from abroad not to supersede, but to quicken and exalt its own energies.*

*I call that mind free which sets no bounds to its love, which recognizes in all human beings the image of God and the rights of His children, and*

*[Concluded on page 698.]*







*“Render to Caesar the things that are Caesar’s, and to God the things that are God’s.”*

The Author of Christianity Announcing the Perfect Principle of the Separation  
of Civil Government and Religion.

The Parasees, thinking to entangle Christ in his talk, came to him and asked if it were lawful to give tribute to Caesar. “But Jesus perceived their wickedness and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar’s. Then saith he unto them, Render therefore unto Caesar the things which are Caesar’s, and unto God the things that are God’s.” Matt. 22: 15-22.