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The Supremacy of the Papacy

By Alonzo T. Jones

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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 APPEARING 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.

AFTER the death of Innocent VI. (Sept. 12, 1357), when the cardinals met in conclave to elect a successor, a whole month was spent without their coming to agreement. Believing that they could not agree upon any one of their number, it was proposed that they choose for pope some one who was not of the college of cardinals. This was agreed to; and William Grimoardi, abbot of St. Victor at Marseilles, was chosen, who took the name of Pope Urban V. (Oct. 28, 1362, to Dec. 19, 1370). He had been sent as legate to the kingdom of Naples, by Innocent VI., and so was absent from Avignon when chosen. When he heard of the death of Innocent, he had remarked: "Could I but see a pope who would return to his own Church at Rome, and quash the petty tyrants of Italy, I should die with great satisfaction the next day."

And now, finding himself to be pope, he carried out this, his wish, and removed from Avignon to Rome in 1367, arriving in that city October 16. "He was greeted by the clergy and the people with a tumult of joy. He celebrated mass at the altar of St. Peter: the first pope since the days of Boniface VIII." In August, 1368, the emperor Charles IV. came to Rome, and was crowned by the pope. The emperor led the pope's horse from the castle of St. Angelo to St. Peter's Church, and performed the office of deacon to the pope, in the service at St. Peter's. But Urban did not remain long in Rome; for, September, 1370, he went to Avignon. He arrived at Avignon September 24; he was taken sick on that very day, and died December 19.

Through a regular election by the cardinals, Urban V. was succeeded by Peter Roger, a nephew of Clement VI., who

took the papal name of Gregory XI. (Dec. 30, 1371, to March 27, 1378).

THE EXTERMINATION OF THE TURLUPINS

Since the desolation poured upon the country of the Albigenses by Innocent III., Christianity had permeated France, and was specially prevalent in the province of Dauphiné. The local officials would not execute the decrees of the Church against these Christians. Therefore Gregory addressed to King Charles V., of France, the following letter:

Prince, we have been informed that there is in Dauphiny, and the neighboring provinces, a multitude of heretics, called Vaudois, Turlupins, or Bulgarians, who are possessed of great riches. Our holy solicitude is turned toward that poor kingdom, which God has confided to you, to extirpate the schism. But your officers, corrupted by the gold of the reprobates, instead of assisting our dear sons, the inquisitors, in their holy ministry, have themselves fallen into the snare, or rather have found death. And all this is done before the eyes of the most powerful lords of Dauphiny. We order you, then, by virtue of the oath you have taken to the Holy See, to exterminate these heretics; and we enjoin you to march, if necessary, at the head of your armies, to excite the zeal of your soldiers, and reanimate the courage of the inquisitors.

"Charles the Fifth, called the Wise, seconded well the pope in his sanguinary plans. Soon a general massacre of the unfortunate Turlupins took place throughout all France. The dungeons of the Inquisition were encumbered with victims, and they had even to build new prisons at Embrun, Vienne, Avignon, and a great number of other cities, to hold the accused. . . . At Toulouse and Avignon the flames devoured several thousands of these unfortunates, who were gangrened and poisoned by heresy, as the holy father expressed it. These terrible executions brought in magnificent recompenses to the persecutors, as a letter of Charles the Fifth, addressed to Pierre

Jacques de More, grand inquisitor of the Bulgarians, in the province of France,' attests. The sect of the Turlupins was finally entirely annihilated, and the coffers of the apostolic chancellery were gorged with riches."—*De Cormenin*.

ROME DEMANDS A ROMAN POPE

There were urgent calls for the papal court to come again to Rome. One day, in Avignon, Gregory had demanded of an ecclesiastic: "Why do you not betake yourself to your diocese?" He received the pointed reply: "Why do you not betake yourself to yours?" In response to these calls Gregory set out with his court (with the exception of six cardinals who remained at Avignon), in the month of October, 1376, and arrived at St. Peter's in Rome, April 17, 1377. But, early in the year 1378, he had resolved to go again to Avignon, but was prevented by his death, March 27.

As soon as it was known in Rome that Gregory XI. was dead, the whole city rose in a riotous tumult, demanding that a Roman pope should be elected. Sixteen members of the college of cardinals were in Rome. In regular course they assembled in conclave. The populace surrounded the place, demanding "a Roman pope! We will have a Roman pope!" They demanded to be allowed to speak to the cardinals. The cardinals consented, not daring to refuse. The spokesman of the people related how that, for seventy years, the people of Holy Rome had had no pastor: said that there were many wise and noble ecclesiastics in Rome who were able to govern the Church: and if not in Rome such could be found in Italy. They told the cardinals that the people were so determined in that matter that, if the conclave did not comply with their demand, there was danger of a general massacre, in which the cardinals would certainly perish.

All the time of this audience the crowd was clamoring about the building, crying: "A Roman pope! If not a Roman, an Italian!" To the spokesman of the crowd the cardinals very piously replied that "no election of a pope could be by requisition, favor, fear, or tumult; but only by the interposition of the Holy Ghost. 'We are in your power; you may kill us, but we must act according to God's ordinance. To-morrow we celebrate the mass for the descent of the Holy Ghost; as the Holy Ghost directs, so shall we do.' The people responded: 'If ye persist to do despite to Christ, if we have not a Roman pope, we will hew these cardinals and Frenchmen in pieces.'"

The intruders were persuaded at length to leave the hall, and the cardinals began their deliberation. All night the crowd kept up their cries: "A Roman pope! A Roman pope!" In the early morning some men had climbed to the belfry of St. Peter's, and were clanging the bells as though the city were on fire; and the vast crowd were still demanding "A Roman pope!" The day passed with no election. All night again the crowd continued their cries, and the clanging of the bells, and the beating upon the doors of the building where the cardinals were. Morning came with the tumult increasing. The cardinals tried to speak to the crowd from the windows, but all their efforts were answered only with the shout, "A Roman! A Roman!" By this time not even an Italian would be accepted. By this time also the crowd had succeeded in breaking open the pope's cellar, and gaining access to the abundance and variety of rich wines there stored. Thus drunkenness was added to their fury.

THE CARDINALS RESORT TO DECEPTION

Eleven of the sixteen cardinals were French, and, of course, would, if possible,

have a pope who would sit at Avignon. But now the crowd had become so violent that the whole conclave were in danger of being massacred; and they finally agreed, and chose the archbishop of Bari, Bartholomew Prignani, as pope. But as he was not a Roman the cardinals feared to let it be known, until they had made good their escape. They therefore had the cardinal of St. Peter's to appear at the window "with what either was or seemed to be the papal stole and miter." Instantly the multitude triumphantly shouted with joyful acclaim: "We have a Roman pope! The cardinal of St. Peter's. Long live Rome! Long live St. Peter!" The crowd now actually broke into the hall of conclave, pressed around the aged cardinal of St. Peter's, and, in their wild congratulations, almost smothered him, in spite of his protest that he was not the pope. One portion of the multitude hurried to his palace, broke it open, threw the furniture into the streets, and sacked it from cellar to garret.

When the crowd broke into the hall the cardinals succeeded in making their escape through secret passages. The real pope-elect hid himself, fearing that he should be massacred because he was not a Roman, but only an Italian. The next day, however, the Roman cardinals found him, and sent notice to the Roman officials of his election. And, since the crowd had in great measure spent its fury, they were allowed to proceed with the ceremonies of the installation. The installation sermon was from the text: "Such ought he to be, an undefiled High Priest." He was proclaimed Pope Urban VI. (April 9, 1378, to Oct. 15, 1389).

THE ELECTION OF URBAN VI. SOLEMNLY AFFIRMED

On the same day that Urban VI. was ordained to the Papacy, "the cardinals

at Rome wrote to the six who had remain at Avignon, to acquaint them with the election of the archbishop of Bari," as follows :

Our late Father Gregory of holy memory, having left us to our unspeakable concern on the 27th of March, we entered into the conclave on the 7th of April to deliberate about the election of a new pontiff. The next day being enlightened by the rays of the Sun that never sets, about the hour when the Holy Ghost descended upon the apostles, we all freely and unanimously elected for high pontiff our reverend father and lord in Christ, Bartholomew, archbishop of Bari, a man endowed, in an eminent degree, with every virtue becoming so high a station. The news of his election was received with loud acclamation by an innumerable multitude of people. On the 9th he was placed in the apostolic throne, taking on that occasion the name of Urban VI. On the day of the resurrection of our Lord he was solemnly crowned, according to custom, in the basilic of St. Peter. We have thought it necessary to transmit to you this account, containing the truth, and nothing but the truth, of what has passed within these few days in the Roman Church. You may safely rely upon what we write; and it is incumbent upon you to contradict, as absolutely false, all reports to the contrary.—*Bower.*

URBAN VI. REPUDIATED

Of Urban it was written by a papal historian that he was "a prelate who would have been regarded as most worthy of the papacy, if he had never been pope." And a writer of the times who was favorable to him as pope, said: "In Urban VI. was verified the proverb: None is so insolent as a low man suddenly raised to power." He preached a sermon from the text, "I am the good Shepherd," in which he rebuked the cardinals for their indulgence of wealth and luxury, and their grand banquets; and threatened to cut them down to only one dish each at the table. For these reasons it was but a few days before the cardinals began to repent that they had elected him pope, and to seek for a way by which

they might repudiate him. The wild and dangerous attack of the people gave them ground to claim that his election was forced, and, therefore, was not valid. He himself, while in the conclave, in the presence of the tumult of the populace, had said to the other cardinals: "You see what methods are used. He who shall be thus elected will not be pope. For my own part I would not obey him, nor ought he to be obeyed by any good Catholic."

The French cardinals were, of course, opposed to a pope who would not sit in Avignon; and the other cardinals were galling under the new pope's rule. The cardinals fixed their residence at Anagni. The pope went to Tivoli, and summoned the cardinals to that city. They replied that they had been put to large expense in establishing their residence at Anagni, and they had not the means to do the same thing a second time, in addition to the expense of removing to Tivoli. There were at Anagni twelve cardinals. Four cardinals were with the pope at Tivoli. August 9, 1378, the twelve cardinals "publicly declared in encyclic letters addressed to the faithful in all Christendom," as follows:

We have already informed you of the fury of the Roman people and their leaders, as well as of the violence done to us by forcing us to choose an Italian pope whom the Holy Spirit has not chosen. A multitude, carried away by fanaticism, wrested from us the temporary appointment of an apostate, a murderer, a heretic soiled with every crime; he himself had recognized that his election was to be only provisional. In contempt of his oath, he, however, compelled us by threats of death to elevate him to the chair of the apostle, and to cover his proud forehead with the triple crown. Now that we are beyond the reach of his anger, we declare him to be an intruder, usurper, and antichrist; we pronounce an anathema against him, and those who shall submit to his authority.—*De Cormenin.*

And now that the Papacy had attained

and steadily held the pinnacle of absolute and irresponsible worldly power, she proceeded to take the next logical step—to gnaw her own vitals and tear herself to pieces. The chamberlain of Pope Urban left the castle of St. Angelo and the cause of Urban, and came to the cardinals at Anagni, bringing the jewels and ornaments of the pope. One of the cardinals that stood by Urban died, leaving only three; while at Anagni there were thirteen against him, and at Avignon, six. Urban had announced that he was going to create nine new cardinals; but, all at once, he created twenty-six, which was more than there were already, all put together. This action estranged those who had stood by him, and united against him the whole number—twenty-two—of the original cardinals; and now this college of the twenty-two original cardinals proceeded without delay to elect another pope, Robert of Geneva, who took the papal name of Clement VII. (Sept. 20, 1378, to Sept. 16, 1394).

THE TWO-HEADED PAPACY

"The qualifications which, according to his partial biographer, recommended the cardinal of Geneva, were rather those of a successor to John Hawkwood or to a duke of Milan, than of the apostles. Extraordinary activity of body and endurance of fatigue; courage which would hazard his life to put down the intrusive pope; sagacity, and experience in the temporal affairs of the Church; high birth, through which he was allied with most of the royal and princely houses of Europe: of austerity, devotion, learning, holiness, charity, not a word."—*Milman*.

It thus came about that there were two popes elected by the same identical cardinals. There was therefore spread through Christendom the question as to which pope was really at the head of the Church. Consequently the whole of

Christendom was divided. Urban was recognized as lawful pope by Germany, Hungary, England, Poland, Bohemia, Denmark, Sweden, Prussia, Norway, Holland, Tuscany, Lombardy, and the duchy of Milan. The king of France assembled a council, and asked that they decide in favor of the one whose election was the least scandalous. On that issue the council unanimously voted in favor of Clement. Then France recognized Clement, in which she was joined by Lorraine, Savoy, Scotland, Navarre, Aragon and Castile, Sicily, and the islands of Rhodes and Cyprus.

Thus at the head of the two parts of divided Christendom stood these two rabid and determined popes. They were both men "from whom profound devotional feeling could not but turn away abashed and confused. . . . Acts of most revolting cruelty to his own partisans showed Urban to be a type of that craft, treachery, and utter inhumanity which were hereafter to attain the bad Italian popes. He might almost seem to confirm the charge of madness. On the other hand, the highest praise of Clement was that he was a sagacious and experienced politician, a valiant captain of a free company."—*Milman*.

Each promptly issued a bull denouncing the other as "antichrist."

THE PAPACY SPREADS ANARCHY AND DESOLATION THROUGHOUT CHRISTENDOM

As a natural consequence "a bitter war then commenced between the two popes. Anathemas, interdicts, depositions, and maledictions were the prelude to the bloody strife which was soon to overwhelm the Western nations. Urban launched a bull against his competitor, and cited him to appear before the court of Rome to be judged and condemned as antipope. Clement, on his side, fulminated a terrible decree against his enemy,

and cited him before the consistory of Avignon to be judged for his usurpation of the apostolic chair. Finally, both having refused to appear, they anathematized each other by the ringing of bells and the light of torches, declaring each other apostates, schismatics, and heretics. They preached crusades against each other, and called to their aid all the banditti and malefactors of Italy and France, and let them loose like wild beasts on the unfortunate inhabitants who recognized Clement or preferred Urban.

"In the States of the Church the Clementists made horrible havoc, ruined castles, burned villages, and even several cities; they penetrated as far as Rome, under the leading of Budes, a Breton captain, seized on the fortress of St. Angelo, and committed atrocities in all parts of the city. In Naples and Romagna the Urbanists, commanded by an Englishman named Hawkwood, a former leader of free companies, took their revenge and committed reprisal. Everywhere pillage, rape, incendiarism, and murder were committed in the name of Clement, or in the honor of Urban. The unhappy cultivators fled with their wives and children, to escape the satellites of the Roman pontiff, and were massacred by the soldiery of the pope of Avignon.

"Everywhere hamlets and villages exhibited only ruins blackened by the flames; the dead bodies of thousands of men and women lay unburied in the fields; the flocks wandered without resting places; the crops were trampled under feet for want of reapers to harvest them; and these magnificent provinces were threatened to be converted into immense deserts, had not Captain Hawkwood taken prisoner the leader of the Clementists and this arrested the devastations for a time."—*De Cormenin*.

"Urban's great difficulty was the disorder and poverty of his finances. The

usual wealth which flowed to the papal court was interrupted by the confusion of the times. The papal estates were wasted by war, occupied by his enemies, or by independent princes. Not only did he seize to his own use the revenues of all vacant benefices, and sell to the citizens of Rome property and rights of the churches and monasteries (from this traffic he got 40,000 florins*); not only did he barter away the treasures of the churches, the gold and silver statues, crosses, images of saints, and all the splendid furniture, he had recourse to the extraordinary measure of issuing a commission to two of his new cardinals to sell, impawn, and alienate the estates and property of the Church, even without the consent of the bishops, beneficed clergy, or monasteries."

"Everywhere might be found divisions, spoliations, even bloodshed; ejected and usurping clergy, dispossessed and intrusive abbots and bishops; feuds, battles for churches and monasteries. Among other causes of discord, arose this the most discordant: to the demoralizing and unchristianizing tendencies of the times was added a question on which the best might differ, which to the bad would be an excuse for every act of violence, fraud or rapacity. Clement and his cardinals are charged with great atrocities against the adherents of Urban. The Italian partisans of Clement, who escaped the cruelty of Urban, crowded to the court of Clement; but that court, at first extremely poor, gave but cold entertainment to these faithful strangers: they had to suffer the martyrdom of want for their loyalty. When this became known others suppressed their opinions, showed outward obedience to the dominant power, and so preserved their benefices.

"France at times bitterly lamented her

*A florin was equal to \$2.42½.

indulgence of her pride and extravagance in adhering to her separate pontiff. If France would have her own pope, she must be at the expense of maintaining that pope and his conclave. While the Transalpine kingdoms in the obedience of Urban rendered but barren allegiance, paid no tenths to the papal see, took quiet possession of the appointment to vacant benefices; in France the liberties of the Church were perpetually invaded. The clergy were crushed with demands of tenths of subsidies; their estates were loaded with debts to enrich the apostolic chamber.

"The six-and-thirty cardinals had proctors in ambush in all parts of the realm, armed with papal bulls, to give notice if any large benefice fell vacant in

cathedral or collegiate churches, or the priories of wealthy abbeys. They were immediately grasped as papal reserves, to reward or to secure the fidelity of the hungry cardinals. They handed these down in succession to each other, sometimes condescending to disguise the accumulation of pluralities by only charging the benefices with large payments to themselves. 'So,' says an ecclesiastic of the day, 'the generous intentions of kings and royal families were frustrated, the service of God was neglected, the devotion of the faithful grew cold, the realm was drained; many ecclesiastics were in the lowest state of penury; the flourishing schools of the realm were reduced to nothing; the University of Paris mourned for want of scholars.'"—*Milman.*



The State, the Sabbath, and Physical Rest

By J. O. Corliss

UNDER the heading, "The State and the Sabbath," *The Maccabean* has said some sensible things regarding the duty of the state not to interfere with the Sabbath by legislation. But while it has taken a good stand on the main question at issue in the "Sabbath"-law agitation, it has made some admissions that are fatal to its own contention.

One of these is that the state may institute a rest-day, provided that it does not specify the day, in order to prevent its citizens from injuring themselves by overwork. This is very much like the demand of some misnamed temperance associations of the present day. They demand that liquor selling shall cease on one particular day of the week, seeming to be perfectly willing that it shall be

sold freely on all other days. Now if liquor will intoxicate men, and if its use is a wrong indulgence and its sale something that should be prohibited by law on one day of the week, why is it not just as bad a beverage, its use just as wrong, and its sale just as much of an injury to society on any and every other day of the week? If it is, then is not the demand for one-day temperance by so-called temperance people inconsistent?

It is just as inconsistent to say that the state ought to set apart a day of rest so that people may not do themselves injury by "excessive and unremitting labor." Why should people be required by law to rest on a given day of the week, on such ground, when they are left perfectly free to dissipate the entire

twenty-four hours of every other day of the week? For is it not true that many people who spend the whole of the day in some sort of employment frequently use many of the hours of the night, which their physical well-being requires that they should spend in rest, in far other ways, and the law makes no attempt to control the matter and to compel them to take the rest that they need?

If the state is to assume guardianship over its citizens to the extent of determining for them how they shall spend their time so as to most conduce to the preservation of their health and strength, why should it not begin by compelling them to take proper and sufficient rest at night? If physical rest is the object to be sought, then surely the time that God has appointed for that purpose is that which should be regarded and observed. Nature indicates the proper time for physical rest, and all living things, except beasts of prey, recognize that time. The sun, that radiant body which bears light from Jehovah to His creatures in order that they may walk and work in light, marks off regularly the time when men should cease to work and enter upon physical rest. Had not the inventive skill of man produced artificial light, by which he is enabled to continue longer in labor and so rob his system of needed repose, nature's law in this respect would have been sufficient to have prevented any from failing to take necessary physical rest.

If human laws must be enacted to enforce physical rest upon men, then why not have these compel rest at the time God and nature have appointed for that purpose, and which is therefore the best possible time for that purpose? It may be said that such legislation would be extreme, because, in order to make sure of accomplishing its object, it would have to prohibit the use of artificial light

after certain hours, lest it be made use of for purposes of physical or mental exertion. True enough; and that shows the sumptuary character of such legislation, and why it is wrong. It interferes with one's personal privileges, which human laws have no right to contravene unless in the exercise of those privileges the rights of others are trampled upon.

The stickler for Sunday legislation may then inquire, Did not God require of His people physical rest on the Sabbath? Yes; on that part of the day which nature indicates was set apart for that purpose. But inasmuch as the Sabbath is exactly like all other days outwardly, a certain portion of it being light and another portion dark, there is no reason to infer that it should not be regarded just as are other days of the week so far as physical rest is concerned. True, God has forbidden man to do his own work on the Sabbath, but he is not by this prohibited from working, and working with all his might, for the Lord and for the salvation of men on that day. If this work is properly attended to one will be prepared for physical rest when night comes just as truly as by the work of other days.

The question may be asked then, In what does the rest consist that man is to take on the Sabbath day? It is to consist in rest of mind afforded by a sense of sins forgiven and a knowledge of salvation, just as God himself had satisfaction and rest of mind at the thought that salvation had been provided for man through the gift of Christ, who was as a lamb slain from the foundation of the world. Rev. 13:8. Man is to enter into the rest that was prepared from the beginning. Heb. 4:3, 9, 10. All who labor and are heavy laden find this rest by coming to Christ, who was provided in the plan upon the completion of which God rested, and then asked man to take

the same kind of rest on the seventh day. This was done in order that man might have some token of his sanctification. By observing God's day of rest, as He did, that day becomes a sign between man and God that he has been sanctified. Eze. 20: 12.

It thus appears that human laws can

never provide rest for man, either physical or spiritual. Man may be compelled to be idle by legislation, but idleness is no guarantee of rest. It were better for the state to leave the entire matter where the all-wise Being has left it, for only evil can come from an attempt to improve upon the order that He has established.

What The Maccabean Said

[*The Maccabean* is a Jewish magazine.—EDITOR.]

THE present Sabbath-law agitation presents to us, as citizens of a democracy, the proposition: Shall the state or municipality establish a legal day of rest, or if not establish, seal with legality the common day of rest? As citizens of a democracy, our reply must be, whether Jews or Christians: Let the state keep its hands off.

If it were possible to consider the Sabbath from the industrial or the hygienic points of view only; if it were possible to eliminate the idea of a rest-day as a religious obligation from the idea of a rest-day as a physical and mental duty, resting in civic obligation, then a statute establishing or recognizing Sunday as the Sabbath day of the nation should be enacted.

But that elimination is impossible. With all classes, except those who are atheists or agnostics, the Sabbath day is a recognized religious tenet. It is a vital part of the Jewish religion, and to the Christian more so than to the Jew, who has had his religious services week days as well as Saturdays, the day has become the day of all days for religious worship.

A fierce struggle sundered the church and the state. Battles were fought for religious liberty untrammelled by government, and numberless lives were lost to

effect the divorce of church and state. The Western states, which have wrested the hegemony of the world from the East, have maintained their leadership because of this divorce. The Sabbath is the one remnant which still threatens to keep church and state intimate. This remnant should be destroyed. It is a menace to democracy.

The all-sufficient reason for keeping the Sabbath free from governmental interference is this: It forces upon a definite portion of our communities a hardship from which they may be relieved only by violating their religious scruples. It compels a definite portion of our communities to remain in a position of industrial disadvantage, from which their neighbors of certain other religious beliefs are relieved.

We admit the value of a rest-day, of a Sabbath; but that admission does not bind us to a certain fixed day. The state may go so far as to institute a rest-day, but not to specify the day. Its concern may be to see that its citizens do themselves no injury by reason of excessive and unremitting labor. But the prerogative is the individual's to observe the day he shall select. The state should keep its hands off.

Non-interference is the only consistent and sensible solution of this problem.

Our democracy is too cosmopolitan to permit the arbitrary fixing of one day as a day of rest. We should, in order to preserve our institutions free and untrammelled, have no confusion of functions.

And there need be no fear for the Sabbath. The power of imitation is strong enough to sustain the majority, if they observe Sunday. Men will gravitate as a matter of course to the observance of the day adopted by their neighbors. The Jew whose social circle observes Saturday will find himself *de trop* should he observe another day; and with the Christian the same holds good. The whole matter will adjust itself naturally and

justly. There is no excuse for governmental interference.

There need be no diplomatic fear to express the argument in favor of non-interference. It is a position that should be supported by Christian as well as Jew. In the past its supporters have been the founders of our Republic, men of whose statesmanship and liberality the world is beginning to know more in recent years than ever before. It is our firm belief that non-interference by the state will result in a better and more sincere observance of the Sabbath than heretofore with espionage and fear as the preventives of Sabbath desecration.



“The White Shepherd of Rome”

[Thinking it would be of interest to the readers of THE SENTINEL, we present herewith an extract from a recently-published book by Mr. James Creelman, the noted newspaper correspondent. Mr. Creelman claims the distinction of having been the first man to interview a pope for a newspaper, and what is given herewith is from the account of his first interview with “The White Shepherd of Rome,” as he terms Leo XIII. The interview must have taken place about seventeen years ago. It will be noted that the idea that was uppermost in the Pope’s mind was that of the universal supremacy of the Papacy—that only in the acknowledgment of and yielding to that supremacy by the nations could the world find salvation from impending misery and anarchy. This is important as representative of the undying spirit and nature of the Papacy. And it is unnecessary in this connection for any one to attribute to the Pope any personal ambition for supremacy or to question the honesty and sincerity of his expressed desire for the betterment of the world, or even that he is of most exalted character, as is the testimony of many who have met him. The important thing to see is that, whether from good or evil motives, the individual as pope subserves the genius of the institution. The character of an individual pope cannot change, and should not be allowed to obscure, the character of the institution. And the institution gives no evidence, not even through its present head, that it has changed in character, whatever the changes in its environment and conditions may have been, from what it was when, through Gregory VII. and Innocent III., it grasped for and obtained the supremacy of the world. The extract given also goes to confirm the fact that the world to-day is looking more and more favorably upon the Papacy. And no insignificant factor to that end is the personality of the somewhat remarkable and benignant old gentleman who is now Pope.—EDITOR.]

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THE governments of Europe had practically confessed in conference at Berlin that they could do nothing to check the onward sweep of the tide of social discontent that threatened the peace of nations. The German Emperor’s international council on the desperate question of capital and labor was an

admitted failure. What would Leo XIII. say? Would he, too, admit that accumulated and concentrated wealth had brought into the world problems unsolvable except by brute force?

No man can make that journey from the famous portal of the Vatican into the presence of the imprisoned monarch,

whom two hundred million human beings hail as the vice-regent of Heaven and earth, without being thrilled from head to foot. I care not whether he be Protestant, Catholic, Jew, or pagan; whether he adores the Pope as the infallible Vicar of Christ, or regards him simply as the

gelo more than three hundred years ago. Ascending the royal stairway of marble that leads to the immortal Sistine Chapel, and turning to the right up a flight of ancient steps, we were saluted by the gendarmes of St. Peter at the entrance of the open courtyard of St. Damascus.



LEO XIII. IN HIS PRIVATE APARTMENTS

supreme teacher in a universal school—he will be profoundly moved by the solemnity and suggestiveness of that place.

To reach this sovereign of a ghostly empire we passed through the palace door that looks out upon the wide space in front of St. Peter's—once lighted by the burning bodies of Christian martyrs. Here stood a squad of the stalwart Swiss Guard, in brilliant costumes of red, yellow, and black, designed by Michael An-

. . . This spot once echoed the steel-shod feet of Charlemagne. Here Napoleon stood among fawning cowards. . .

A picturesque sentry, leaning on an antique halberd, guarded the door of a great marble stairway leading from the opposite side of the court. Passing through the door and mounting the stairs, we came to the vast hall of St. Clement. Here figures of Justice, Mercy, and Faith looked down upon a jolly com-

pany of the Pope's soldiers sprawled comfortably on a wooden bench in a corner, their glittering halberds leaning against the brilliant wall. . . .

A burly, white-haired servitor in crimson silk and knee-breeches met us at the outer door of the Pope's apartments, and to him I delivered the document which called me to the Vatican. Through one splendid chamber after another he led us, among historic tapestries and princely trappings of bygone pontiffs, until we reached the throne room. Here we sat until Leo XIII. was ready to receive us in the next room. The great golden throne under the royal canopy was the gift of the workingmen of Rome to the Pope. Above it shone a triple crown, surmounting the azure shield, silver bar, and cypress tree of the Pecci family. . . .

After a while, a smiling chamberlain in purple silk, with a resplendent gold chain hung about his neck, came from the inner chamber. He chatted with Monsignor Rooker and myself for a few moments and then, opening the door, preceded us into the presence of the august head of the Christian world.

There, behind all the pomp and ceremony, sat a gentle old man, with a sweet face and the saddest eyes that ever looked out of a human head—the quiet shepherd of Christendom. He sat in a chair of crimson and gold, set close to a table. Behind him was a carved figure of the Virgin, and near it a smaller throne. He wore a skull cap of white watered silk, and a snowy cassock flowed gracefully about his frail figure, a plain cross of gold hanging upon the sunken breast. It was a presence at once appealing and majestic. That moment I forgot my newspaper and the news-thirsty multitudes of New York.

As we advanced to salute the Pope, he held out his thin, white hand, on which gleamed a great emerald. It was

the Fisherman's Ring, the sign of apostolic authority throughout the world. We knelt and kissed the outstretched hand, and Monsignor Rooker—being a Catholic—reverently pressed his lips to the gold-embroidered cross on the Pope's crimson velvet slipper.

His Holiness bade us be seated beside him. "You are very young," he remarked. "I expected to see an older man. But your nation is also young." It is hard to describe the delicate courtesy and benignity of Leo XIII.'s manner.

"I have a claim upon Americans for their respect," he said with kindling eyes, "because I love them and their country. I have a great tenderness for those who live in that land—Protestants and all. Under the Constitution of the United States religion has perfect liberty and is a growing power for good. The Church thrives in the air of freedom. I love and bless Americans for their frank, unaffected character and for the respect which they have for Christian morals and the Christian religion.

"The press—ah, what a power it is getting to be!—the press and the Church should be together in the work of elevating mankind. And the American press should especially be amiable and benevolent toward me, because my only desire is to use my power for the good of the whole people, Protestants and Catholics alike. . . .

"You are all my children," he continued, patting my hand like a father. "Protestants, Catholics—all, all—God has placed me here to watch over and care for you. I have no other aim on earth than to labor for the good of the human race. I want the Protestants of America as well as the Catholics to understand me. The Vicar of Christ is respected in the United States, but it is not always so in Europe."

There was an indescribable ring of

pathos in the Pope's voice. His lips trembled.

"Here we have in temporal control men who feel nothing but hatred for the representative of Jesus Christ and offer constant insults to the Holy See. Enemies of God armed with governmental power seek not only to grieve and humble the Holy See in my person, but to utterly break down the influence of religion, to disorganize and obliterate the Church, and to overthrow the whole system of morality upon which civilization rests. The power of paganism is at work in Europe again.

"These are times of social unrest and impending disorder. I recognize the good impulse that persuaded the German Emperor to assemble the great powers at Berlin and seek a cure for the disease that afflicts capital and labor. But there is no power that can deal with anarchy and social discontent but organized religion. It alone can restore the moral balance to the human race. The result of the efforts which have been made by nations to live without Christian guidance can be seen in the present state of civilized society—discontent, hatred, and profound unhappiness.

"I have watched the growing helplessness of the suffering working classes throughout the world with anxiety and grief. I have studied how to relieve society of this terrible confusion. While I live I will labor to bring about a change. The troubles of the poor and heavy-laden are largely due to the enemies of Christian morality who want to see Christian history ended and mankind return to pagan ways.

"Human law cannot reach the real seat of the conflict between capital and labor. Governments and legislatures are helpless to restore harmony. The various nations must do their work and I must do mine. Their work is local and par-

ticular, such as the maintenance of order, and the enforcement of ameliorative laws. But my work as the head of Christendom must be universal and on a different plane.

"The world must be re-Christianized. . . . How vain are the efforts of nations which seek to bring contentment to man and master by legislation, forgetting that the Christian religion alone can draw men together in love and peace. As the wealth of the world increases, the gulf between the laborer and his employer will widen and deepen unless it be bridged over by Christian charity and the mutual forbearance inspired by Christian morals. But if the foes of Jesus Christ and His Church continue to attack and revile the holy religion which inspires and teaches sound morals and has civilized the world, these social disorders, which are but signs on the horizon to-day, will overwhelm and destroy them."

His Holiness spoke with visible emotion about his desire for the disarmament of Europe.

"The existence of these vast armies is a source of displeasure and sorrow to the Holy See," he said. "The military life, which has been invested with a certain glamour, is injuring hundreds of thousands of young men. . . . These armies are not only full of peril to the souls of men, but they drain the world of its wealth. So long as Europe is filled with soldiery, so long will all the labor represented by millions of men in arms be withdrawn from the soil, and the poor will be overburdened with taxes to support the system. The armies of Europe are impoverishing Europe. These great military establishments have another deplorable effect. They set one people against another and intensify national jealousies. The inevitable result is the growth of a spirit of anger and

vengefulness. I long to see a return of peace and charity among the nations. Mighty armies confronting each other on every frontier are not consistent with the teachings of Jesus Christ."

I reminded His Holiness that the principle of arbitration rather than war had become a part of the national policy of the United States.

"Yes," said the Pope, "that is a true and wise principle, but most of the men who control affairs in Europe are not governed by a desire for truth. See how they exalt godlessness! Look at the men whose names are selected here in Italy for honor after death!—men who died opposing and reviling Christianity—men like Mazzini."

That was the end of the first newspaper interview with the Pope. . . . As we moved out of the room the Pope called me back to him, and placing his frail hands upon my head, his eyes brimming with emotion, he said in a voice of great tenderness: "Son, you are young and you may be useful to the world. May the Father, Son, and Holy Spirit go with you. Farewell!"

And as we retired we looked back at the slender figure standing alone in the shadowy room—and I knew that I had been face to face with the most exalted personality of modern history. Of all the famous men I have met in my world-wanderings since that day—statesmen, monarchs, philosophers, philanthropists—

I have seen no other man who seemed to have such a universal point of view.

Once more I saw the Pope, borne aloft on the shoulders of the Swiss Guard into the Sistine Chapel in a scene of supreme splendor—the triple crown upon his head, jewels flashing on his bosom, the Sistine choir chanting Palestrina's deathless music, and clouds of incense floating over the heads of a procession headed by the Knights of Malta, and followed by a long train of cardinals, archbishops, bishops, and monsignori. The sunlight fell upon lines of shining steel, nodding plumes, golden chains, shimmering robes of silk, and all the glittering symbolry of pontifical power and glory.¹

And gathered within the walls immortalized by Raphael and Michael Angelo, before the eyes of the assembled aristocracy of Rome, was a horde of American savages in paint, feathers, and blankets, carrying tomahawks and knives. At the entrance of the chapel stood Buffalo Bill, Buck Taylor, and Broncho Bill, while a troop of cowboys, splashed with mud, and picturesque beyond description, lined the human aisle beyond. When the Pope appeared, swaying in his resplendent seat, high above the assembled host, the cowboys bowed their heads, the Indians knelt down, and Rocky Bear, the surly old chief, made the sign of the cross.²

The Pontiff leaned yearningly toward the rude groups and blessed them.



A book written by Pope Leo XIII. in 1874, when he was Archbishop of Perugia, was placed by the "congregation of the Index" on the list of forbidden books. It was entitled, "The Very Sacred Blood of the Holy Virgin." The book is still on the Index, but the author's name has been removed. "It is doubtless considered undesirable," says the *Christian*

Work, "that one who is held to be infallible should be known to have at one time gone seriously astray in doctrine."

¹"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls." (Rev. 17:4)—EDITOR SENTINEL.

²"And power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him. . . . If any man have an ear, let him hear." (Rev. 13:7-9).—EDITOR SENTINEL.

A Report on the Papacy

[Dr. William Burt, who is prominently connected with the missionary operations that are being pushed in Italy, especially in Rome, by the Methodist Episcopal Church in the United States, returned to this country a few weeks since, and an interview with him of some length was published in the *New York Christian Advocate* of November 6. We present herewith a portion of this interview that will be of interest to the readers of THE SENTINEL. It is not improbable that the fact that Leo XIII. has personally shown strong displeasure at and opposition to the work of the Methodists in Rome may have influenced Dr. Burt in speaking of the Pope. It is certainly a mistake to hold that Leo XIII. is "one of the most reactionary popes that has worn the tiara for at least two centuries." He has shown a remarkable capacity for accommodating himself and the Papacy to modern conditions, and for turning them to the advantage of the Papacy. It is very true that in a sense his policy is reactionary, but it is not the sort of reaction that was conspicuous with some of his immediate predecessors. And we think it is a mistake to suppose that the power of the Papacy is waning. No doubt this is true in portions of Roman Catholic Europe where the people have had a long and intimate acquaintance with the Papacy, but it is not true in the world at large.—EDITOR.]

HAVE you seen the Pope? Is it true that he is in any sense a prisoner?

"How curious people in America are to hear from the Pope! Yes, we have seen him many times. We pay very little attention to him, however, in Rome. It is the institution, the Papacy, that we have to do with. Leo XIII. will die soon, but the Papacy, we fear, is not quite so near its end, though there are many signs of decrepitude. The present Pope is as free to come out of the Vatican as any other individual. His imprisonment is purely voluntary, or rather for political reasons. If he should come out of the Vatican onto Italian territory, then he immediately puts himself under Italian protection and Italian laws, though he would be regarded as a prince and treated as such according to the agreement of 1870. But he is a pretender to a lost throne, and hence he remains within his own walls. If the Pope should become reconciled to modern Italy, and accept the present ideas of liberty he would renounce his right to exist as he is to-day. Politically he would commit suicide."

Does Leo XIII. have the same reputation at home as he enjoys abroad for his sympathy with liberal ideas and republican institutions?

"In Italy we have no idea that the Pa-

pacacy has changed one iota in its attitude toward free institutions. History teaches us what the Papacy has stood for in all centuries. It is the same to-day—the personification of centralized power and of absolute despotism. How is it possible, therefore, for the Pope to have any sympathy whatever with our free republican institutions? Only two classes of people here have the least confidence in the Pope's pretensions; the ignorant and superstitious, who are yet the abject slaves of the system, and those who are directly dependent on the Vatican. All the intelligent, patriotic Italians have lost all faith in the papal pretensions. Leo XIII. has put his foot on everything that tends to liberty. He is regarded here as one of the most reactionary popes that has worn the tiara for at least two centuries. *Le Siecle*, of Paris, recently expressed the idea of the Italians as well as of the French people: 'The clericals call themselves liberal because they want liberty to teach our children to hate the republic and democracy. They want liberty only to assure the dominion of monks and priests and the submission of the state and society to the Church. Never for one day do they lose sight of their lust for universal dominion.' A few weeks ago I was passing through a town

in northern Italy, and I was not a little surprised to read on large posters on the walls of the central square the following: 'If our schools should fall into the hands of the clericals the sentiment of liberty of thought would be suffocated forever in our children.' 'The priests are the enemies of all progress.' 'The priests represent the negation of Christ.' These declarations represent the sentiment of the Italian people."

Do the Italians desire the restoration of the temporal power?

"Never! That for Italy is a question dead and buried. The majority of those who militate politically under the banner of clericalism never give it a serious thought. Some of them have large financial interests in Rome, and they know that the moment the Pope should be placed on his throne their fortunes would diminish more than one half. It is simply a game they are playing in the Vatican to deceive the rest of the world. Thank God, the temporal power of the Papacy has gone forever. Italy does not want its return, and there is not a nation in the world to-day that would dare to unsheath its sword in behalf of the Pope."

What about the Taft commission to the Vatican?

"We believe that it was a mistake from the beginning. America has always stood for absolute separation between church and state. Everybody in Rome

knew that the Vatican would turn the whole affair into a diplomatic triumph. The Italians say that Uncle Sam got his fingers burned, and that perhaps it will teach him a lesson not to meddle again with Vatican fires."

What is your impression of the anti-Roman Catholic movement in other parts of Europe?

"Roman Catholic Europe is simply awaiting some propitious event, a spark it may be, which shall free her entirely from the Papacy, from which she is already divided in thought, affection and ideals. Roman Catholic Europe is bound to the Papacy to-day only by certain political, financial, and social interests which all are ashamed to confess. Let a breath of holy life pass over these lands and the people will all assert their right to be free. Belgium is about ready to break her chains. France, according to their own confession, is no longer Roman Catholic. In a city of 55,000 souls only 1,500 attend the Easter communion, and this is said to be a good average. Austria, the most devoted of all the Roman curia, is passing through a great crisis. During the past three years about 40,000 have followed the cry, 'Los von Rom,' and broken away from Romanism. Everywhere doors are opening before us, light is dispelling the accumulated darkness of centuries, and a new era is about to dawn for all these nations."



The Roman Catholic correspondent of the *New York Sun*, in Rome, thus set forth last spring the "perceptible progress" of the Papacy under the administration of Leo XIII.:

"Coming at the meeting-point of two periods, at the parting of the roads of a civilization whose lights and shadows

date from the Council of Trent to the Council of the Vatican, and also at the dawn of a period whose interests he wishes to turn toward a higher life, Leo XIII. is the Universal Pope. He is the 'director' in all domains; there lie his distinctive character, his originality, and his greatness. As a diplomat he has

brought about a new situation, which begins with the death of Pius IX., when almost all states held aloof from the Holy See and the Church, and which ends with Catholicism at present in a prominent place. The Czar and the Lutheran Pope have representatives accredited to the Holy See; Mr. Gladstone sent Mr. Ervington to the Vatican, and if Great Britain has not yet established official relations with Rome, sympathy has taken the place of prejudice in that country, and collaboration is substituted for open hostility.

"In the United States the beneficent conduct of the Holy Father in the matter of Cahenslyism, the establishment of the Apostolic Delegation at Washington,

the amphictyonic attitude of the Pope during the discussion of the Faribault case, his moderating co-operation in the Philippines, the personal interest that Leo XIII. takes in the glorious development of American destinies, are all facts that denote perceptible progress. In Canada for the first time he has instituted an Apostolic Delegation. In Mexico he has prepared a plan of agreement the success of which would be a guaranty for the regeneration of that country. Through his reforms and through the National Congress of Latin America he has caused these republics, weary of a long period of sterility and decadence, to bloom once more."



The Nebraska Decision

By the Editor

LAST month we noted the fact that the Supreme Court of Nebraska had pronounced the reading of the Bible and the singing of religious hymns in public schools to be in violation of the constitution of that State, and quoted the opening paragraph, in which was embodied the substance of the decision. Such a decision is of course important, and is of special interest to all who are especially interested in the subject of religious liberty and desirous that the principle of church and state separation shall be fully carried out in practise. Therefore we present herewith, as it has appeared in the press, the most of this recent decision, which was filed on October 9, the case being that of the "State [of Nebraska] *ex rel. Freeman vs. Scheve et al.*," appealed in 1901 from the district court of Gage county, which had dismissed the suit upon the ground that the practises

complained of were within the discretion of the school board and not subject to mandamus.

Following the opening paragraph, the first article of the fourth section and the eighth article of the eleventh section of the State constitution were quoted. The first declares that all persons have the natural and indefeasible right to worship according to the dictates of their own consciences, and that no interference with the rights of conscience shall be permitted, specifically prohibiting any preference to be given by law to any religious society and the compelling of any person to attend or support any place of worship. The second declares that no sectarian instruction shall be allowed in any school or institution supported in whole or in part by the public funds set apart for educational purposes. The decision then continued as follows, except

that one or two paragraphs of minor importance are here omitted:

Daniel Freeman is a resident taxpayer and a patron of the public school in school district No. 21, in Gage county. He applied for and obtained an alternative writ of mandamus running to the school board of said district, alleging that against his protest and in disregard of his objections and in opposition to his demands, the board permitted a teacher employed by them in said school to engage daily in school hours in the public school building, in said district, and in the presence of the pupils, in certain religious and sectarian exercises, consisting of the reading of passages of her own selection from a book commonly known as King James' version or translation of the Bible, and in singing certain religious and sectarian songs, and in offering prayer to the Deity according to the customs and usages of the so-called orthodox evangelical churches of this country, and in accordance with the belief and practises of such churches, the pupils joining in the singing of such songs or hymns.

The return to the writ admitted the foregoing recited facts, except that it denied that the exercises complained of were sectarian; but the teacher, who was produced as a witness, admitted that she regarded them as constituting a religious worship and that she conducted them solely for that reason. That they are correctly so described there can be no doubt. Protestant sects who maintain, as a part of their ritual and discipline, stated weekly meetings in which the exercises consist largely of prayers and songs and the reading or repetition of scriptural passages would, no doubt, vehemently dissent from the proposition that such exercises are not devotional or not in an exalted degree worshipful, or not intended for religious edification or instruction. That they possess all these features is a fact of such universal and familiar knowledge that the courts will take judicial notice of it without formal proof.

That such exercises are also sectarian in their character is not less free from doubt. For more than three centuries it has been the boast and exultation of the Protestants, and a complaint and grievance of the Roman Catholics, that the various translations of the Bible, especially of the New Testament, into the vernacular of different peoples have been the chief controversial weapon of the former, and the principal cause of the undoing of the latter.

For making of such translations, Wycliffe, Luther, Tyndale and others have been commended and glorified by one party and denounced and anathematized by the other. Books containing such translations have been committed to the flames as heretical, and their translators, printers, publishers and distributors persecuted, imprisoned, tortured, and put to death for participating in their production and distribution.

The several popular versions differ in some particulars from each other, and all differ from the Catholic canon, both in rendition of passages from which sectarian doctrines are derived by construction, and in the number of books or gospels constituting what is regarded as the written record of divine revelation. In addition to this, there are persons who are convinced, upon grounds satisfactory to them, that considerable parts of the writings accepted by all Protestant denominations are not authentic, while devout Hebrews maintain that the New Testament itself is not entitled to a place in the true Bible. These diverse opinions have given rise to a great number of religious sects or denominations. To some of these sects the reading in public of any portion of any version of the Scriptures unaccompanied by authoritative comment or explanation, or the reading of it privately by persons not commissioned by the church to do so, is objectionable and an offense to their religious feelings; to some, the utterance of public prayer, except recitations from Scripture, is a vain and wicked act; and to some, the songs and hymns of praise in which others engage are a stumbling-block and an offense.

We do not think it wise or necessary to prolong a discussion of what appears to us an almost self-evident fact, that exercises such as are complained of by the relator in this case, both constitute religious worship and are sectarian in their character within the meaning of the constitution.

There is another matter deserving of consideration in this connection. Secular education of children within prescribed ages is by a statute of this State made compulsory. Punctuality and regularity of attendance at the time fixed for the beginning of and throughout the daily sessions of a district school are of first importance, both as measures of discipline and for the development of a trait, or the formation of a habit, of extreme importance to the students in after life. Very justly and almost, if not quite, necessarily, pupils are required to

conform to these regulations, or incur the penalty of loss of rank in department and scholarship. Unless opinions of universal acceptance in this country since the foundation of our government are at fault, it is a policy of the highest importance that the public schools should be the principal instruments and sources of popular education, because they exert more than any other institution an influence promotive of homogeneity among a citizenship drawn from all quarters of the globe. But if the system of compulsory education is persevered in and religious worship or sectarian instruction in the public schools is at the same time permitted, parents will be compelled to expose their children to what they deem spiritual contamination, or else, while bearing their share of the burden for the support of public education, provide the means from their own pockets for the training of their offspring elsewhere.

It might be reasonably apprehended that such a practice, besides being unjust and oppressive to the persons immediately concerned, would, by its tendency to the multiplication of parochial and sectarian schools, tend forcibly to the destruction of one of the most important, if not indispensable, foundation stones of our form of government. It will be an evil day when anything happens to lower the public schools in popular esteem or to discourage attendance upon them by children of any class.

It may be unnecessary to remark that neither the writer nor the court is intended to be committed to any view of any of the matters of theological or exegetical controversy touched upon in the foregoing discussion. All that is intended to be said is that such matters, being the subjects of sectarian differences, are excluded by the express words of the constitution from being taught or in any degree countenanced in educational institutions maintained to any extent by the public funds.

It is the function of the court to expound not religious creeds or writings, but the constitution and laws of the State. We are of opinion that the return does not state facts sufficient to constitute a defense to the alternative writ, and it is recommended that the judgment of the district court be reversed and that a peremptory writ as prayed issue from this court to the respondents and their successors in office.

This decision was concurred in by the entire court, two of the justices, however, declaring that they concurred solely on the ground that the exercises complained

of in this particular case were sectarian instruction within the meaning of the constitution. In a specially concurring opinion Justice Holcomb declared that he did not hold to the view "that it is not within the discretionary power of the authorities of school districts to sanction, if deemed wise, under proper restrictions, the reading of the Bible or portions thereof or readings therefrom, in the public schools," and disagreed entirely with "the views apparently entertained and held to in the opinion to the effect that the exercises complained of constitute thereby the school house a place of worship within the meaning and contrary to the section of the constitution wherein it is ordered, 'No person shall be compelled to attend, erect, or support any place of worship against his consent.'" He declared that "the Bible itself is not a sectarian book, and it is an erroneous conception to so regard it," and that no one could successfully contend "that the constitutional framers and the people who adopted that instrument intended to altogether exclude the Bible from the schools." He held that the provision of the constitution regarding sectarian instruction in public schools was given the scope and effect intended by the framers of the constitution and the people who adopted it when "all forms of instruction calculated to establish and confirm in the minds of students those theological doctrines and beliefs which are peculiar to some only of the different religious sects" were firmly excluded from the schools, and that "further than this we are not warranted in going." With regard to the other point, he declared that if it were sound, "then it would seem that it is in the power of any taxpayer to prevent religious exercises in any of the penal, reformatory, or eleemosynary institutions in the State and to close the doors of the State capitol to the chaplains of both branches of the legislature."

The Bible in the Public Schools

[The position taken in the matter by the National Educational Association at its meeting in Minneapolis in August, and the more recent decision of the Supreme Court of Nebraska, have made the question of the Bible in the public schools quite prominent of late. We present herewith the greater portion of two excellent editorials on the subject that have appeared in *The Independent*, which in this matter holds uncompromisingly to the principle of church and state separation. The "literary pretense" put forward in this matter of the Bible in the public schools, which *The Independent* very properly and clearly unmasks, has its exact counterpart in the "civil Sabbath" pretense put forward in the matter of Sunday legislation. In both cases there is an attempt to hide something that is altogether religious behind something that is not religious. But in neither case can the religious character of the thing be suppressed or hidden, for one reason because those who are chiefly interested in the matter and are most sure that it is not a religious matter are interested in it only because it is a religious matter, and would drop it instantaneously if they really thought it to be the wholly non-religious thing that they pretend it is.—EDITOR.]

AT the recent meeting of the National Educational Association President Butler started a discussion which is still going on about the reading of the Bible in the public schools. This book, he said, had been practically shut out of the schools, which explains, in his view, in great measure the deplorable and increasing ignorance of that great classic and the decay of that religious sentiment which is the root of our civilization. "Without the Bible," he said, "it is impossible to understand the literature of the English language from Chaucer to Browning." This entire stream "draws liberally from the eternal springs of our sacred Scriptures." They are equally essential to the interpretation of "our history, our civic institutions and our moral convictions." "When we study the ancient civilizations," he observed, "we begin with their religious books, and we are now teaching the religions of remote antiquities to more people in our schools than we are the principles or the classic literature of Christianity." He urged the restoration of "this treasury of our literature and our life" as an integral part of the literary studies in our schools, not on theological or sectarian grounds, but solely in the interests of scholarship and an intelligent understanding of our national life.

All this is very plausible, but the fact is

that the reading of a few verses of Scripture at the beginning of a morning session does not explain any former general familiarity with the Bible, and any loss of familiarity has other causes than the giving up of morning prayers at school. The reasons are many, and one of the chief is that the Bible is no longer the principal and most interesting book in the home, the book from which the child learns to read. We have children's books and papers.

Further, the text-books of other religions are not taught as text-books of literature in our public schools. Further still, we may talk as we please about the literary value of the Bible, which is immense, far more valuable to us than any other literary source; but it is not as literature, but for religious purposes that the Bible is wanted in schools by those who advocate its restoration. Indeed, President Butler laments that the decay of the *religious* sentiment has followed the giving up of Bible reading, and it is to recover this religious spirit that he wants it restored. But this is not the business of the public school.

In order to get a clear idea of the principle involved let us reverse the condition, and imagine that it is China that is imposing a parallel requirement in its public schools, and that it is Christians who object. But this is not imagination;

it is actual fact. The Chinese government has just established some so-called colleges in which Western learning shall be taught as well as the Chinese classics. It is required in the provincial college of Shantung that every pupil shall, as is the general custom, do daily homage to Confucius. The Christian pupils object. The Chinese officials are startled by the growth of Christian missions and the consequent loss of respect for the Chinese scriptures of Confucius, and so they lay down this rule of bowing before the figure of Confucius as a way of maintaining the integrity of the national spirit. It is precisely the same sort of reason as controls those who want the Bible read in our schools. This seems very reasonable to the Chinese, just as the parallel argument seems very reasonable to President Butler. The progressive Governor of Shansi, Tsen Chuan-hsuan, and the still more progressive taotai, Shen Tung-ho, have issued regulations requiring all men of literary degree, whether Christians or not, to worship at stated times in the Confucian temples. That is no different in principle from our requiring Jewish children to hear the New Testament read and to sing Christmas carols. In the provincial college of Shansi students in the department of Western learning are not required to do homage to Confucius, but are required to do so in the Chinese department. This seems to the Chinese rulers very tolerant, and it compels Christian youth to get their Chinese learning elsewhere.

It may help us to get at the principle involved if we observe how it applies where we are in the minority—in China, for example. Remember that Catholics and Jews object to the reading of our Bible in the public schools of this country, precisely as our missionaries object to a religious service in Chinese public schools in honor of Confucius.

We hold that in public schools supported by Christians, Jews and infidels, men of all faiths and no faith, and attended by their children, it is unfair and unwise to have any sort of religion selected and inculcated. We believe that it is the business of the church and not of the state to teach religion; and for the church to confess its incompetency and to ask the state, through such miscellaneous teachers as we have, to supplement its lack of service, is humiliating and shameful. We will trust and ask no tax-paid haphazard teachers to do the work of parents and the church.

The evil of this perfunctory religious teaching is positive as well as negative. We know of a multitude of public schools in our cities where a large majority of the pupils are Jews, and yet they have been required to sing Christmas carols in December, purely Christian songs, to the indignation of their parents. Such a requirement makes the people foes to the public school system. In the time of Archbishop Hughes there was carried on a great conflict between Protestants and Catholics in this country, the Catholics protesting against the reading of the Protestant Bible as a required exercise. They were told that this is a Protestant country and that if they did not like it they might stay away. That is precisely what they did. They started their parochial schools, which grew to a great system which seriously antagonize our public schools. They were right in their objection, for the King James Version of the Bible is a sectarian Bible, and must be so long as the Catholic Church forbids its use and requires that a Catholic version be used.

And yet the great principle which separates the secular function of the state from the religious function of the church is only blindly seen by many good people. The summer school of the South, meeting

in Knoxville last July, passed this resolution:

Conscious of our dependence upon the God of our fathers, and believing that the highest and truest civilization can be attained only, by following the precepts of the great teacher, Jesus Christ, we favor the recognition of the Bible in our public schools.

Our American doctrine of utter separation of church and state is, however, now usually accepted, at least in theory, and it is generally agreed that reading of the Bible and religious exercises do not belong to the free public school. But some of those who with us would lead the Bible out by the front door with all honor, ask us to open the postern gate to let it creep in again unobserved. They tell us—and we hear it from college presidents and from teachers' conventions—that the Bible, banished as religion, must be brought back as literature. The Bible, they tell us, is the best and choicest of literature, and that it will never do to let the children grow up ignorant of it; and before they have the word *literature* well out of their mouths they begin to talk about the importance of the Bible to teach the elements of religion and morals. The International Sunday School Convention at its late meeting in Denver passed this resolution:

Whereas, The Bible is not only the inspired word of God, but also the world's greatest treasury of literature, and its reading is now excluded from most of the public schools of America,

Resolved, That the executive committee is instructed to appoint a standing committee, whose duty it shall be to consider what means should be taken in the various States and provinces to secure the reading of the Bible, without comment, in the public schools of our land.

Here the religious purpose is confessed, while the literary pretense is put forward. It is only the latter which the National Educational Association pre-

sented in its declaration of principles at Minneapolis:

We hope and ask for such a change of public sentiment in this regard as will permit and encourage the English Bible, now honored by name in many schools, laws, and State institutions, to be read and studied as a literary work of the highest and purest type, side by side with the poetry and prose which it has inspired and in large part formed.

Well, which is it, literature or religion? If it is religion, we will have none of it. There is a curse upon state religion. It makes men hate the church. That is the persistent trouble in Italy, in Spain, in France, and now in England. Give us a free church in a free state and let their scope be kept absolutely distinct. Trust no state to teach your children religion, and do not think to impose your New Testament Bible and your Lord's Prayer on Old Testament Jews.

Is it really literature and not religion that these gentlemen want? We do not believe it. It is not the literary charm, not the interesting stories, not the grandeur or the wit that they are thinking of, but the sacred character of the book, that is, its religiousness. Indeed, we do not hear of any such anxiety to have the "Iliad" read, or "Paradise Lost," or even Shakespeare, until we come into the higher schools in which literature is a special study.

But it is not as literature that we chiefly value the Bible. It is degrading to it to lower it to that level and make it a lesson of style or story. It is not the Beautiful Bible, but the Holy Bible. It is impossible to put it on any other basis. Call it literature if you will, but it will be considered and treated as a religious book, and that will be the real reason for introducing and teaching it. We do not want to smuggle the Bible into the public schools under a false pretense. It is our one great book of religion, and as such let it be treated, the church's sacred Book.

The Sunday Closing Crusade in Chicago

By the Editor

A SUNDAY closing campaign of unusual vigor and significance is being prosecuted in Chicago. It has been pushed almost entirely by unions or organizations of various sorts, and since there is no law at present that can be invoked in that city for compelling stores and shops to close on Sunday, these organizations have been in about the same position with reference to what they desired as are labor unions usually with reference to the demands that they make. Having no law to back up their demand and to compel concession to it, they have been left to their own resources and methods to accomplish their object. And they have in a marked manner followed the methods of striking workmen.

Back in August the retail clerks began "a campaign of sentiment" for Sunday closing of stores. In September their organization, the Federated Clerks' Council, requested the ministers of the city to preach on the subject, and "to urge their congregations not to buy on Sunday, and to refuse to patronize stores that keep open on that day." On Sunday, September 28, the pastors of six Methodist Episcopal churches, three Baptist, three Episcopal, and one Congregational church, preached in response to this request, and no doubt more did so who were not reported.

About the middle of October the Amalgamated Association of Butchers and Meat Cutters began an agitation for Sunday closing of meat markets. Shortly after this wholesale and retail butchers and grocers in the downtown district organized the Butchers' and Grocers' Protective Association, "having for its object the closing of stores on

Sunday," and intending "ultimately to embrace all meat markets and groceries in Chicago." On October 28, in response to an appeal from the clerks' federation, the Baptist Ministers' Association, "numbering 300 pastors of Chicago churches," "agreed to use their influence against groceries and meat markets which do not close on Sundays," and "a resolution pledging a boycott was unanimously adopted" by them. On November 1 the clerks' organization "sent a circular to all trade unions of the city asking for help." This action and the wording of the circular itself had "the backing of the Chicago and Illinois State Federations of Labor." A portion of the circular read as follows, the rest of it being an appeal to the spirit of unionism, asking all trade unionists to stand by the clerks in their fight for Sunday closing:

One of the principles of our organization is shortening the hours of labor and securing Sunday as a day of rest. We have started a Sunday closing campaign and hope with the assistance of organized labor, the clergy, and fraternal societies to eliminate the Sunday work.

There are thousands of clerks in this city (both male and female) who are compelled to work from early morning until 9 and 10 o'clock three nights in the week, and until 11:30 Saturday nights, and from 7:30 A.M. to 1 P.M. on Sunday, thus depriving these clerks from attending religious services on Sunday or participating in the innocent pleasures of life, or using Sunday as a day of rest and recreation.

The next day, Sunday, November 3, the movement got under way in real earnest. Union clerks, barbers, and meat cutters, attended by members of other unions that sympathized with them, paraded the streets, and Sunday closing

was "the slogan in all sections of the city."

Proprietors of stores which were kept open found the streets in front of their places of business blocked by groups of trade unionists. These men bore banners and transparencies which were not calculated to soothe the feelings of the storekeepers, and in some instances vented their opposition to the violators of the Sabbath in a most violent fashion. One store at North Ashland and Chicago avenues was invaded by the marchers, who intimidated the proprietor and compelled him to close his establishment. In other instances the clerks and their sympathizers prevented customers from entering the stores, and by threatening to boycott the stores forced the proprietors to agree to close on Sunday.

"Marching two abreast and with green cards in their hatbands," union barbers visited barber shops that were open, and in a number of instances, after "excited conference," "the proprietor declared in favor of Sunday closing and signed an application for membership in the union." "The barbers gave most of their attention to the ghetto district," and "persuaded many Jewish barbers to observe Sunday." Police protection was called for at some places. In the stock-yards district the Packing Trades Council, comprising the employees of the various packing houses, "had 400 pickets out."

Of the 800 stores in the vicinity of the yards only eighteen were open. Members of the Packing Trades Council and other unions gathered in the vicinity of these establishments. Bands of music were employed to attract attention to the transparencies carried by the clerks, and the clerks hooted and jeered when the proprietors made their appearance. The result of the day's campaign was that all of the eighteen storekeepers promised to close their places on next Sunday.

"The same tactics that proved so successful in the stock-yards district were adopted by the North and West Side clerks." The butchers' and grocers' association sent out committees into three

different sections of the city to induce merchants who were keeping open to sign an agreement to close. In the only district for which a report was given "eighty-three firms agreed to close on Sundays," and "seventeen firms which refused to sign the agreement to close their places of business on Sundays were placed on the 'blue list.'" And it was announced that "union pickets will endeavor to compel the proprietors to cease business on Sunday."

On the following Sunday "500 pickets were out in the stock-yards district," but they found few places open. In the downtown district "the clerks reported that fewer stores were open than for many months." The storm-center was on the North Side, where, with "waving banners and blowing horns, 200 members of the North Side Retail Clerks' Association paraded the streets in an endeavor to induce the storekeepers to close their places of business on Sunday. In most cases the proprietors, fearing violence, closed, but obdurate storekeepers were threatened, and calls were sent for the police." At one place a man stood on a box and harangued a crowd "to force Fox [the proprietor of an open store] to close." "His words were greeted with cheers, and then a rush was made for the store." Happily the police were at hand and the crowd was driven back. "Pickets were stationed at points on all the principal streets before the clerks started out. These men reported to the leaders what stores were open, and as quickly as the name of each proprietor was received his place was visited."

Before the next Sunday came around "the teamsters' union, whose action has determined the success or failure of nearly every strike in Chicago since it was formed, entered the Sunday-closing movement." And it was announced at the same time that "the Milk Drivers'

Union will also begin an agitation for Sunday observance," with the purpose of trying "to educate the people not only to buy their milk on Saturday, but to be content with one delivery on week days." The action of the teamsters "has the support of their national organization." They first "declared against all Sunday work for themselves," and then they went further. "They are employed on the market, grocery, cracker, pie, milk, and ice wagons," and "every shopkeeper who persists in ordering his men to work on Sundays has been told that he will be cut off from team service during the week days until he agrees to close on Sunday," and "any attempt to send out non-union teamsters will be the signal for trouble." In the *Chicago News* of November 14, Business Agent Bender of the Teamsters' National Union was quoted as saying:

When God from Mount Sinai gave Moses the commandment, "Six days shalt thou labor and do all thy work," He intended that the milkman, the market teamster and the clerk should not be excepted. At the present time, however, a great many persons seem to think the commandment has no reference to such workers. It has, and we intend to make an attempt to persuade all classes of people to assist in making Sunday observance a possibility.

On the following Sunday, November 16, teamsters and market drivers went out with the clerks and meat cutters, in some instances driving wagons at the head of the procession, and there were demonstrations similar to those of the previous Sundays. On the North Side the meat cutters and butchers, aided by clerks and teamsters, "called on all the stores open," and at some places "became so insistent in their demands that the police were called out." At one open barber shop that was besieged by union barbers a window was smashed, and "a

brick was thrown through the broken window, narrowly missing a customer." A riot call was turned in and the police called out. On the South Side a very similar disturbance took place in front of a grocery store into which union clerks tried to force their way against the will of the proprietor and his employees. A wagon load of policemen were sent to this place. At other places on the South Side "where clerks approached proprietors, agreements were reached to close the stores on Sunday in the future."

It was explained to the owners that even though they might themselves act in the capacity of clerks and allow the help the day off, it would be sufficient excuse for other concerns to keep open, owing to the competition for trade, and in these places it would be necessary to keep a force of clerks on hand.

All this was very appropriately termed "the demonstration method," for it certainly went beyond "a campaign of sentiment." At last accounts "plans for a more effective campaign" were being outlined, and "a continuation of the demonstrations" had been ordered. "On the whole the clerks and their allied associates are pleased at the result of their work, and predict that it will be but a short time before they succeed in accomplishing the complete closing of all stores on Sunday, in which work they are being assisted from the pulpit and by the Sunday Closing League." The president of the clerks' federation declares that he has never before known so much enthusiasm to be manifested in the matter of Sunday closing, and the *Chicago Record-Herald* says the movement "promises to be the most successful of any campaign of this nature that has been inaugurated in Chicago for years." The tone of the Chicago press is very favorable to the movement, though little is said of the recent methods of "demonstration" that have so conspicuously marked it.

Sunday Law Agitation in Argentina

[In a note in the June SENTINEL was given the substance of a communication from a correspondent in Buenos Ayres, Argentine Republic, S. A., who had written us regarding a movement for Sunday legislation and enforcement that was manifesting itself in that city and country. Among other things it was stated that last fall a procession of workmen waited upon the president of the country and asked for the enactment of a national Sunday law, and that the president had promised to have the matter brought before the national congress; and that in February the leading Protestant denominations of the country, in united convention and with the approval of Roman Catholic Church authorities, had demanded a Sunday law. We are glad to present herewith later and additional information regarding this matter from another correspondent in Buenos Ayres, Mr. N. Z. Town.—EDITOR.]

A WAVE of Sunday-law enthusiasm has reached even this part of the world, and the last week of August was one of interest and activity for a number of us here in Buenos Ayres, doing what we could to call the attention of the public, and especially of the agitators and law-makers, to the real and fundamental question that is involved in all Sunday legislation.

This Sunday-law movement originated with the Union of Commercial Clerks of this city, but its influence extends to all parts of the Argentine Republic, as is indicated by the following quotations from the leading daily paper of Buenos Ayres. In its issue of August 24 this paper said: "The Union of Commercial Clerks continue with activity their work for the execution of the popular demonstration which is to take place on the 31st, when a petition will be presented to the National Congress asking that it sanction a law making Sunday rest obligatory throughout the Republic." A few days later the same paper announced that "the movement has found a sympathetic echo in all the labor unions and organizations both in the capital and in the provinces," and that "more than sixty societies will send delegates to the demonstration."

As soon as we saw the notice of this agitation we consulted together, and then prepared a four-page supplement to our little publication, *El Faro*, showing why Sunday laws are wrong. We first sent

one of these to each of the senators and representatives of the National Congress, then we distributed them to the business houses in the city and posted quantities to the different towns that expected to send delegates, and lastly we went among the crowd as they gathered for the demonstration and handed them out. At first these supplements were received very eagerly by the agitators, but, on discovering the attitude taken in them on the question, some of the leaders gathered up as many as possible and burned them then and there. However, all would not give them up, and this opposition gave us a chance to explain more fully the dangers of the Sunday-law movement.

There are a number of points of interest in the petition that was presented to Congress. It began thus:

In representation of the commercial employees of the capital and interior of the Republic, and counting on the moral and material support of the employers, we solicit the sanction of a law that will declare Sunday rest obligatory throughout the whole country. May we be permitted to point out some fundamental considerations, citing the opinions of men who have advocated and warmly defended the Sunday rest.

Then followed quotations from Gladstone and Macaulay, defending, or supposed to defend, enforced Sunday rest, accompanied by the significant reminder for "each of the honorable Senators and Representatives that in England

and the United States Sunday rest is obligatory." The petition continued:

The fact is often mentioned that our legislation is based on that of the United States, and if in anything we should imitate the great republic it is in the interest with which in that country they sanction laws which protect and guard the life and health of the working class. The sanction of a law that declares obligatory Sunday rest would result in moral, economical and social benefits, and would not injure commercial interests, because, the closing being general, nobody would experience any loss, and this accounts for the fact that the majority of the merchants sign the petition. The petition already has more than 50,000 signatures.

This reasoning, based on their present knowledge, is of course natural and logical, but at the meetings of the Sunday-law agitators the speakers cannot keep away from the religious phase of the

matter. And some are even more frank in their references to Sunday as a sacred day and institution than are Sunday-law agitators in the United States, owing perhaps to their not realizing what such frankness involves. At one gathering a speaker referred to the names of the days of the week, and showed the true origin of Sunday observance. He enlarged upon the glories of the sun and its benefits in real old pagan style, giving to the sun a place almost equal to that of the Deity.

As the agitators expect to continue their Sunday-law propaganda until they gain their object, we anticipate other opportunities for calling the attention of the people here to the true principles of religious liberty as they are involved in this question.



The Brooklyn *Eagle* sees nothing to commend in the attempts of "Sabbatarians" who seek by means of laws and policemen to stop the playing of ball by boys on Sunday. It says with reference to this matter:

A Sunday of quiet and leisure is certainly desired by the American people, but a blue Sunday is no longer possible. There are certain thousands who elect to attend church. Yet they are a small minority of the population in most American cities. It is infeasible to compel the majority to observe the practices of the minority, especially when no moral harm is alleged against the sports that on week days are encouraged by the best. Sunday ball playing is permitted by common consent in our city, because enforcement of the law has no effect on church attendance. If the boys cannot play in the fields and vacant lots they will play in the streets, where they will be in the way. They will not put on their best and march off to Sunday school. And not only will they play in the streets, if they cannot play in roomier places, but they will nourish unpleasant sentiments against the people who interfere with them, and who by that act

will merely harm their own cause. The boys who play on Sunday are mostly those who have been shut up in schools, shops, and factories during the week; they need the air and exercise; they need most of all liberation from restraint, and ball playing develops muscle, readiness, observation, courage, alertness and encourages health. To restore the Puritan Sabbath in America is impossible.

The champions of Sunday enforcement profess great solicitude for the physical welfare of working people. And yet it is they, and nobody else, who seek to suppress games and harmless open air recreation on the only day that the working people have for such things; it is they, and nobody else, who seek to rob the boys and young men of the cities of the only opportunity they have for outdoor exercise. This profession of solicitude for the working people in connection with Sunday enforcement is an out-and-out fraud, although it is no doubt true that many who give countenance and support to this fraud do not know that it is a

fraud. The real ground of the demand for Sunday enforcement is indirectly brought to view in the above quotation when it is declared that the prohibition of Sunday ball playing will not increase church attendance nor cause boys to march off to Sunday school. Whatever they may think themselves, the champions of Sunday enforcement give to other people the impression that they are working for what they conceive to be the interests of the church and religion, and that they care precious little for any other interests that may seem to conflict with what they are after. Their attempt by law to stop ball playing and other things equally harmless on Sunday is but one step short of attempting by law to compel people to attend church. There is not a particle of difference in principle between the two things.



"We cannot conceive," says *The Defender* (Sunday-enforcement organ), Boston, "why the citizens of Boston and New England should desire to have a Sunday which the better elements on the Continent [Europe] are tired of and wish to supplant with a day of rest and worship." The sort of Sunday of which "the better elements" in Europe are tired of, according to this periodical, is one in which "holiday sports and games" are freely engaged in. It might clear this matter up somewhat in the mind of *The Defender* if it would reflect that in New England, as elsewhere, there are organizations devoted to "the defense of the Lord's day," and many clergymen making a specialty of Sunday observance and claiming to speak authoritatively upon the matter, that are constantly assuring the people and educating them to believe that the "Lord's day" is "a *civil* rest day." They should not be astonished that the

people take them at their word and proceed to use the day as a *civil* day—yes, as a *civil* rest day.



It seems that some of the defenders of the "American Christian Sabbath" have discovered that it is being terribly abused by the officers and contractors of the World's Fair at St. Louis. The Presbyterian Synod of Illinois, in session in the Hyde Park Presbyterian Church in Chicago on October 23, adopted the following, which action was preceded by "stirring speeches against the violation of the fourth commandment":

Resolved, That we as a synod do hereby, now and always, protest against the violation of the law of God as contained in the fourth commandment, and the invasion of God's holy day by the officers and contractors of the World's Fair at St. Louis, by doing all kinds of work on the grounds, bridges, buildings, etc., on the Sabbath; and

Resolved, That we do hereby memorialize the General Assembly to take such action as may seem wise to have such work discontinued.



In commenting on the Sunday-closing movement in that part of the country, the Eau Claire (Wis.) *Telegraph* says that "a general observance [of Sunday] is easily won" if to the influence of that class of persons "who are impelled by religious belief to refrain from work on Sunday and require no further argument to induce them to observe the day," is added that of "the trade unionists, who see the economic benefits of a seventh-day rest from labor." This brings to view a combination that is plainly being developed, and it is this combination that makes the Sunday movement dangerous. With such a combination standing for it, universal Sunday enforcement in the United States is by no means an impossibility.

THE LOVE OF POWER AND THE POWER OF LOVE

[See frontispiece.]

THE source and basis of all good is the spirit of self-sacrifice. The source and basis of all evil is the spirit of self-exaltation. The one is the spirit of unselfishness, of service, of ministry to others; the other is the spirit of selfishness, of domination, of rule over and exaction of service from others.

The moral discord of the universe is but the conflict between these two spirits. Here is the great dividing line between righteousness and iniquity.

The spirit of self-sacrifice—of love—is powerful, for it is the spirit that has produced all things that are good. It is the spirit which made and upholds the created universe.

The spirit of self-exaltation craves and demands above all things else, power, or rather that which appears to it to be power—authority, rule, supremacy for itself over others. It knows nothing higher than this. To exercise dominion is its all-absorbing and consuming passion.

The sway over others of the spirit of self-sacrifice is the noblest of which the mind can conceive. It is a communion of soul with soul. Its power is a spiritual force; a quickening, invigorating, creative influence that elevates the mind and nourishes and expands the soul. It produces kindred power in others, vivifies and enlarges their faculties, and breathes into them the love of truth and righteousness. It rouses and fortifies the will, inspires with the purpose of right-doing, and not only stirs the soul to high convictions of truth and duty, but bestows upon it the power to follow such convictions. It makes those upon whom it is exercised more and more free. It is mightiest when most gentle. It is the upholder and guardian of all right. It has been the source of every good and every joy that has blessed the existence of intelligent beings. It is the power of truth, of virtue, of love, of God.

The sway exerted over others by the spirit of self-exaltation is the most ignoble, the most terrible thing, of which the mind can conceive. It is the subjection by outward force of being to being; the domination of might regardless of right. It is a compulsive, coercive force; a cruel, terrifying, despotic power, which enfeebles and wastes away the spirit and force of all to whom its blight extends. It is twice cursed; it curses him who oppresses as well as him who is oppressed. It enslaves, crushes, and destroys. It robs men of the free use of their faculties, narrows their natures, takes them out of their own hands, makes them the mere instruments of others' elevation, and subjects their wills to the arbitrary will of another, who in such a case is always a despot and tyrant. The passion for this sort of power has been the great scourge of the earth. "This is the sway which men grasp at most eagerly. To govern others has always been thought the highest function on earth. To reign, to give laws, to clothe their wills with omnipotence, to annihilate all other wills, to spoil the individual of that self-direction which is his most precious right—this has ever been deemed by multitudes the highest prize for competition and conflict. The most envied men have been those who have succeeded in prostrating multitudes, in subjecting whole communities to their single will. If any crime should be held up to unmeasured reprobation and placed by society beyond pardon, it is this of the lust of domination. It has made the names of king and priest the most appalling in history; for this power has been exerted most conspicuously and perniciously by these two classes of men—the priest, or minister of religion, and the civil ruler. Both have relied upon the same instrument, that is, pain or terror; the first calling to his aid the torments and penalties of the future world and practising on the natural dread of invisible powers; and the latter availing himself of chains, dungeons, and gibbets in the present life. Through these terrible applications man has,

in all ages and in almost every country, been made, in a greater or less degree, a slave and a machine; been shackled in his faculties, and degraded into a tool of others' wills and passions. There is no crime that has not been perpetrated for the strange pleasure of treading men under foot, of fastening chains on the body and mind. The strongest ties of nature have been rent asunder, her holiest feelings smothered, parents, children, brothers murdered, to secure dominion over man. The people have now been robbed of the necessaries of life, and now driven to the field of slaughter like flocks of sheep, to make one man the master of millions. Through this passion, government, ordained by God to defend the weak against the strong, to exalt right above might, has throughout all history been the great wrong-doer. Its crimes have thrown those of private men into the shade. The passion for dominion has inflicted more terrible evils upon the human family than all others." The power of this passion is the power of self-aggrandizement, of force, of despotism, of the Devil.

The supreme manifestations in the world of these two opposite spirits are indicated by our frontispiece. The supreme manifestation of the spirit of self-sacrifice, of service, of love, of moral power, is seen in Him who "came not to be ministered unto, but to minister, and to give His life a ransom for many." It is seen in Him "who, being in the form of God, thought it not robbery ["did not think it a matter to be earnestly desired"] to be equal with God; but made Himself of no reputation ["emptied Himself"], and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." It is seen in Him who, "though He was rich," for the sake of others "became poor," that they "through His poverty might be rich." It is seen in Him who, being divine, for the sake of others became human as they were; who, being the Son of God and of the nature of God, for the sake of others became forever the Son of Man and of the nature of man; who, being the Prince of heaven, for the sake of others voluntarily laid aside His glory and majesty and became the lowliest of the sons of earth, in whom was no comeliness nor beauty that men should desire Him when they looked upon Him; who, being sinless and guiltless, willingly bore the sin of many and was numbered with the transgressors; who, being possessed with immortal life, for the sake of others voluntarily poured out His soul unto death. It is seen in Him who gave up all—even Himself—for the sake of others.

The supreme manifestation of the spirit of self-exaltation, of the power of despotism and force, the world has seen in the Papacy—the system which claims to be the representative, and only representative, of Jesus Christ on earth, and which at the same time is the legitimate and boasted successor of what was the most furious and crushing political despotism that the world has known—"the sublimest incarnation of power, and a monument the mightiest of greatness built by human hands, which has upon this planet been suffered to appear." The Papacy has been diverse from all other despotisms in the exercise of coercive dominion in that it has exercised that dominion as the rule of the Prince of Peace Himself. Volumes could be written upon this point, but space forbids more here. It is sufficient to say that in the Papacy that which was the supreme manifestation of the spirit of self-sacrifice has by some infernal process been made to serve the ends of the spirit of self-exaltation. They who will look into this matter can see for themselves. In conclusion we quote the words written by another as he looked back at the history of the despotism of the Papacy: "We know not a stronger proof of the intensesness and nefariousness of the love of power than the fact of its having virtually abrogated Christianity, and even turned into an engine of dominion a revelation which breathes throughout the spirit of freedom, proclaims the essential equality of the human race, and directs its most solemn denunciations against the passion for rule and empire."

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 DECEMBER, 1902 No. 13

Self-exaltation lowers instead of elevates.

“The law of self-renouncing love is the law of life for earth and heaven.”

The Christian church is in the world to manifest the spirit and character of Christ.

The principles of Christianity call men not to authority and rule, but to service and ministry.

He who sets his affection upon power chooses misery and desolation for his way and end.

The saloon-keeper and his business are no more of an evil on Sunday than on other days.

The spirit of the Most High is manifested in unselfish ministry, and all who would be like Him must have the same spirit.

The power of love is the power that has been bequeathed to the Christian church for the accomplishment of her mission in the world.

The “civil Sabbath” is thought by its friends to be too good to be used for civil purposes. It is strange that a *civil* thing must be employed only for *religious* uses.

The Sabbath institution is religious, or it is nothing; and its rest is spiritual, or it is nothing. Its observance is therefore not a subject for civil legislation; its rest cannot be forced upon people.

The “demonstration method” of Sunday enforcement makes a very good substitute for the legal method. Its appearance is very significant; it is likely to come into frequent use in the future.

In all ages politics has been the “science” of securing power, the way of gaining supremacy and gratifying the ambition to rule. When the spirit of

self-exaltation gets into the church she soon gets into politics.



The thanksgiving that is pleasing to God is not brought about by Thanksgiving proclamations. He who is truly grateful to God for His blessings does not wait for Thanksgiving Day to render thanks.



Clerks and trade unionists will never lack for the cooperation of clergymen in Sunday-closing crusades. This means much more than is conveyed by the claim that the clergymen are much concerned for the welfare of those who toil.



The "civil Sabbath" is analogous to the Papacy; it is a hybrid, assuming at one and the same time a civil and religious character, and claiming for itself both the power of the kingdoms of the world and of the kingdom of heaven.



An individual has rights before the law not because of what he believes, but because of what he is. He possesses rights as a human being, not as the adherent of some religious body nor as the observer of some religious form.



The Sabbath is for spiritual refreshment, not physical recreation. Its worst foes are not the irreligious who utterly disregard it, but the religious teachers who, claiming to have the utmost regard for it and to speak authoritatively concerning it, are educating the people into the idea that it is a civil institution.



True power and exaltation does not cause him who has it to separate himself

from the lowly and humble, for the Most High dwelleth with those who are of an humble and contrite heart. It is he who loves power and exaltation for its own sake, and for his own sake, who holds himself aloof from others and counts it beneath him to come in contact with them.



Notwithstanding all their pleading for the "civil Sabbath" and all their declarations that the day is for "physical rest," the champions of Sunday enforcement will never be satisfied with "civil Sabbath" observance, with the use of Sunday for purposes of physical recuperation. Nothing less than a *religious* observance of the day will satisfy them. But, owing to exigencies which they are obliged to face, they are perfectly willing, and will always be willing, that the enforcement of a religious observance of the day shall be accepted and regarded as merely an enforcement of a civil observance of the day. In these days when religious legislation is looked at askance they are willing to surrender at some points the terms and names that are the proper labels for the thing, and to substitute others in their place. The essential thing with them is to hold on to the thing itself, and if that can be done better by calling it something else, well and good. But it is unnecessary that anyone should be deceived in this matter; in fact, it is difficult to see how anyone can be.



Those who have been close readers of THE SENTINEL for two or three years have heard of the New York State Conference of Religion, an organization now composed of representatives of "fifteen denominations," and which seeks "to pro-

mote the largest practicable junction of religious forces for the furtherance of those fundamental religious, moral, and social interests which are vital to the stability of the commonwealth." This organization, the aims and ideals of which are by no means confined to the State of New York and should receive the most careful investigation by every reader of *THE SENTINEL*, has just held its third annual meeting in New York City. Some of the subjects discussed at this conference of the foremost theologians of the times were: "Patriotism and National Righteousness," "Religious Obligations of Our Democracy," and "Social Salvation." A representative of *THE SENTINEL* was present at most of these discussions, and some things that were said that will be of very much interest to all our readers will be given in a report that will appear next month.



An organ of Sunday enforcement observes that "the relation of Thanksgiving and the Christian Sabbath have always been very intimate in this country. Originally all forms of business were suspended and Thanksgiving was made a day of prayer and praise—a Sabbath in mid-week. Friends of the Lord's day and of the home and the nation are friends of this venerable and patriotic institution." Why in the world then are not "the friends of the Lord's day" seeking to compel the suspension of all forms of business on Thanksgiving Day? Why are they not demanding the enforcement of its observance along with their demand for the enforcement of the "Christian Sabbath" with which it is so closely related? The enforcement of the one observance is just as proper as the enforcement of the other; a "reason" for the

enforcement of the one is a "reason" for the enforcement of the other. Of course there is no legitimate reason for the enforcement of either. But in a sense it may be said that the enforcement of the observance of Thanksgiving Day would be fifty-one times more reasonable than the enforcement of Sunday observance, since Thanksgiving Day comes but once a year. It is not at all improbable that the champions of Sunday enforcement will some day be demanding the enforcement of the observance of Thanksgiving Day. That follows logically from their present demand.



Although Sunday-enforcement news takes up so large a portion of this number, more space being given to it than ever before, the field is not covered entirely, there being several things of importance in this line of which no mention is made. Among these are three Sunday-enforcement conventions that have recently been held—the thirteenth annual meeting of the New York State Sabbath (Sunday) Association, held in Saratoga late in October; the annual convention of the Lord's Day (Sunday) Alliance of Canada, held in Toronto early in November; and the twelfth annual convention of the Wisconsin Sunday Rest Day Association, held in Baraboo, Wis., November 17-19. Representatives of *THE SENTINEL* were in attendance at the last two conventions, and some things that they have reported will be given to our readers next month. Some of the utterances made at these conventions will be found to be very "interesting reading." In addition to these matters of greater importance we have to omit until next month proper mention of an agitation that is now and has been for some weeks going on in Winnipeg, Manitoba, Canada, due

to the approaching election on the question of Sunday street-car service; a Sunday-enforcement agitation and régime that has prevailed of late in Grand Forks, N. Dak.; and the stir that the New England champions of Sunday enforcement have made over what they term the "open and flagrant violation of statute law" by the Commissioners of Election of Boston, who on Sunday, November 9, recounted the votes that had been cast in that city on the preceding Tuesday.



In a circular letter that it has "mailed to citizens interested in reform in northern Wisconsin and Minnesota cities," the Civic Federation that was organized a few months ago in Duluth, Minn., has called upon those addressed to "endeavor to secure the limiting of Sunday labor, and wherever practicable early closing and half holidays for the working classes," to the end that workmen may have "a chance to enjoy their domestic life and to attend the churches refreshed." It is stated that the securing of early closing and half holidays "must be done by persuasion and instruction." We wonder why "the limiting of Sunday labor" must not and should not be done in exactly the same way? The letter concludes with a special appeal to Methodist Episcopal ministers "to see that this federation succeeds." It is declared that "the time has come when Christians must unite for the recovery of the Christian American Sabbath, the purifying of municipal politics, the maintaining of law and order, the enforcement of law by the proper officials or their impeachment for malfeasance of office, and the repression by law of the lawless and defiant element which provides or produces the anarchists, social, political, and industrial, as well as religious." The Methodist Epis-

copal Church, "through its bishops and conferences," is urged in the name of "Christ and our country" to "confer with the bishops of other Episcopal and leaders of non-Episcopal churches for the purpose of State federation on these things." We suppose that all religious people who would question the propriety of religious and church people as religious and church people dominating and seeking to dominate political affairs, and especially all religious people who would deny point-blank the right of religious people or any other people to compel the observance of the "Christian American Sabbath," would, in the estimation of the promoters of this federation, be distinctly and unquestionably "religious" "anarchists." Such a federation as this will have to be extremely careful, however, or it will become an anarchic force of the first order itself, for as certain as it dominates and attempts to dominate political affairs for ecclesiastical ends, and legislation and enforcement of legislation in behalf of the "Christian American Sabbath" is nothing else than an ecclesiastical end, that is exactly the sort of force it will be in society.



It has been reported from Bergen Point, N. J., that several clergymen who had started a crusade against Sunday ball playing were much surprised at the attitude of Priest G. C. Meyer, of St. Henry's Roman Catholic Church, who, when asked for his opinion, declared: "This controversy is silly, and amuses me. The boys should be permitted to play ball on Sunday so long as they cause no annoyance." It is said that the city authorities take the same view, considering it "much better to have the boys and young men at a harmless game than in the saloon." This is, of course, a very sensible view of the matter. Another

Catholic priest, John H. A. Hagan, of the Church of St. Paul of the Cross, Jersey City, has recently expressed himself through a local newspaper as being "in favor of Sunday baseball, providing the game is played in an orderly manner." "Sunday is a day of rest," he said, "and a day consecrated to the special service of God. Rest is a relative term. The change from the close workshop to the fresh air, sunshine and out-door freedom is rest for the enthusiastic ball player. This exhilarating pastime relieves the strain of the week." The Catholic clergymen have the advantage of their "Protestant" brethren in this matter of regulating Sunday observance. They know that the Sunday "Sabbath," unlike the institution of which it is the counterfeit, was made by man and not God, and they labor under no delusion that its observance is regulated by divine command from which man cannot add nor detract. They know that what man, or "the Church," has made, man, or "the Church" and its representatives, can control and regulate as to them seems best. And hence they do not feel bound to hold to any such strictness with regard to Sunday observance as do those who attempt to read Sunday observance into the fourth commandment. It must, indeed, be amusing to intelligent Catholic priests, and there are very few of them who are not intelligent enough for this purpose, to see with what positiveness and unquestioning assurance "Protestant" clergymen pronounce and proclaim as of divine institution and command an observance which owes all its authority to the dictum of the Roman Catholic Church and other churches whose dictum in the matter is equally worthless. And, knowing as they do the character of the Sunday institution, no wonder some of them, as does this priest at Bergen Point, N. J., regard as silly the hubbub that is raised

by ministers over ball playing by boys on Sunday.



The communication from a correspondent in Buenos Ayres, Argentine Republic, S. A., presented elsewhere, is significant as evidence of the fact that the Sunday-enforcement movement of the present day is world-wide, and that the evil influence of Sunday legislation and enforcement in the United States is by no means confined to this country. If in such countries as England and the United States the wrong course is taken in this matter, the right course will not be taken anywhere. It is a melancholy reflection that the example of the nation which has stood before the world as the great exponent of the doctrine of complete separation of church and state can be cited in other nations, in other republics, in support of something that is altogether out of harmony with that doctrine. But such is the case, as is shown by this report from Argentina. On the other hand it is comforting to reflect that the influence exerted by the friends of religious liberty in the United States in opposing the Sunday-enforcement movement, and in spreading a knowledge of its real nature and the evil principle that is in all such enforcement, is not confined to this country either, but also extends to other parts of the world. This, too, is evidenced by this report from the Argentine Republic. Our correspondent speaks of quotations from Gladstone and Macaulay being used by the Sunday-law agitators. We will venture that these quotations were obtained direct from the literature that is published by the Sunday-enforcement propagandists in the United States. On a recent Sunday evening the writer of this note heard a prominent New York clergyman, who is an active member of a national Sunday-enforcement organization, make "An Ap-

peal for the Lord's Day," and he, too, made quotations from Gladstone and Macaulay in connection with his plea for strict enforcement of the Sunday laws. But neither quotation was an endorsement of Sunday enforcement. They were merely testimonials as to the value of a weekly rest day, which may be conceded without conceding at all that there is any value or virtue in Sunday enforcement. Whatever Mr. Gladstone would have done, we feel certain that Macaulay would never have given his approval to the church-and-state scheme of the Sunday-enforcement clergymen who quote him as if he had done so. To have given his approval to any such thing would have been to have denied the principles so clearly set forth by him in his celebrated review of Gladstone's pamphlet on "Church and State."



The monthly organ of the New England Sabbath (Sunday) Protective (Enforcement) League notes, as evidencing "an encouraging revival of interest in this important matter," the "long list of recent enforcements of the Sunday laws" that appears in each issue of THE SENTINEL, and hopes that "it will be able to enlarge the list, as we shall be glad to clip from its pages from time to time, in order to give cheer to the friends of law and order." This hope is realized in this issue of THE SENTINEL, and no doubt "the friends of law and order" will find much to cheer them in the abundance of Sunday-enforcement news that appears this month. They are most heartily welcome to all the cheer that they can obtain in this way. Should they not be sufficiently assured by the items telling of the arrest and fining of a Berkshire, Mass., lad for shooting a squirrel on Sunday "away over in the wilderness to the left of the road as it climbs Three-Mile

Hill," and of the confession in a mayor's court of a Lamoni, Iowa, father of having violated the ordinance against "breach of the Sabbath" by buying fruit for his sick child on Sunday, that the cause of "law and order" is being uncompromisingly maintained, let them turn and read of the riotous demonstrations that have taken place in Chicago, and of the boycott that has been declared by clergymen of that city, in the interests of what is "law and order" to these "friends of law and order." They will then be fully convinced that the cause of "law and order" is prospering wonderfully, and will, of course, be cheered immensely. *The Defender* is also most heartily welcome to reproduce as much of the Sunday enforcement matter that appears in our columns as it desires—all of it, if it wishes. But we may be allowed to say that, however consistent it may be with the ethics of Sunday enforcement, in the world at large a higher standard obtains in such matters than has been adhered to by *The Defender* during the last year or two in republishing matter from our columns. We do not regret at all that much of the matter in THE SENTINEL is presented in such shape and style that it can be used as if it were original matter in the columns of an opponent, but we may be allowed to observe that they who reprint bodily without credit or even quotation marks what others have written and published, are guilty of something which, if it were indulged in in the realm of material things, would be very apt to afford them an opportunity to obtain by involuntary and rather severe experience some very useful and needful (to them) lessons in genuine law and order.



Changing the name of a thing is not changing the thing itself.

The Boomerang of the "Sabbathites"

ELSEWHERE we quote the words of a Catholic priest who declares that Sunday ball playing is not inconsistent with the day as a day of rest, saying very sensibly that "rest is a relative term," and that "the change from the close workshop to the fresh air, sunshine, and outdoor freedom is rest for the enthusiastic ball player" who has been closely confined all week in some shop or factory.

In this is suggested a lesson that the champions of "Sabbath" enforcement might well take to heart. They have very naturally in their efforts for Sunday enforcement come to lay stress upon the Sabbath institution chiefly and almost entirely as an institution for physical rest, ignoring the true nature and basis of the Sabbath and its rest. They should begin to perceive that they are thereby manufacturing a boomerang that will react with telling effect.

In the first place they are by this "physical rest" propaganda with regard to the Sabbath rapidly emasculating the institution (in the popular estimation) of its religious character, which is its genuine, its only right and proper character as the Sabbath; they are transforming it from a holy day into a holiday. In the next place, by transforming it into an institution for physical rest, by leading the people to believe that that is the purpose for which it exists, they are working against the very objects that are dearest to their hearts; they are laying the foundation in the popular mind for the use of the day in an entirely different way from that in which they wish it to be used, and in the way in which they seek to compel it to be used.

In their eagerness to secure the enforcement of the Sunday institution, which is due entirely to their interest in

it as a religious institution, the ministerial champions of Sunday legislation, and it has few active champions who are not of this class, constantly assure the people that the day is for physical rest, and that their only purpose in working for Sunday legislation and enforcement is to secure to all necessary physical rest. But they will find that this will not work out just as they have anticipated. They will find that the people will not go to church to find physical relaxation, and that the exercises of religion are not the exercises in which the people will engage for bodily recreation. Since they have the word, the constantly reiterated word, of the preachers themselves for it that the day is for physical rest and recreation, the people will proceed like rational beings to spend their time on Sunday in ways that seem to them to contribute to their physical well-being. They will make the day a day of games, sports, diversions of all sorts, excursions, etc., etc. And they will not be apt to brook the prohibition of these things at the instance of those by whom they have been so often and so long harangued to the effect that the day was for physical recuperation and that that was the only end that Sunday legislation was designed to accomplish. They will consider, and rightly consider, that they have but logically and consistently proceeded upon the argument of the preachers.

The clergymen who, in their zeal for "Sabbath" legislation and enforcement, are transforming the institution (in the popular estimation) into a "civil" one for "physical rest" may think they are doing a wonderful turn for religion, are making a very shrewd move in the interests of the "Sabbath," but they will have opportunity some day to wake up to the fact that they have succeeded chiefly in deluding themselves. They are doing all they can to bring about and establish the

reign of the "Continental Sunday" which they profess so loudly to be seeking to avert. They are planting the seeds of holidayism deeper than are any of the forces which they contend are bringing about the "Continental Sunday." They are sowing these seeds so widely and deeply that they will find it utterly impossible to stop their growth and fruitage.



The Gibson Case Dismissed

WE are very glad to report that when it came up in the superior court at Cambridge on November 13, the appealed case of Mr. Wayne T. Gibson, of Malden, Mass., who, as readers of THE SENTINEL know, had been prosecuted for Sunday labor and sentenced to pay a fine in the district court at Malden, was thrown out of court. Mr. Gibson was accompanied to Cambridge by Mr. Geo. B. Wheeler, of South Lancaster, Mass., to whom we are indebted for this brief but interesting account of the disposal of the case:

Chief of Police Pendergast, of Everett, who had filed the complaint which led to the trial in the district court at Malden, was present, and very kindly offered to loan Mr. Gibson the money to pay his fine. The offer was not accepted. Mr. Gibson was then asked what disposition he wished made of the case. He replied that he wished the case discharged on the ground of the rights guaranteed by the Bill of Rights in the Constitution of the State, which gives to every man the right to worship God in the manner and season most agreeable to the dictates of his own conscience; or else that the case be tried.

Mr. Gibson was then asked if he kept the seventh day. He replied that he did, and that that fact would entitle him to the benefit of the clause in the Sunday law which exempts those who observe the seventh day of the week, but that from principle he would not plead that in defense. Chief Pendergast then proposed that the case be left on file, but Mr. Gibson insisted that the case be either dis-

charged entirely or tried. The Chief then called the attention of the District Attorney to the case, giving him a copy of the October SENTINEL in which the trial in the lower court was reported. Mr. Gibson also gave the District Attorney the brief of the defense he proposed to make in case of trial.

The result of the whole matter was that when the case was brought before the court a *nolle prosequi* was entered by the District Attorney, thus finally disposing of the matter. Mr. Gibson is profoundly grateful that the case has ended so favorably. It has attracted a great deal of attention, and has brought before the people in a forcible manner the great principles of liberty and justice that are the foundation of the government of the Commonwealth.

Though it adds nothing to the above, we quote the following from a report of the matter that appeared in the *Boston Globe* of November 20:

District Attorney Sanderson, after investigation, decided that as Mr. Gibson is a Seventh-day Adventist he has a legal right to work Sundays, as members of that religious sect observe Saturday as a day of worship. Mr. Gibson's contention was that, according to the Constitution of the State, he was acting within his rights, and that the State had no right to require him to present proof that he was a Seventh-day Adventist or anything else. When Mr. Gibson met Mr. Sanderson in Cambridge last Thursday the case was gone over in detail. Mr. Gibson said that as there had been no disturbance of the peace the case should be thrown out. A proposition was made to place it on file, but to this Mr. Gibson objected, saying he would rather have it tried in the superior court.

We are very glad that Mr. Gibson took the stand that he did. It makes the dismissal of the case worth something, and creditable to those by whose authority it was dismissed. If a person intends to make any stand whatever for his rights in a matter of this kind there is no other sound position for him to take than that taken by Mr. Gibson. The law in this country is not supposed to know anything of the religious beliefs and affilia-

tions of citizens, and every citizen has the right to stand before the law as a man, as an individual possessing certain human rights, without any reference whatever to what his religious belief and affiliation may be. If a citizen does not have this right then there is no assurance that he has religious liberty at all.

This case conveys a lesson with respect to the exemption clauses in favor of seventh-day observers that are found in many Sunday laws. It shows that the protection afforded is very scant and inadequate. They do not protect a seventh-day observer from arrest and prosecution for working on Sunday, for even if he is disposed to take advantage of the benefits of an exemption that is utterly wrong in principle, he cannot do so until the matter is brought into court where it can be authoritatively decided whether or not he "*conscientiously* believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from *secular* business and labor on that day," and therefore whether or not he is entitled to the benefit of the exemption. And as we see in this Gibson case the burden of proof is thrown upon the inoffensive seventh-day observer, who, though he has not transgressed the letter of the law, is compelled to come to court and answer to the charge of having violated it, and if he fails to prove to the satisfaction of the court that he "*conscientiously* believes," etc., he will be convicted and fined, notwithstanding he has not violated the law at all. But this is exactly what might be expected under a piece of legislation that is so vicious in principle. Exemption clauses, and the still more vicious Sunday or "Lord's day" statutes that give rise to them, should be swept from the statute books everywhere.

The Thanksgiving Proclamation Custom

It is most certainly an excellent thing to give thanks unto the Lord, but whether or not it is an excellent thing for the President of the United States and the governors of States to recommend and direct that such thanks be given depends upon whether or not it is an excellent thing to consistently adhere to the principle which requires a clear and distinct separation between the functions of the church and the state—upon whether or not it is more excellent to disregard that principle sometimes than to adhere to it.

In a recently published work on "The Rise of Religious Liberty in America," Mr. Sanford H. Cobb gives in compact form "the several points of distinction which make up the American idea of religious liberty," the several distinct propositions which the American idea of "complete separation of state from church involves." The first of these propositions reads thus:

The civil power has no authority in, or over, the individual or the church, touching matters of faith, worship, order, discipline, or polity.

Now it hardly seems consistent with this proposition, with the idea namely that the civil power is limited to civil things and has no authority in matters of faith and worship, for civil officials in their capacity as civil officials to be addressing to the people such language as this, which is to be found in the recent "Thanksgiving proclamation" of Governor Jordan, of New Hampshire:

I sincerely hope and earnestly recommend that on that day all the people of our good State humbly, heartily, and unreservedly give thanks to Almighty God.

Or this from the recent proclamation of Governor Odell, of New York:

To us have come problems which required

not only patriotism in their solution, but faith in God, who has placed upon us the responsibility for this advancement of His work. For all of these blessings [which had just been recounted in the proclamation], we should render homage to Him. I therefore designate Thursday, November 27, 1902, as a day of thanksgiving and praise. Let us on that day put aside the cares of life, and in our homes and in our respective places of worship, with hearts full of thanksgiving and with a faith in our future which can only come through a firm reliance upon Almighty God, offer up prayers of thanksgiving and supplications for a continuance of divine favor.

Or this from the recent proclamation of President Roosevelt:

According to the yearly custom of our people it falls upon the President at this season to appoint a day of festival and thanksgiving to God. . . . Now, therefore, I, Theodore Roosevelt, President of the United States, do hereby designate as a day of general thanksgiving Thursday, the 27th of the coming November, and do recommend that throughout the land the people cease from their ordinary occupations, and in their several homes and places of worship render thanks unto Almighty God for the manifold blessings of the past year.

Such directions and recommendations are distinctly and unmistakably an assumption by civil officials of authority touching matters of faith and worship. And persons who have no desire or intention whatever to question the propriety of the issuing of such proclamations frequently give unwitting testimony to the fact that the practise is not in accord with the principle of separation of church and state. "Protestant" clergymen frequently cite the custom in justification of their demand for Sunday enforcement, and Roman Catholic ecclesiastics frequently point to it as an authoritative endorsement of the principle upon which they demand religious instruction in the public schools and even public support of parochial schools. The custom was recently quoted by Justice Holcomb,

of the Nebraska Supreme Court, in support of his dissent from the view of that court that Bible readings should not take place in the public schools; and a few weeks since the Rev. Dr. McFarland, of Topeka, Kans., in a sermon setting forth "the church's business with politics" and its duty "to watch the issues" and "stand guard" over the state, made this utterance:

Some say that the functions of the church and state are separate. Yet they are found in very close relations one with the other. . . . Every year the President and the governor issue proclamations setting aside a day on which all the people shall gather for thanksgiving to God for His mercies to them.

The evil of this comparatively harmless custom of issuing Thanksgiving proclamations is in the precedent that it affords for things that are exceedingly harmful and dangerous, for the principle of such things is in it and endorsed by it.

Although it is true that the first President of the United States issued thanksgiving proclamations that were just as inconsistent with the American doctrine of separation of church and state and none the less an assumption of authority in matters of faith and worship than any that have ever been issued since, it is not true, as is supposed by many people, that the custom of proclaiming an annual thanksgiving day for the nation has prevailed from the beginning of its history. The custom was established only thirty-nine years ago, that is in those dark days of '63 when clergymen of a certain cast of mind made the state of the country an occasion for seeking to rid the Government of its "atheism" and setting it in what they considered right relations with God, bringing into existence the "God-in-the-Constitution" party, since known as the "National Reform Association." Previous to that time thanksgiving proclamations by the chief executive

of the nation were "irregular and at long intervals."

A writer in the *New York Mail and Express* says that "although it is now peculiarly so," the custom of appointing a public thanksgiving day "was not an American custom at all," the early colonists having "brought over the custom from Europe, and their forefathers had borrowed it from ancient Israel." Thus it is traced right back to the theocracy of Israel, and it is undoubtedly a custom that comports much better with a theocratic government than it does with a government that reckons among its most fundamental principles that of absolute separation of church and state. Thomas Jefferson, when he was President of the United States, refused to proclaim days for prayer and thanksgiving, rightly declaring that if he did so he would thereby "assume to the United States an authority over religious exercises, which the Constitution has directly precluded," and that he did "not believe it is for the interest of religion to invite the civil magistrate to direct its exercises, its discipline, or its doctrines." Said he: "No power to prescribe any religious exercise, or to assume authority in religious discipline, has been delegated to the general government." But the very fact that the custom of proclaiming a national thanksgiving day as it now exists was established when the nation was in the throes of the Civil War, and during the administration of the beloved Lincoln, is likely to make it remain, regardless of the principle involved in it.



At a Methodist conference in session at Morris, Minn., on October 5, "Rev. H. W. Knowles, of Duluth, gave a rousing address on civic federation of the churches," holding up as one object of

such federation "the regulation of Sunday baseball."



Sunday Enforcement Against Liquor Dealers

It is very seldom that we report items of news that frequently come to us of agitations for the closing of saloons on Sunday, and of the arrest, prosecution and fining of saloon-keepers for Sunday selling. We do not wish to appear as in any way endorsing or upholding the liquor traffic, for we decidedly regard it as a curse, but we know that to some that impression might be given if we should report these cases without explaining in each instance our position in the matter, which, of course, cannot very well be done in connection with items that are to go in the "Sunday Enforcement" department.

But, nevertheless, the very same principle is involved when a saloon-keeper is arrested and fined for selling on Sunday, merely because he sells *on Sunday*, as is involved when a merchant or shopman is arrested and fined for selling on Sunday, or when a person is arrested and fined for working on Sunday. Since the saloon-keeper is not molested for selling liquor on other days, it is evident that when he is arrested and fined for selling on Sunday that he is punished not for selling liquor or for any injurious effect that such sale may have upon the community, but merely because he sold the liquor *on Sunday*. Now the law has no right to compel a recognition of and deference to Sunday, because when it does so it compels a recognition of and deference to a religious institution; and it makes no difference whether such deference is compelled from a saloon-keeper or somebody else. A saloon-keeper has as much right to be free from compul-

sion in matters of religion as anybody else. The law has no right to interfere with him on the ground of religion, as is the case when it interferes with him on Sunday for doing what it would not interfere with him for doing on other days.

Therefore we deem it as perfectly appropriate, and as in no wise committing us to an approval of the business of the liquor dealer, to call attention to, as a part of the Sunday-enforcement crusade to which we are opposed on principle, the enforcement of Sunday laws against saloon-keepers. Therefore we present herewith, in this last issue of the year, the following condensed report of information of this sort that we have gathered for some months past, and none of which has been given in *THE SENTINEL* before.

The following, with what is reported further on from New York State, are what may be called the completed prosecutions that we have to report. The offense, of course, in each instance was Sunday selling, and only Sunday selling: Duluth, Minn., June 10, one dealer, fined \$30 and costs; Dawson, Minn., August 26, four dealers, fined \$25 and costs each; Renville, Minn., July 28, one dealer, \$25 and costs; Clinton, Iowa, July 7, three dealers, fined \$25 and costs; Dubuque, Iowa, July 30, one dealer, fined \$50 and costs; Sun Prairie, Wis., July 17, one firm, fined \$25 and costs; Temple, Texas, July 17, one dealer, fined \$50 and costs; three others had previously been fined.

Incomplete prosecutions, outcome of trials not known: Baltimore, Md., June 2, one dealer held for trial under \$500 bail; same city, August 5, one dealer held for trial under bail; same city, August 12, one dealer held for trial under \$500 bail; Newark, N. J., May 19, two dealers held for trial in police court; Wilton, Wis., August 17, one dealer held for

trial; Clinton, Iowa, June 26, one dealer held for trial; Omaha, Neb., September 22, two dealers held for trial. At Lincoln, Ill., on June 12, a special grand jury indicted twenty-two saloon-keepers and one druggist "for selling liquor on Sunday;" each person held for trial under bail of \$200 each. In September Merritt B. Furry, proprietor of the railroad eating house in Wilmington, Del., was indicted for selling liquor on Sunday; he committed suicide very shortly after. At the term of circuit court which began at Yankton, S. Dak., on November 12, one dealer was to be tried "for keeping his saloon open on Sunday."

In addition to the above at some time during the summer or fall strict Sunday closing of saloons has been ordered by the authorities or agitated for by others in the following places: Knoxville, Tenn.; Elwood, Ind.; Salina, Kans.; Davenport, Iowa; Minnesota Lake and Pine Island, Minn.; Salem and Watertown, S. Dak.; Corsicana, Dallas, and Wharton, Texas.

For some time State Commissioner of Excise Cullinan, of New York, has been favoring the newspapers of the State with frequent bulletins concerning the work of his department. These bulletins have consisted almost entirely of brief statements of the cases of liquor dealers against whom he has secured judgment in court for some violation of the Liquor Tax Law (the "Raines law"), and whose licenses, and in many cases surety bonds, have been forfeited in consequence. From the bulletins sent out since the first of May we find that sixty-six liquor dealers or firms have been deprived of their licenses, and have been made to pay in fines and costs and bond forfeitures amounts ranging from \$50 to as high as \$2,065, but the average amount was something above \$1,000. Of these fifty-six dealers or firms the only offense of

twenty-four was that they "violated the Liquor Tax Law by selling liquors on Sunday." The same offense was also charged against twenty others, but with it some other offense was named.

The matter of Sunday enforcement was thus involved in forty-four, or more than four-fifths, of these fifty-six cases, it being entirely absent in only twelve of them. And these bulletins show that the penalty or fine for Sunday selling, even when it is the only offense, is much greater than is that for such an offense as selling to a minor, or to a person to whom the dealer has been forbidden to sell, or selling in a no-license town.



As might have been expected the recent decision of the Nebraska Supreme Court respecting the Bible in the public schools was very displeasing to some of the religious people of that State, and elsewhere for that matter. A number of churches in Nebraska "have protested against the decision," though what effect they expect their protests to have upon the decision we cannot imagine. "Let them protest;" says *The Independent*, "they are wrong nevertheless. So Connecticut churches protested when Congregationalism was disestablished." It is a pity that some American citizens can never learn that it is not the business of the state in this country to support religion, not even the Christian religion; and it is still more a pity that people calling themselves Christians can never learn that Christianity does not need, and cannot have as long as it is true to itself, special favor from government.



The Independent says "it is evident that President Roosevelt is not afraid of the A. P. A.'s, if there are any left,"

since "he has appointed Archbishop Ryan and Charles J. Bonaparte on the Board of Indian Commissioners, and Judge J. F. Smith, of California, a member of the Philippine Commission, and Bishop Spalding a member of the coal miners' Arbitration Board; and this after sending a commission to Rome to treat with the Pope." It is to be hoped that as between the Papacy and the A. P. A. the President will not expend all his fearlessness upon the latter. There is vastly more likelihood that public men in this country will be afraid of the Papacy than that they will be afraid of the A. P. A.



It appears that according to the census taken three years ago the number of Jews in Rumania is about 270,000, instead of nearly half a million as stated in an article that we published last month. Word comes from Rumania that another measure of discrimination and oppression against the Jews has been taken, the Disciplinary Council of the Rumanian bar having published a decision that only Rumanian citizens may hereafter practise law or act as clerks of lawyers. It is said that there are many Jewish lawyers and law clerks in Rumania at present, all of whom will be disqualified by this order.



A movement is on foot among clergymen and church people in Illinois to secure at the coming session of the State legislature the passage of a "local option bill" which it is expected will insure "a saloonless Sunday throughout the State." Plans are being made to deluge the legislature with petitions soon after it convenes, the ministerial association of Springfield having called upon "every pastor in Illinois and the secretaries of preachers meetings" to set aside Sunday, January 25, for the consideration of the matter in the churches.

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 of all Sunday enforcement news in this issue.—Arrests under Sunday laws: For selling, 20; for buying, 2; for laboring, 7; for barbering, 4; for playing ball, 24; for hunting, 3; for giving public performances, 6; for liquor selling, 45. Total, 111. Persons fined: For selling, 14; for buying, 2; for laboring, 7; for barbering, 1; for playing ball, 4; for hunting, 2; for liquor selling, 15. Total, 45. Liquor dealers indicted for Sunday selling, 25; fined and deprived of licenses, 24. Sunday enforcement movements and agitations: Against opening of stores and shops and selling, 18; against common labor, 3; against barbering, 5; against ball playing, 5; against selling newspapers, 1; against public entertainments, 2; against liquor selling, 17; general, 8. Total, 59. Strict Sunday ordinance adopted in Lamon, Iowa. Wholesale arrests and finings at Richmond, Va. One city ordinance closing butcher shops pronounced invalid by an Iowa superior court judge. Properly conducted athletic games declared to be no violation of Sunday law by Long Island magistrate. Sunday shaving in a public shop declared not to be a necessity, and to be in violation of State Sunday law, by Wisconsin circuit court judge. Question of Sunday ball playing brought before Nebraska supreme court. One city ordinance adopted in Illinois repealing prohibition against Sunday bowling. Appealed case of W. T. Gibson, seventh-day observer, disposed of by *nolle prosequi* in superior court at Cambridge, Mass. Very widespread agitation, attended in some instances by violence, for closing of all stores in the city being carried on by organizations of retail clerks, meat cutters, "boss" barbers, wholesale and retail butchers and grocers, and others, in Chicago. Widespread agitation on the part of clerks and labor unions in Argentina, S. A., for national Sunday-rest law.

Three storekeepers of Lancaster, Ohio, were recently arrested "for violating the Sunday closing law."



The city council of Waukegan, Ill., has "passed an ordinance permitting Sunday bowling, which was forbidden a year ago."



The matter of "closing all the business places in town on Sunday" by law, was under discussion in Carthage, N. Y., recently.



"The question of Sunday closing of business houses" was under consideration by the town council of Ackley, Iowa, on November 7.



The barbers and butchers of La Crosse, Wis., have of late been carrying on a Sunday enforcement agitation with regard to their respective lines of business.

A Sunday-enforcement régime of such strictness that "neither visitors nor home people could so much as secure soda water or a cigar" was recently reported from Waco, Texas.



"The growing tendency to the desecration of the Sabbath, and the remedies therefor," was the general subject of a discussion that took place at a district Methodist conference in session in Hurlley, S. D., November 12.



The Providence (R. I.) *Telegram* of October 3 contained this item: "Joseph Daly pleaded guilty to the charge of following his usual avocation on Sunday, and was fined \$5 and costs for so doing in the sixth district court this morning."



The barbers of Davenport, Iowa, have begun an agitation for "the Sunday closing of barber shops" in that city. The opinion prevails that "to be successful the

movement must be unanimous." This is the opinion that usually leads to the employment of force in such movements.



The Madison (S. Dak.) *Outlook*, of November 4, contained this item: "S. F. Ginder was adjudged guilty of breaking the Sunday-closing law in Squire Ball's court on Monday, paying in one case fine and costs amounting to \$5.15, and in another \$5.50."



"Complaint has been made to us about persons working on Sunday," said the Arthur (Ia.) *Advertiser* of October 24. "The parties who are thus committing a breach of the Sabbath are doubtless unaware of the fact that they are, by so doing, breaking both the law of Iowa and the town ordinance."



On October 7 two barbers were arraigned in the police court in Rochester, N. Y., "on charges of conducting their shops on Sunday." Both pleaded not guilty, and the cases were postponed. The arrests were due to the barbers' union, which was seeking to compel all barbers to close on Sunday.



It is reported from Calumet, Mich., that two clergymen of that place, the pastor of the Calumet Methodist Church and the pastor of the Red Jacket Congregational Church, have visited the saloons of that city, "partly disguised, and collected evidence for the conviction of several saloon-keepers for keeping open on Sunday."



From Raleigh, N. C., it was reported late in September that a movement was on foot in that city "against the sale of soda fountain drinks and cigars on Sunday," and that the board of aldermen was to be "requested to pass an ordinance

prohibiting such sales by druggists." The movement was being pushed by the clergymen of the city.



A St. Paul, Minn., newspaper reported recently that "Sabbath observance was the subject of much vigorous discussion" at a meeting of the local presbytery that had just been held in the Merriam Park Presbyterian Church in that city, and that it was "likely that the pastors will make an effort to have a stricter observance of the Sabbath enforced in St. Paul."



According to a local paper some merchants of Waulon, Iowa, "who have been profiting somewhat by the respectful observance of the day [Sunday] by other merchants," have been given a hint that they "must comply with the agreement of the merchants to keep their places of business closed on Sunday or take the consequences of the law governing Sabbath observance."



A recent meeting of the Young People's Union of Salt Lake City, Utah, "was mostly taken up in the discussion of the Sunday closing of saloons." The text of discussion was an ordinance requiring the Sunday closing of saloons that had just been presented to the city council. The young people "were asked to use their rights as citizens and demand that the law be enforced."



Henry Kirchner, a butcher of Newark, N. J., was arraigned in the first precinct police court in that city on September 25, charged with "selling meat on Sunday." He was paroled for trial on a date which the court was to determine later. At the instance of representatives of the benchmen's association Kirchner had been prosecuted on the same charge two weeks before, and had been fined \$2 and costs.

The "Minnesota conference of the Evangelical Lutheran Augustana Synod," in session at New London, Minn., late in October, and claiming to represent "a population of 75,000 people in the State," adopted and addressed to the State legislature a resolution declaring "that this conference recommends that the legislature pass such laws as will insure a better Christian observance of our Sunday laws."



The authorities in the following named places have recently issued orders for the strict Sunday closing of saloons: South Omaha, Neb.; Spring Valley, Wis.; and Lexington, Ky. In the last place the action was "in compliance with the request of the grand jury." In South Omaha twenty-two liquor dealers were summoned to the police court for "keeping open on Sunday" a few days after the closing order was issued.



Late in October it was reported from Norfolk, Va., that "a general crusade has begun here in the churches against Sunday violators." Dr. J. J. Hall, a Baptist minister, had preached in the interests of the movement, appealing to the Ten Commandments in support of it, and a Methodist minister was "preparing to speak on the subject of civil sins." An evangelist who was preaching in the city was also aiding in the movement.



The barbers' union of Sioux Falls, S. Dak., has been trying to secure the passage of an ordinance requiring barber shops to close "at eight in the evenings and on Sundays" in that city. Members of the committee of the city council to which the matter was referred thought "there was no legal authority for such an ordinance, and that it would be a useless statute." It was expected that the meas-

ure would be rejected when it came before the council on November 17.



In Schenectady, N. Y., on October 2, seven proprietors of small stores were fined \$5 each for making sales on Sunday. The arrests were made on complaint of the "vigilance committee" of the retail clerks' association, which committee has been "appointed to see that the Sunday-closing act is maintained and lived up to by shopkeepers." Of course all evidence is collected and all detective work is done on Sunday.



The ministerial association of Des Moines, Iowa, recently appointed a committee "to look up the law regarding Sunday street hawking and the selling of newspapers on the streets on Sunday." After investigation, Rev. Knipe, chairman of the committee, reported "that according to the law of the State Sunday newspapers were unlawfully published," and that "their publication could be stopped if an effort were made."



The retail grocers of Cedar Rapids, Iowa, recently adopted a resolution saying that "it is the concensus of opinion of this association that all grocers should close their stores on the Sabbath day." This action was taken "on the strength of what had been done by the butchers' and the ministers' unions," the grocers "preferring to close of their own accord instead of waiting until some one came along armed with the law and compelled them to close."



James Cusick, a butcher located at Grove and 13th Streets, Jersey City, N. J., was arrested on Sunday, October 26, for having his shop open on that day. Mr. Cusick claims that he was assaulted by the officer who made the arrest, and has brought charges against him. Mem-

bers of the Merchants' Protective Association "praise the officer for doing his duty," and this association was to have counsel at the trial of the policeman "to see that he is well represented."



"Some of the business houses having become careless in the matter of Sunday opening," said the Madison (S. D.) *Outlook* of October 21, "a general notice was given last week that violators of the Sunday observance law would be prosecuted. The result was that the law was closely observed in Madison on Sunday last." The paper mentioned gave the substance of the State Sunday law, observing that "the law is quite stringent and makes for a quiet Sunday."



Through his attorney, Mr. J. E. Wenks, proprietor of a barber shop in Des Moines, Iowa, who, with four of his employees, was arrested recently for barbering on Sunday, "has served notice upon the legal department of the city that the validity of the Sunday ordinance with reference to closing barber shops will be tested." It is said that Mr. Wenks has been arrested no less than five times under this ordinance at the instance of representatives of the barbers' union.



Three barbers of Grantsburg, Wis., who are no doubt all in the place, have given public notice that they have agreed to keep their shops closed on Sunday, and that, beginning November 8, they "positively refuse to engage in barbering on that day." This is, of course, proper enough. It is only when barbers and others undertake to refuse *for others than themselves*, to compel others who do not wish to close on Sunday to stop their work and business, that they go too far.



In the court of chancery in Jersey City, N. J., on October 20, counsel "represent-

ing several Protestant ministers and a number of wealthy and prominent residents," applied for "an injunction for the stopping of Sunday baseball and football in Bayonne, N. J." This was "the climax of a bitter crusade that has been waged during the season." Two Catholic priests appeared in opposition to the granting of the injunction. We have not learned what action the court took in the matter.



It was reported from Jersey City, N. J., early in October, that the Hudson County Merchants' Protective Association was "delighted with the success of the Sunday-closing movement, although there are some grocers and butchers who still do business on Sunday." It was said that Chief of Police Murphy had promised the association "to have all stores closed after October 12," and it was thought by members of the organization that "a few arrests would bring about complete Sunday closing."



Magistrate Luke J. Connorton, of Long Island City, L. I., decided on October 30 that "athletic games on Sunday, when participated in by members of reputable organizations, are no breach of the public peace," and are "entirely within the law." Three men had been brought before him "charged with violating the Sunday law by engaging in athletic games on Sunday," October 26. The games took place at Celtic Park, Laurel Hill, under the auspices of the Irish Athletes of America Association.



Mr. Herman Behling, a clothing merchant of York, Neb., was in the police court of that city on November 11, charged "with selling goods on Sunday." On showing that he "had instructed his clerks not to sell any goods of any kind

on Sunday," and that the sale for which he had been arraigned was made by a clerk to a customer who represented that he was much in need of winter underwear, and who was informed by the clerk at the time that the sale was being made entirely upon the clerk's responsibility, Mr. Behling was discharged.



On November 10 Rev. J. B. Davidson, Secretary of the Wisconsin Sunday Rest Association, was in Menasha, Wis., for the purpose of "instilling enthusiasm enough into Menasha for the proper enforcement of the Sunday observance laws." The ministers of the place, including the Catholic priest, were called together in counsel. It was expected that Mr. Davidson's visit would result in the formation of a "civic reform society," and that then a "reform movement" would be launched.



On complaint of members of the local Christian Endeavor organization four members of the Albany, Iowa, baseball team were arrested on September 7 "for playing baseball on Sunday," and were convicted by a jury and fined \$10 each on October 7. The Endeavor organization employed an attorney to conduct the prosecution. The Waterloo (Iowa) *Courier* says the outcome of this prosecution "means that Sunday baseball in Albany County is a thing of the past unless the State legislature amends that section of the penal code this winter."



A citizen of Grinnell, Iowa, recently demanded with some warmth through the *Herald* of that place: "Will some one please tell us by what authority the peanut shop on the corner of Main Street and Fourth Avenue, with roaster in full blast on the sidewalk in front, is permitted to run wide open for business on Sundays?" In his opinion the selling of

peanuts and cigars at this place on the "Sabbath" was "a disgrace to the self-respecting, law-abiding citizens of Grinnell," and he demanded that there should be "a decent respect for the Sabbath day."



A game of baseball that was to have been played in Elmira, N. Y., on a recent Sunday afternoon was prevented from coming off by order of Chief of Police Cassada. "There is a State law against Sunday baseball playing," and Chief Cassada "promptly put a veto on the Sabbath-breaking" by announcing the day before the game was to be played that if it was started "arrests would be made of all violators of the law." This order was issued after the chief had been visited "by several people who are interested in Sunday observance."



A game of football that was in progress at Jasper Field in the neighborhood of the West 125th Street police station in New York City on November 9, was stopped by policemen. Two persons "who were apparently in charge of the financial end of the game," were first arrested by detectives and taken to the station. The detectives immediately returned to the scene of the game with a roundsman and four policemen, evidently with the intention of arresting all the players, but "when the detachment arrived not a player nor a spectator was in sight."



The eighteen members of two baseball teams, one of them from Utica, were all arrested on September 21 while playing a game of ball just outside the city limits of the town of Little Falls, N. Y. The arrests were made by the sheriff on warrants secured by clergymen of Little Falls, who, it is said, have been fighting Sunday ball playing all the summer. The

warrants charged the players with being "disorderly persons, and disturbing the quiet and peace of the Sabbath." They were at once arraigned before a justice and pleaded not guilty. The hearing of the cases was set for October 9.



The Evangelical Ministers' Association of Atlanta, Ga., recently had under consideration "the Sunday newspaper question." It was proposed to request the editors of the city papers "to furnish space to the various pastors to make their announcements in the Saturday issues and to desist the practise of reprinting them on Sunday," and that "an anti-Sunday Newspaper Readers' League" be organized. The ministers who expressed themselves were "unanimous that the Sunday paper is an evil and should be suppressed," but it was decided to take no definite step until more time had been given to the consideration of the subject.



The Berkshire (Mass.) *Courier* of October 30 contained the following item. Though we may be mistaken, we think the boy was arrested and fined not because he killed the squirrel, but because he killed it *on Sunday*:

A youngster with one good eye and one glass one, whom we will call Smith for convenience, took his little gun last Sunday morning and went away over in the wilderness to the left of the road as it climbs Three-Mile Hill, fired the plaything off a time or two and killed a teenty red squirrel. He shouldn't have done it. A squad of four State game law inspectors, Deputy Game Warden Nichols, of North Adams, at the head, were skirmishing in the vicinity and took the lad in charge. The next morning he paid a \$5 fine.



At La Crosse, Wis., on October 21, it was decided by Judge Fruit of the circuit court that shaving in a public shop on Sunday is not a necessity, and is therefore prohibited by the State law which

forbids on Sunday all "manner of labor, business, or work, except only works of necessity and charity." The case was that of a barber, named Rice, who had been prosecuted for shaving a man on Sunday in his shop at Tomah. The attorney for the defense argued without avail that it is sometimes "necessary for a man to be shaved on Sunday in order to make him presentable to go to church." The union barbers are much pleased with this decision.



On a recent Sunday, near Greenwich, Conn., two church deacons, accompanied by deputy sheriffs, attempted to stop a game of baseball that was being played by some boys in a field on the country estate of a Mr. William Rockefeller. When the deputy sheriffs found that the boys had the permission of the owner of the premises to play there on Sunday they concluded that they could not interfere, much to the disgust of the deacons. Commenting on the matter the Worcester (Mass.) *Post* calls attention to the fact that golf is freely played in that part of the country on Sundays, and declares: "It would be manifestly unfair to put a stop to baseball where games are conducted quietly, and still to permit the playing of golf."



The McGregor (Iowa) *Times* reported recently that in that place there was "strong talk of prohibiting the Sunday night shows, they being so strongly denounced from the pulpit," but observed for itself that, while it was not in favor of the Sunday evening entertainments, under the circumstances it could discover very little wisdom in stopping them, since there were four saloons open on Sundays from the middle of the afternoon until late at night, and no church service of any description by any denomina-

tion on Sunday evening, nor any reading room where men who are not living at home could spend the evening. But considerations of this sort carry little weight with the champions of Sunday enforcement. Reason is not their guide.



From the village of Clintonville, Conn., a correspondent sends us this item: "On the evening of October 20 two Italian young men were tried before Judge A. F. Austin for shooting on Sunday. The judge read a law to the effect that a person seen with a gun in his hands on Sunday can be fined not less than ten and not more than fifty dollars. One of the young men was dismissed because witness did not see him with a gun in his hand. The other pleaded guilty, and was fined \$10 and costs, amounting in all to \$35.35. The sheriff who made the arrest received \$20 for his share! The sheriff is an habitual drinker and cares nothing for principle. It is evident that money was the sole object in this attempt at 'protecting' the 'American Sabbath.'" ❖

The fifteenth annual convention of the W. C. T. Union of Hudson County, N. J., in session in Jersey City late in September, adopted resolutions against Sunday ball playing, each member pledging herself "to do all in her power to stop it." The president of the union declared: "It seems to be a terrible thing, wherever there is an open field or space in the outskirts of our town, to see boys and men playing ball on Sunday, and, worse yet, to see good Christians standing looking on. It is all wrong. It is breaking the Sabbath observance law." One member declared that the only way to stop it was "for the voters to put in another magistrate" in the place of Chief of Police Murphy, who, she declared, "will not arrest anybody for playing ball on Sunday."

A large delegation of citizens recently waited upon the city council of Neenah, Wis., and "presented numerous signed petitions asking for the enforcement of the law against Sunday opening of saloons" and other regulations that the saloons were violating. Whereupon "the opponents of Sunday saloon closing pointed to the fact that a city ordinance forbids the running of mills as well as saloons on Sunday," and threatened that if the ordinance were enforced against the saloons they would "bring suit to have it also enforced against the paper mills which run Sunday, and all other forms of Sunday labor." The manufacture of paper is one of the leading industries of Neenah, and this threat caused some stir, especially in paper mill circles.



The *Louisiana Planter*, published at New Orleans, in its issue of October 25, contained an article on "Sunday Labor," from which we take the following:

Our Canadian cousins are somewhat peculiar when they come to consider the question of Sunday labor. It is now reported that prosecutions have been inaugurated at Wallaceburg against the employees of the sugar beet factory there who were charged with working on Sunday. Six men pleaded guilty and were fined \$2 each and costs, and the company has finally agreed not to do any more work on Sunday, and the rest of the cases have not been pressed.

We should judge from what is said that the population of the place where these prosecutions occurred was largely made up of Canadians. The object of the *Planter's* article was to convince "our Canadian cousins" that sugar manufacturing could not be carried on profitably if it was to be stopped on Sundays.



A newspaper dispatch from Richmond, Va., under date of October 21, contained the following:

The newspaper publishers here and all the

dealers in cigars and soda water were before the police court to-day, and were fined for working on Sunday. All paid up except the newspapers, which gave notice of an appeal and an intention to carry the case to the supreme court of the State if necessary.

This wholesale Sunday-enforcement crusade seems to have been the outcome of a "contest between Dr. Hawthorne and the police board over the alleged failure of the police to enforce the Sunday laws." The controversy is said to have aroused considerable feeling among the people of the city and to have sharply divided them. Dr. J. B. Hawthorne is a Baptist minister, and is noted throughout the South. On the Sunday following these arrests he preached on "the duties of citizenship." ❖

Mr. Frank C. Bostock, proprietor of Bostock's Trained Animal Show, and two of his animal trainers were arrested in New York City on October 5, "for violation of the Sunday law in giving and engaging in a performance on Sunday evening." After being taken to a police station they were released on bail of \$500 each. They appeared before Magistrate Cornell in the West Side police court the next day, and were held for examination later, with what result we have not learned. Magistrate Cornell was doubtful as to whether or not there had been a violation of the Sunday law, as it appeared that neither the animal trainers nor the trained animals were in costume when the performance took place. One of the scenes in the performance was that of "Daniel in the Lion's Den," and the suggestion was made by Mr. Bostock's attorney that that gave to the performance a "sacred" character. Such an argument is no more nonsensical than is a civil statute which undertakes to make distinctions between "sacred" and "secular" things, as does the statute under which these arrests were made.

The New Haven (Conn.) *Union* of November 15, in its report of the day's proceedings at the city court, published this item:

Mrs. Meyer, charged with violation of the Sunday law, was placed on trial this morning. Mrs. Meyer, who is a widow, conducts a small store on Wooster Street. Last Sunday night she sold a can of coffee to a customer and Hans Willardson, who conducts a store across the street from Mrs. Meyer, complained. On the witness stand this morning Willardson stated that Mrs. Meyer was hurting his business and that he wanted the violation of the Sunday law stopped. It was clearly a case of business jealousy, but Judge Bishop recognized the violation of the Sunday law and found Mrs. Meyer guilty. The court suspended judgment.

"Business jealousy" is at the bottom of a great deal of the Sunday enforcement in these days, but that does not make it any better than when religious bigotry pure and simple is at the bottom of it. The fact is that religious bigotry in a sense is at the bottom of all Sunday enforcement, for it is due to religious bigotry and narrowness that there are Sunday laws to be enforced. Were these laws not in existence "business jealousy" would have to betake itself to some other, and it is to be hoped more honorable and respectable, method of procedure.

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The clerks and clergymen of the village of Wells, Minn., have begun a movement "to close all places of business on Sunday except those necessary to be open, such as drug stores and eating houses." In a public statement signed by four clergymen it is declared that "the Sabbath ought to be held sacred as a day for rest and worship," and that "we believe that all good citizens are interested in guarding the day from the encroachments of trade, and this for economic and social reasons as well as in the interests of religion." One clergyman, "Father" J. H. Cieszynski, presented to the public an

independent statement of his own, and it is so unique that we present it just as it was printed in the *Wells Forum*:

The best citizens, irrespective of nationality and creed, for a long time have been pained to witness many of our stores open on Sundays as an inducement and temptation to those who come to church, to buy goods before and after services. The proprietors of these stores are therefore mildly reminded to discontinue hereafter such sales on Sundays and to keep their stores closed. Nor will the merchants lose anything by closing on Sundays, but, on the contrary, endear themselves to the public at large; for those in need of clothes or groceries, unable to buy them on Sundays, will buy them on week days. Therefore we hope that hereafter every merchant will keep his store closed on Sundays and save us the trouble to have recourse to law.



It seems that as a result of the somewhat sensational attempt of clergymen of Nebraska City, Neb., to prevent Sunday ball playing in that city, which was described in the September *SENTINEL*, the Supreme Court of the State is to pass upon the matter of Sunday ball playing. Two of the ball players who were arrested at Nebraska City on July 13, Harry Seay and Ben Meyers, filed an appeal in the supreme court at Lincoln on September 10. The *Lincoln Journal*, of September 11, said that the same question was brought before the Supreme Court from Lancaster county several years ago, and made this comment with regard to the present and former case:

The two players sought to secure their liberty after the arrest by habeas corpus proceedings. They were brought before Judge Paul Jessen, who denied the writ and remanded them to the custody of Sheriff Charles E. Shrader. They were arrested on the charge of unlawful sporting and playing baseball on Sunday. One point in their defense is that the complaint against them does not state an offense under the law. If the case comes to trial the meaning of "sporting" as used in the statutes will be one of the important ques-

tions involved. Maj. Charles E. Magoon, of Lincoln, now of the War Department, and a distinguished authority on military law and insular relations, was one of the attorneys in the Lancaster county baseball suit. In defense of the baseball players he delved into biblical as well as legal lore to prove that the boys were not "sporting." Judge Maxwell decided that Sunday baseball was prohibited by law.



As a result of an agitation for closed butcher shops on Sunday, at the beginning of which "Meat Cutters' Local Union No. 82, by unanimous vote, made a demand on organized labor that its members do not patronize butchers who keep their shops open on Sunday," the city council of Council Bluffs, Iowa, recently passed an ordinance "prohibiting open butcher shops on Sunday from October 1 to May 1." Some of the proprietors of meat markets "refused to abide by the provisions of the ordinance," contending that it was "unconstitutional, as it discriminates against one class of merchants alone." On October 29 these butchers "were called into court by the city authorities to explain why they should not be punished for violating the ordinance by keeping their places of business open on Sunday." Thereupon these butchers announced that they would retaliate by inaugurating a crusade for "the strict enforcement of the State and city laws concerning Sunday observance upon all other stores, such as groceries, cigar stores, saloons, barber shops, and other places, and against all kinds of labor." "A Puritan Sunday for Council Bluffs" was then predicted. But the butchers who had been ordered to close were also at work in another direction, having determined to test the ordinance itself. They organized and employed counsel, and the matter was soon brought before Judge Scott in the superior court, who decided at once "that the ordinance was invalid on the ground that it was directed

against the butchers as a class." It is said that the butchers' union then decided "not to bring action against the Sunday butchers under the State law" for the present, but "as long as the weather continues warm to let matters run along as they are."

The union butchers of Des Moines, Iowa, are reported to be jubilant over a Sunday-closing victory they have just won in that city. Early in November, on complaint of representatives of the butchers' union, Mr. Ed. Baker, a butcher, was arrested for keeping his shop open on Sunday. The prosecution was brought under the State Sunday law, the butchers determining to make a test case of the matter. On November 12 the case "was comprehensively argued by attorneys" before Judge Silvari. Counsel for Mr. Baker admitted that he "had opened his shop on Sunday morning and remained there waiting upon customers," but, on the ground that Mr. Baker's customers did not possess refrigerators and that the weather was such that they "had every reason to believe that if they purchased meat and took it home on Saturday it might be tainted before it could be used on Sunday," it was claimed that what Mr. Baker did was necessary, and should be considered "in the same light as that of the milkmen who deliver milk on the Sabbath day." Counsel for the butchers' union contended that the delivery and sale of meat on Sunday was not necessary, inasmuch as "experts have testified that meat will keep over twenty-four hours." In rendering his decision the magistrate declared that it did not appear from the testimony of the witnesses that "it was absolutely necessary for them to have the meat on the Sabbath day," and therefore that the delivery and sale of meat by the defendant on the date specified was not neces-

sary. A fine was imposed upon Mr. Baker. "Under this decision it is improbable that any butcher will keep his meat shop open on the Sabbath day." The union butchers are jubilant in the knowledge "that their agreement is supported by law, and that they can prosecute in court the butchers who do not live up to union rules." We wonder how long it will be before unions will be able to prosecute in court persons who do not bow to other union rules that are equally as high-handed as this one of Sunday closing. A union of butchers has no more right to impose a rule of Sunday closing upon persons in that business who do not wish to conform to such rules than has a union of workingmen to impose its rules and strike orders upon workingmen who do not wish to conform to such rules and orders.

The mayor and recorder of Lamoni, Iowa, gave notice on October 9, that the following ordinance had just been enacted by the town council and that it would "be in full force" from that date forward:

AN ORDINANCE TO PREVENT BREACH OF THE SABBATH.—Be it ordered by the town council of the incorporated town of Lamoni, Iowa, that any person who shall be found on the first day of the week, called Sunday, engaged in carrying firearms, dancing, hunting, shooting, horse-racing, or in any manner disturbing a worshipping assembly or private family, or in buying or selling property of any kind, or in any labor except that of necessity or charity, he shall be fined not more than five nor less than one dollar, and be imprisoned until the fine with the cost of prosecution shall be paid; but nothing herein shall be construed to extend to those who conscientiously observe the seventh day of the week as the Sabbath, or to prevent persons traveling or families immigrating from pursuing their journey.

Four persons were arrested and fined for violating this ordinance on the Sunday following its proclamation, two "for

buying and two for selling." One man was arrested for "buying five cents' worth of candy for his boy;" another was arrested and fined \$2.85 for buying a bag of peanuts; and "one of the aldermen who had helped frame the new law was arrested for buying a newspaper." The man who bought the candy "confessed his crime to the mayor," and, "on condition that he file a complaint against the merchant," "judgment was suspended during good behavior." But the climax of absurdity and nonsense was reached in the following incident that was soberly related by the Lamoni *Independent* of October 16:

A fifth party came to our mayor Monday morning and plead guilty to having bought goods on the Sabbath. He explained his case as follows: His little child had been sick for several days and not able to eat until Sunday, when he longed for fresh fruit. He went to the restaurant keeper, stated his case, and bought the fruit. As in this case fruit would undoubtedly come under the list of necessities, Mayor Derry at once dismissed the case without further hearing. Several others plead guilty to similar offenses and were discharged.

This paper says "the law is a good thing," but thinks "it will be hard to tell just where to draw the line between articles of necessity and those not of necessity, and our town officials will undoubtedly have many such a vital question to settle." Yes, undoubtedly. It was by settling such "vital" questions as this that the matter of Sabbath observance had been brought to such monumental absurdity as it was among the Jews in the days of Christ. Who would ever have supposed that in the United States in the twentieth century *civil* officials would be found playing the rôle in the matter of "Sabbath" observance of the Hebrew casuists who lived before the beginning of the present era? And the town offi-

cial of Lamoni are by no means the only civil officials who are essaying that rôle in the United States to-day. It is expected by some that the Lamoni ordinance will be repealed in a short time.



The ministerial union of Cedar Falls, Iowa, adopted a resolution of some length recently, in which was noted "with deep regret the large number of meat markets, groceries, fruit stores and the like in our city that are kept open on the Lord's day." After stating that it was understood that "many who are engaged in such business very much prefer and desire to close on the Sabbath, but feel compelled because of the action of competitors and the apparent demands of the public to keep their places of business open on that day," hearty commendation was expressed for the "effort to bring about by mutual agreement a general closing of all such places on the Lord's day," and an appeal was made "to the law-abiding, Sabbath-honoring sentiments of our people to assist in this effort." The ministers pledged themselves to use their influence "with every one, and especially with the members of our congregations, to secure their cooperation as patrons in the efforts of these business men to gain a Sabbath of rest." This might mean that something closely allied to a boycott was to be carried into effect against those business men who would not enter into such an agreement, but since this resolution was passed by a ministerial union and not a labor union perhaps such a thought should not be entertained. It is refreshing for once to notice that a ministers' union has acted in such a matter without demanding the "enforcement of law."

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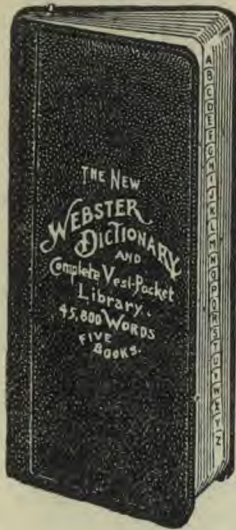
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