

# The Sentinel

## OF CHRISTIAN LIBERTY

VOL. XVIII

NEW YORK, JANUARY 15, 1903

NO. 3



*Is it not extraordinary that in the twentieth century, out on the tree prairies, I should have to argue against a theological basis for legislation? Centuries of hatreds and fightings ought to have settled that question ages ago, and yet here it is again. Is mere theological opinion to be embodied in statutes, and to be forced upon people? . . .*

*I say nothing against theology; but I do say that it has its place in the heart and intellect of the individual, and that no man, be he peasant, or priest, or king, and no combination of individuals, be they a church, or a sect, or a parliament, has the right to dictate to me, or to any other person, what my or his theology shall be in the very smallest particular, or to limit or embarrass my freedom of action because my theology is not the same as his or theirs. In other words, I am not justified in legislating for other people upon grounds drawn from my theological belief, any more than they are justified in seeking to legislate for me upon the basis of their beliefs. And thus I demonstrate that Sabbatarian legislation in Manitoba cannot be defended upon theological grounds. This present-day claim of theology to control and dictate legislation is the undoubted relic and remainder of the baneful alliance that formerly existed everywhere between church and state.*

—JOHN S. EWART, K. C.

[From a lecture delivered in St. George's Church (Episcopal), Winnipeg, Manitoba, October 26, 1902.]

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Theology is hardly the proper basis for *civil* legislation.



A thing that is very good as theology may be very bad as legislation.



All the Sunday legislation that exists to-day rests upon a theological, that is, a religious, basis.



The right to do a thing does not necessarily carry with it the right to compel other people to do it.



The real object of all Sunday legislation, even that for the closing of saloons, is the exaltation of a religious institution.



What one man has absolutely no right to do, no body of men, however large or however organized, have the right to do.



Fundamental principles are no respects of persons; there are none so good nor so powerful as to be exempt from the obligation to heed them.



That legislation which has its basis in theology is not *civil* legislation, even though it be enacted by a civil legislative body, be recorded in a civil statute book, and be enforced by civil officials.



Respect for the rights of others is the first duty of citizenship, and "perfect toleration upon theological matters is one of

the first principles of sociology." This is something that needs to be remembered by many of the "Christian sociologists" and religious promoters of "good citizenship" in these days, for many of them seem to have forgotten it.



He who demands that he and others shall be compelled to do what he claims the right to do, simply demands that he and they shall be deprived of the right in question. An act done under compulsion is not the exercise of a right.



When it is said that "Sabbatarian legislation cannot be defended upon theological grounds," it is said that it cannot be defended at all, for *Sabbatarian* legislation can have no other than theological, that is, religious, grounds as its basis.



A W. C. T. U. superintendent of "Sabbath observance" speaks of a State Sunday law as "the law relative to Sabbath-breaking." It is very certain that such a law has absolutely no relation to Sabbath-keeping in the way of promoting it. The Sabbath, to be kept at all, must be kept *holy*, and as no human law can command or produce holiness, no such law can promote or produce Sabbath observance.



"Sponging" upon the Government is neither good patriotism nor true national reform, and yet that is exactly what the "Reform Bureau" at Washington, which

presumes to provide the people (at Government expense) with "Patriotic Studies" and assumes to be the greatest reform force in the country, is doing to an astonishing extent. It seems scarcely credible that such matter as "Patriotic Studies" has been issued as a public document and is enjoying the franking privilege, and that the Government is advertising Mr. Wilbur F. Crafts' books, among them being "my 'Sabbath for Man' and 'Civil Sabbath.'" But incredible as it may seem, such is the fact. The "Reform Bureau" is badly in need of some reforming itself.



In deciding an appealed case from Joliet the supreme court of Illinois, on December 17, laid down the rule that the exemption from taxation in that State of property used for religious purposes applies only to property that is used exclusively for "public worship." On the ground that "educational instruction in the Scriptures" is not "public worship," it was held that a building used for Sunday-school purposes alone was not exempt from taxation. It is well that this exemption is being strictly construed and limited in its application, but it is not made any better thereby. Has "public worship" a better claim upon the public treasury than "educational instruction," even educational instruction "in the Scriptures"? Does the State have a duty toward that which is wholly religious that it does not have toward that which is only partly religious or that is not religious at all? The more strictly the provision which exempts from taxation property used for religious purposes is construed the more apparent is it that such exemption constitutes a union of church and state at that point.



A newspaper in a little Minnesota town where Sunday closing of barber shops has been agitated, says: "If a man works six days he should close up on the

seventh. If he does not believe in the commandment, he should respect those that do." And so Sunday closing is a matter of "the commandment." How about those who believe in the commandment showing some respect for those who do not? Granting that it be true that "if a man works six days he should close up on the seventh," does it necessarily follow that he should close on Sunday, or that he should be *compelled* to close on Sunday, or on any other day that may be the day following six days of work by him? It is better to leave questions concerning "the commandment" to the free choice and action of the individual; the civil law has no right to concern itself with the matter. Especially would this seem wise since the law in undertaking to enforce "the commandment" compels a man to close up on the *first* day of the week, whereas the commandment tells him that "the *seventh* day is the Sabbath of the Lord thy God."



A citizen of Rochester, N. Y., recently brought action against the board of education of that city to restrain it from using city moneys in paying teachers, said to be nuns, in a Roman Catholic orphan asylum. It was decided by the appellate court that the city could expend money in that way, it being stated in the decision that orphans could not be allowed to grow up in a state of ignorance concerning religion. Of course a rather difficult point is here presented. It is proper to use public funds in the support and instruction of orphans, and it is also right that they should have religious instruction. But it is hardly the business of the city or State to undertake to give even orphans religious instruction, nor to pay those who do give such instruction, and certainly not the religious instruction that would be given in a sectarian institution. When public funds

are used to pay for religious instruction in Roman Catholic or other sectarian orphan asylums, it is just so much of a contribution from the public treasury, and therefore just so much of a tax levied upon all the people, for the propagation of that particular religious belief.



The *American Israelite* reports that the supreme court of Massachusetts has just decided that the exemption clause in the Sunday law of that State, permitting seventh-day observers to perform "secular business and labor on the Lord's day," does not permit such a person to keep open shop on Sunday. "The case was one where a religious Jew, who observed the Sabbath rigorously, had been arrested for keeping his store open on Sunday." He claimed that he was exempt from the Sunday law under the exemption clause, but "the attorney for the prosecution argued that there is nothing in that section that allows a Jew to keep open shop on Sunday, that he can perform secular business and labor on the Lord's day, but not keep open shop," and "the court agreed with him, and on appeal the supreme court sustained the decision." The *Israelite* pronounces the contention of the prosecuting attorney to be "the veriest quibble," and thinks the supreme court in sustaining the contention has stooped to "pettifogging." It seems to us that the law warrants no such decision, but this is another instance of the worthlessness of these exemption clauses. The *Israelite* says "it is quite probable that the next legislature will so alter the law that no court will be able to misinterpret it," and until that is done thinks "the Jews of Boston had better refrain from doing business on Sunday."



For some time clergymen of Cleveland, Ohio, have been trying to secure the passage of an ordinance closing dance halls on Sunday. On December 8 the or-

dinance was voted down in the city council, and "in its place was passed one permitting public dances on Sunday as well as on other days after due permit had been given by the director of police." The Sunday ordinance "was defeated after hearing the opinion of the director of law, who gave it as his interpretation that an ordinance forbidding Sunday dances would not stand the test of the courts." No doubt in this matter the clergymen were earnestly desirous for the moral betterment of the city, and the council may have been indifferent to the moral state of affairs, but nevertheless the course of the council in taking the position that in regulating dancing or dance halls, it is the dancing or dance halls that must be regulated, and not the days of the week, and that the matter must be dealt with alike at all times, is the sound position. The council had no business to be establishing a varying standard in the matter; the dancing that it should prohibit on one day it should prohibit on all days, and that which it should permit on some days it should not prohibit on any day. A Sunday measure, however good may be the cause in behalf of which it is sought, is always a mistake, for it is based upon an utterly wrong principle.



On January 6 it was reported from Washington that "the Post-office Department has fallen in line with the Treasury and is having its own troubles with the question of Seventh-day Adventists." According to the newspaper account, Mr. Wm. M. Wilson, of Nevada, who for some time has been a substitute mail carrier, was recently selected for a permanent place in the service at Washington. When about to be sworn in he "remarked that he had 'conscientious scruples' against working on Saturday, but that he was perfectly willing to work on Sunday to make up the six days." The opinion of

the Assistant Attorney-General for the Post-office Department was then sought "as to the propriety of such an appointment." He "soon found that a paragraph of the postal regulations prohibited work on the Sabbath, except in cases of 'great emergency,' and the officers of the Department "decided unanimously that the provision, 'great emergency,' could not possibly be construed to cover any form of religious belief, and Wilson's appointment was 'held up.'" But "he can have the job if he will consent to work on Saturday." Considering the amount of work that is done by the Post-office Department on Sunday it would seem that the officials in this instance displayed an undue strictness with regard to "work on the Sabbath." It is strange that a man who observes the seventh day cannot be allowed to work on Sunday when thousands of other men work on that day. It looks very much as if it was not his desire to work on Sunday, but his desire not to work on the seventh day, that has caused the officials to "hold up" Mr. Wilson's appointment. Would there be any scruples against his working on Sunday if he should "consent to work on Saturday"?

The ministerial association of Anderson, Ind., appointed a committee recently "to prepare for the press an expression of the attitude of the ministers of Anderson toward the flagrant public desecration of the Sabbath which at present prevails in our city." The committee, "in the name of decency, law, and order," "most strongly" condemned "the opening of the Sunday theater," and protested "most strongly, too, against the open violations of the laws in regard to the Sunday closing of liquor saloons, billiard halls, and places of business." The "law-loving and law-abiding citizens of Anderson" were urgently called upon "to see that the officers of the law, whom

they have elected to represent them, enforce to the letter the existing laws in regard to Sabbath observance." The clergymen pledged their "heartiest support" to all "efforts to bring about a better condition of affairs in our city on the Lord's day," and declared their "readiness to take the lead in any movement which the citizens may desire to make against the violations of the Sunday laws." It was declared in conclusion that "our efforts to bring about a reign of law and order depend for their success upon the moral and financial support of the Christian people of Anderson." When it is explained why Christian people—that is, church people—have so deep an interest in this matter, or rather why success in it is dependent upon their support, it will be explained why the law and "the officers of the law" should have nothing to do with the matter, except to see that no force is employed in connection with it.

Notwithstanding the recent adverse action of the House Committee on the Judiciary, which by a vote of seven to six decided not to report in favor of such an amendment, those who are working to secure the anti-polygamy amendment to the national Constitution are evidently determined to work harder than ever to accomplish that object. At its last national convention the W. C. T. U. determined to make a great effort to secure this amendment, and during the present winter the work of rolling up petitions and creating a sentiment in favor of the amendment is to be vigorously prosecuted. At present Dr. Sarah J. Elliott, a deaconess of the Episcopal Church who has lived ten or twelve years in Utah, is touring New York State under the auspices of the W. C. T. U. in the interests of this amendment. From a talk given by Dr. Elliott at the West End Presbyterian Church in this city on the evening of December 15 it appears that,

notwithstanding the State constitution contains as strict a prohibition of polygamy as could be desired, there has been a revival of polygamy since Utah became a State, local sentiment rendering the law practically a dead letter. So, in order to cope with what she sets forth as a most abominable evil in the land, it is imperative to have an amendment to the Constitution prohibiting polygamy. But as the speaker described the attitude that Congressmen and officials at Washington had so far shown toward the matter of this amendment, and the readiness of politicians to ignore and overlook polygamy for the sake of the political support of the Mormons, one could not but think that even an amendment to the national Constitution might prove as unavailing as is the present prohibition in the constitution of Utah. They who for political advantage oppose and prevent the consideration and passage of such an amendment will for the same reason oppose and prevent its enforcement when it is secured. The speaker said that at the last national election Mormon leaders came to New York and sold the Mormon vote to the leaders of the Republican party, and that it was largely because of the further Mormon political support that could be secured thereby that Senator Quay and others were now working so hard for the admission of certain territories as States. Legislation prohibiting polygamy is eminently proper, for polygamy is radically opposed to fundamental interests of society that it is the function of government to protect, but, in view of what the friends of this anti-polygamy amendment report themselves, it is gravely to be doubted whether legislation, which will necessarily have to depend for its enforcement upon men who will in most cases be inclined to let the political interests involved determine their course in the matter, will prove effective. It would seem that after all the best way

to fight polygamy is to educate the people regarding its evils so that they will abhor it, for that alone can prove effective in the end. However, the effort of the W. C. T. U. to secure the passage of an anti-polygamy amendment is to be commended in so far as it is inspired by opposition to polygamy itself and not by opposition to the Mormons as a religious class. The Mormons should not be opposed merely because they are Mormons any more than any other class of religionists should be opposed merely because of their religion. In the sphere of legislation it is not the religion of the Mormons, but their acts and practices that are inconsistent with the rights and interests that it is the business of government to protect, to which consideration should be given and with reference to which action should be taken.



### *Sunday Legislation and the Right to Labor Again*

THE fact that Sunday legislation is in violation of the fundamental right to labor is one that it is especially fitting to emphasize in view of the prominence that has of late been given to that right in public discussion. Therefore, although the matter was treated upon at length recently in THE SENTINEL, we shall continue to emphasize this point from time to time, and in fact can never cease to do so while opposing Sunday legislation, for its disregard and denial of the right to labor is one of the great wrongs of such legislation.

About two months ago the editor of THE SENTINEL addressed to the editor of a religious paper in New York, one of the leading denominational weeklies of the country, the communication given below, which explains itself. No attention has been paid to this communication, but we present it here not because of that fact, but because, dealing as it does with

the important point mentioned above, we believe it will be of interest to the readers of THE SENTINEL. Of course it is unnecessary to give anything but the subject matter here:

*My Dear Sir:*

I have enjoyed reading your very clear and sane observations with reference to the recent coal-strike situation, and especially your statement of "some fundamental principles" applying to and involved in the same. Now that that matter has ceased to be so pressing, I would like, as a reader of your excellent periodical, and as one much interested in the particular matter to which I shall call attention, and I believe in no captious and caviling spirit, to ask you to make a candid application in another direction of one of the leading "fundamental principles" to which you have given utterance in discussing this matter of the coal strike.

You say that "our creed is that every man has an absolute right to work when, how, and where he pleases," etc. Now you are aware that on the statute books of nearly every State in the Union is to be found a law which prohibits as a misdemeanor and crime, punishable by fine or imprisonment, all "common labor," "worldly employments," or works of one's "ordinary calling," excepting only "works of necessity and charity," during a period of twenty-four hours each week. (See the Sunday laws of the various States.) You are also aware that such legislation is ardently advocated and supported by religious organizations and religious periodicals, prominent among which is your own periodical. It is true that in the agitation that has occurred in New York during the last year or more, in which your periodical has strongly supported the Sunday law, another phase than that of the prohibition of labor and honest and legitimate occupations was uppermost; and it is also true that it is some other phase that is uppermost frequently in the agitations by church people in support of such legislation that are constantly occurring in different parts of the country. But you know that the leading feature of such legislation is the prohibition of labor and business, and that it prohibits labor and business merely as labor and business.

Now how do you reconcile your support of such legislation with your attitude toward union labor's interference with the "inalienable" and "absolute right" of a man "to

work when, how, and where he pleases"? Your position is that the right of a man to dispose of his labor as he pleases as to wages, employer, and occupation, is absolute, and "remains in his 'individual will.'" And since you have declared otherwise, you, of course, do not hold that a different principle applies as to the right of a man to choose WHEN he shall work. If a different principle does not apply, how can the right to perform "common labor" and to engage in "worldly employments" be denied, as it is by Sunday legislation, without a flagrant invasion and denial of an "absolute" and "inalienable right" of the individual?

You disagree with a correspondent who "seems to think that what no one of a large number of men has the right to do a crowd of them can in some way acquire the right to do." Do you believe that any one of a large number of men or citizens, even if he be a clergyman or a church member, has the right "to intimidate or obstruct his neighbor" in carrying out his choice to work on Sunday? If you do, why do you believe it? and why do you deny the equal right of a member of a labor union, or any other person, "to intimidate or obstruct his neighbor" in his choice to work at some other time? And if no one man has the right to say to his neighbor that he shall not work on Sunday, how can any large number of men, even though they constitute a religious organization, acquire that right? And if no one man has that right and no large number of men can acquire it, how can any American legislature get the right, which you and others insist that American legislatures possess, to prohibit "common labor" and "worldly employments" on Sunday?

Since you hold so resolutely "that if there were ninety-nine thousand nine hundred and ninety-nine members of any union, and there were but one other man in the whole land who understood the business, that one man would have the same right to resist the appeals of the rest, and offer his work to the employers, that the others would to resist his appeal to them not to strike," why do you not also hold that if there were ninety-nine thousand nine hundred and ninety-nine, or more, people in a State who insisted that all labor but "work of charity and necessity" should be stopped on Sunday, and only one man in the whole State who desired to labor on Sunday, that one man would have the same right to disregard the demand of all the rest, and to work for himself or any employer on Sunday, that the others



would have to disregard a demand on his part that they should labor on Sunday?

You, of course, do not believe that the obligation to respect fundamental principles and "absolute" and "inalienable rights" is any less binding upon legislatures and church people than upon the members of labor unions, and therefore you will not turn this matter aside by saying that organized labor's invasion and denial of the right to work is done independently of the authority of the law, while the prohibition of labor on Sunday, which you know is due almost entirely to the forces of organized religion, is done through legislation and by authority of the law. Of course the lawless violence and brutality attending union labor's interference with the right to work aggravates the offense, but in the light of the fundamental principle so clearly stated by you the great crime and outrage is not the *manner* in which the "absolute right to work" is denied and trampled upon, but *the denial itself*. You are not to be understood as holding that that denial of an inalienable right which union labor must not accomplish by intimidation and violence, may properly be accomplished by society at large through the power of the state. Your position hinges not upon what authority shall set aside and deny this right, but upon the denial itself.

Now your periodical is not the only advocate and supporter of Sunday legislation that has recently declared very plainly and emphatically that "every man has an absolute right to work WHEN, how, and where he pleases." A number of prominent clergymen and other religious journals that are heartily in favor of Sunday legislation and enforcement have declared the same thing, and have condemned union labor in no uncertain terms for invading that right. It seems to me, and no doubt it seems the same to many other people, that such persons and periodicals owe it to the public and to themselves to show clearly wherein the demand of the Sunday observer that no man shall be allowed to work on Sunday when he (the Sunday observer) does not want to work, is any more justifiable and any less a disregard of fundamental principles than is the demand of the labor unionist that no other workman shall be allowed to work when he and his fellow-unionists do not want to work. I know that among such persons none can be found who is more capable of clearing up this matter, if it can be cleared up, than yourself, and hence I have taken the liberty of addressing you this communication in the hope that

you will give the matter attention in your journal.

### ♦ *Is the Government an Adjunct of the "Reform Bureau"?*

IN an article which appeared in several of the leading papers of the country a few months since, and which was reprinted in *THE SENTINEL* for last October, it was shown how the Crafts' "Reform Bureau" at Washington, with not only great pecuniary saving to itself, but much to the enhancing of the influence of its work, was skilfully utilizing the franking privilege and the Government printing establishment in the work of distributing its literature throughout the country. Through senators and representatives who would allow the use of their names and influence for the purpose, this Bureau could secure on many occasions "not only its envelopes and postage free, but a certain large number of copies of the leaflet which it desired to distribute," and could send the literature out in such a way as to convey to the recipients the impression that they had received it direct from some member of the Senate or House.

This sort of work is not being allowed to lag at the present session of Congress, as is shown by the extract given below, and it is quite certain that the "Reform Bureau" has in this instance surpassed any previous accomplishment in this direction. We quote from an editorial in the *New York Sun* of January 5:

In the Senate, December 20, the Hon. George L. Wellington, himself a remarkable public document, presented "Patriotic Studies—an Outline for Study of Legislative and Other Public Questions, Prepared by the International Reform Bureau, Washington, D. C." "Patriotic Studies" was ordered to be printed, and now appears as Document No. 53. We learn from the introduction that "the need of the hour is reform study, not alone academic study of sociology by the few, but especially practical study of social problems by the many." In short, sociology for the people. As

the successor of the prophets, who spoke not to individuals but to communities, "the preacher ought to devote at least one of his twelve addresses a month (counting prayer meetings) to social themes." There is "one reform topic" peculiarly appropriate to each month. From these twelve topics "may be developed the following sociological year":

"Third week of January (containing annual 'Day of prayer for colleges'), 'Moral and social functions of education.'

"Week of February containing Washington's Birthday (suggesting next problem of patriotism), 'Municipal reform.'

"Week containing St. Patrick's Day, March 17, 'Immigration.'

"Week beginning first Sabbath of April (World's week of prayer for the Sabbath), 'The Lord's Day and the rest day.'

"First week of May, 'The labor problem' (May 1 being the world's 'Labor Day' by custom).

"First week of June, 'The family' (June being the wedding month).

"Week including July 4, 'National reforms' (Independence Day suggesting the theme).

"First week of August (the devil's harvest month), 'Amusements, with special reference to purity.'

"Week beginning fourth Sabbath of September, 'Gambling' (suggested by gambling at fairs and on harvest, and betting on fall elections).

"Week beginning last Sabbath of October ('Prison Sunday'), 'Prevention and punishment of crime.'

"Week beginning fourth Sabbath of November ('World's temperance Sunday,' by vote of many church conferences), 'The liquor problem.'

"Week beginning second Sabbath of December, 'The new charity' (suggested by holiday charities)."

Not only the churches but the Y. M. C. A. and other societies and clubs "may be induced to join in this 'Topic-a-month' course of patriotic studies." An outline of each topic and a short bibliography of it are given. These bibliographies or "readings" are particularly rich in references like these:

"See 'My Practical Christian Sociology,' pp. 83-112; also my 'March of Christ Down the Centuries.' See my 'Sabbath for Man' and 'Civil Sabbath.'"

These references show that the author of the document is the Rev. Wilbur Fisk Crafts, described by "Who's Who in America" as "now Supt. Internat. Reform Bureau, to secure moral legislation in U. S. and Canada by lectures, literature and personal lobbying."

The *Sun* very properly and pertinently says that "there is no apparent good reason why the Government should pay the International Reform Bureau's print-

ing bills, or advertise the publications of its esteemed superintendent and personal lobbyist." It is evident that "Patriotic Studies," printed as a public document at public expense and carried through the mails absolutely free, is not in any sense "Government matter," but is the most pronounced of "National Reform" matter, and there is about as much reason for its being printed as a public document as there is for the publications of the American Tract Society to be issued as public documents at public expense.

The fact that such an abuse can be perpetrated by it indicates how great is the influence at Washington of this church-and-state, "Christian" lobbying machine, known as the "International Reform Bureau." It is enough that this Bureau is constantly working at the national capital in bold defiance of the principle of separation of church and state; it is carrying the matter entirely too far when the Government is made an active party to this propaganda. It is very peculiar that in these days when many excellent periodicals are all but denied the privilege of second-class rates in the mails, that the franking privilege is extended to "National Reform" literature, so that it is carried through the mails absolutely free; and not only that, but is printed at public expense and given the sanction of the Government's imprint. Here is an abuse that needs looking into. But, if it is carried a few more times as far as it has been in this late instance, it may be that it will be the means of its own undoing. The attention given the matter by the *Sun* points in that direction.



No morality is safe until it is enthusiastic. No man can be confidently counted on to do the right till he does it at the push and the thrust of warm motive working from within outward.—  
*Dr. C. H. Parkhurst.*

# The Supremacy of the Papacy

By Alonzo T. Jones

## VII

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.

AT the death of Pope Innocent VII., November 13, 1406, the cardinals, fifteen in number, immediately entered into conclave, and took the usual solemn oath that whosoever of them might be elected would renounce his office when the rival pope at Avignon would do the same. The one of their number who had most constantly, and seemingly most earnestly, deplored the schism—Angelo Corario—was elected, at the age of eighty years, taking the papal name Gregory XII. (Nov. 19, 1406, to Oct. 18, 1417). After his election, as well as before, he proclaimed his profound interest in quenching the schism of the Church. He declared that "his only fear was lest he should not live to accomplish the holy work." At his coronation he renewed, with tears, this affirmation. And, in private, after his coronation, he declared that "for the union of the Church, if I had not a galley, I would embark in the smallest boat; if without a horse, I would set out on foot with my staff." But his very first act betrayed the hypocrisy of all these professions. He wrote a letter to Benedict XIII., addressed: "To Peter de Luna, whom some nations, during this miserable schism, call Benedict XIII." Benedict answered in a letter addressed: "To Angelo Corario, whom some, in this pernicious schism, name Gregory XII." Benedict exhorted Gregory: "Haste! Delay not! Consider our age, the shortness of life; embrace at once the way of salva-

tion and peace, that we may appear with our united flock before the Great Shepherd."

Each of them pledged himself to make no new cardinals—except to keep their numbers equal. Gregory wrote to the king of France such beautiful letters on the evils of schism and his heart's deep longing to heal this schism, that the king was persuaded that he was fairly an angel of light. Progress was made to the point at which a meeting was actually arranged for the two popes, at Savona, in 1407. Pope Gregory set out from Rome in great state, and traveled to Viterbo, where he remained two months. Next he traveled to Sienna. The meeting of the rival popes was appointed for September 29. Partisans of Gregory—monks and friars—began to preach against his going to the meeting. Gregory himself drew up a statement containing twenty-two objections to Savona as the place of meeting. He demanded that the place of meeting be some town in the possession of a neutral power—Carrara, Lucca, Pisa, or Leghorn. Benedict XIII., on his part, advanced at about the same rate as Gregory; and so came finally to Spezzia. Gregory advanced to Lucca.

They were now about forty-five miles apart. One was on the seashore, and the other was inland. There they stood. As related by one who was present, and an eye-witness to the whole procedure,

"being now at no great distance, letters and embassies passed daily between them. Both pretended to have nothing so much at heart as the unity of the Church, but both were equally averse to the means of procuring it. They pretended to be desirous of conferring in person, but no place could be found to which the one or the other did not object. Gregory expected against all maritime places, and Benedict against all at a distance from the sea. You would have thought the one a terrestrial animal that hated the water, and the other an aquatic that dreaded the dry land. This conduct gave offense to all sensible and well-meaning men, who could not but see that their fears were affected, and dangers were pretended where there was nothing to fear. All loudly complained of so palpable and criminal a collusion; and how shocking it was to see two men, both at the age of seventy and upward, sacrificing their reputation, their conscience, and the peace of the Church to their ambition, to the desire of reigning but for a few days." (Leonardo of Arezzio)—*Bower*.

Gregory XII. first showed his hand through these pretensions. He broke the agreement to appoint no new cardinals, by appointing four at once. The former cardinals were summoned before him. He informed them that he had determined to resume the full exercise of the papal power. They fled to Pisa, and appealed to a general council. Benedict XIII., on his part, resumed full papal functions by issuing two bulls at once, each one excommunicating the king of France. He sent the bulls by messengers instructed to deliver them into the king's own hands, and to return with all speed. They delivered the bulls as instructed, but, instead of returning, they were captured and put in prison.

The king assembled some members of his parliament, and the deputies of the

University of Paris, with nobles and prelates. One of the prelates preached a sermon from the text, "His iniquity shall fall on his own head," and presented thirteen charges against "Peter de Luna, called Benedict XIII." Amongst these were charges of perjury and of heresy. The bulls were declared by the council "illegal, treasonable, and injurious to the king's majesty." The king told his chancellor to "do what was right." The chancellor tore each of the bulls in two. One half he gave to the nobles, and the other half to the prelates and the delegates of the university. These tore the bulls into shreds. A proclamation was published in Italy announcing the neutrality of France in the contest between the popes, "asserting the perjury, treachery, and heresy of both popes," and calling upon all churches to abandon both.

"Christendom had beheld with indignation this miserable game of chicanery, stratagem, falsehood, perjury, played by two hoary men, each above seventy years old. . . . The mutual fear and mistrust of the rival popes was their severest self-condemnation. These gray-headed prelates, each claiming to be the representative of Christ upon earth, did not attempt to disguise from the world that neither had the least reliance on the truth, honor, justice, religion of his adversary. Neither would scruple to take any advantage of the other; neither would hesitate at any fraud, or violence, or crime; neither would venture within the grasp of the other, from the avowed apprehension for his liberty or his life. The forces at the command of each must be exactly balanced; the cities or sovereigns in whose territories they were to meet must guarantee to give hostages for their personal security. They deliberately charged each other with the most nefarious secret designs, as well as with equivocation, evasion, tampering with sacred oaths, perjury."—*Milman*.

## 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.

An ordinance prohibiting theatrical entertainments on Sunday was adopted "by unanimous vote" of the city council of Mitchell, S. Dak., on December 27.

At a meeting in the Masonic Temple on the evening of December 17 the recently organized Grocers' and Butchers' Association in Chicago "declared in favor of Sunday closing of stores."

A dispatch from Deadwood, S. Dak., under date of December 25, stated that "in response to pressure from the labor unions the merchants have agreed to close their stores on Sundays and holidays."

A dry-goods clerk was fined \$5 "for violating the Sunday law" in the Harlem police court, New York City, on December 22. Another prisoner held on the same charge was discharged, the magistrate saying it was "evidently a spite arrest."

A barber at the St. Charles Hotel in Hamilton, Ohio, was arrested on December 23 "on a charge of shaving a man on Sunday." He "was put under \$200 bond for hearing by Squire Egry." The complaint "was sworn to by the president of the barbers' union."

It was reported recently from Waukesha, Wis., that the retail clerks' association of that place was preparing to "insist upon the closing of all stores at 6 o'clock every evening, except Saturday, and all day Sunday." The clerks expected to have the co-operation of all the local trade unions.

On information furnished by a "spotting committee" of the local barbers' union, seven barbers were arrested in Sioux City, Iowa, on December 22, for barbering on Sunday, and two of them were fined \$5 each in the police court the next day. The other five cases were continued.

The chief of police of Beloit, Wis., was recently ordered by Mayor Simon Smith to prevent the Sunday work of a street contractor who, being behind with his contract, made an attempt "to carry on the work regardless of Sunday." The mayor "would have heard himself praised had he been in some of the churches" on the following Sunday.

The stores in Crete, Neb., were "quite generally closed" on Sunday, November 30. This was "in consequence of a petition signed by nearly all the leading voters of Crete, asking the mayor to enforce the law with regard to Sunday closing." "Out-of-town customers and some careless Creteans" were requested about the same time to "attend to their business on week days, and not to tempt the storekeepers to become law-breakers."

In pursuance of an order of the selectmen of the village a policeman recently visited all the fruit, candy, and cigar stores in Athol, Mass., and notified the proprietors that the Sunday sale of tobacco and candy must cease, and that "an example will be made of the first offender." Drug stores might "be open from 9 to 10 a. m. and from 5 to 6 p. m.," and "newsrooms may remain open dur-

ing regular hours, but will be allowed to sell only newspapers and magazines."



It was reported from Chicago on December 26 that the retail clerks' union had added to its Sunday-closing "victories" a "complete victory" in the matter of Christmas closing. Only one store, that of Stern & Co., failed to display closing cards on the preceding day in harmony with the mandate of the clerks' union, but "after the visit of Mr. Conway, business agent of the union, to the store Wednesday afternoon, the proprietor decided to close."



The W. C. T. U. superintendent of "Sabbath observance" in Wessington Springs, S. Dak., has caused to be published in the *Republican* of that place "the law relative to Sabbath-breaking." Three sections from the State statutes, in which labor, sports, and selling are prohibited on Sunday, are presented. It is stated that "some of our citizens are violating the Sabbath law by hauling hay, loading and unloading their wagons, and some other things," and the law is presented "for the benefit of those who may be in ignorance of it." It is hoped by the superintendent "that a word to the wise may be sufficient."



The mayor of Bloomfield, Mo., recently returned to the city council with his decided disapproval an ordinance that had been passed by that body "permitting the playing of baseball in the city park on Sunday." In his communication of disapproval the mayor declared that he did "not believe it is right to permit such games on the Sabbath day to the offense and annoyance of an important element of our population," and that "I am not impressed with the argument that, even if it is wrong to play such games on Sunday, they should be allowed because

they keep the boys out of worse mischief," for, he observed, "a compromise with wrong cannot be right"!



The New York *Tribune* of January 7 reported that "Woman's Christian Temperance Union members all over the State are alert to watch the action of Governor Odell in regard to the proposed bill for opening saloons on Sunday in the towns and villages, which measure is supported by the State Hotel Protective Association and will be introduced in the coming legislature." One member of the W. C. T. U. was quoted as saying that "our women are prepared to take up arms in defense of the Christian Sabbath," and were only waiting to see what Governor Odell would have to say on the subject in his annual message.



The local W. C. T. U. organizations of New York State have just been requested by the superintendent of the "Sabbath Observance" department of the State organization to "obtain copies of the New York State Sabbath law and post them in as many conspicuous places as possible." It is the desire of the superintendent in this matter "that God's laws be upheld in town, State and nation," and she writes to her co-workers: "Let us by precept and example have 'no fellowship with Sunday papers, trains, trades, or sports,' and in every possible way induce others to do the same." "Induce" is hardly the word to use if "every possible way" is to include the way that is provided by the New York State "Sabbath" law.



A "report on Sabbath observance" presented to and adopted by a W. C. T. U. convention in session in New Bedford, Mass., on October 8, "stated that there had been many bills before the legislature of Massachusetts this year with a purpose to break down the Sab-

bath, and which tend to the increased toil of the laboring man." It was declared that "the Sabbath cannot remain simply a day of recreation, for a secularized Sabbath means an iron grip on the laborer," and that "we must make personal sacrifices to save our day." This somewhat novel declaration was made: "We would be glad if every church had racks for bicycles or kept free automobiles for church-goers, if thereby the 800,000 men who run our cars seven days in the week might rest."

New York newspapers of January 6 reported that "for selling a 10-cent can of milk and an 8-cent loaf of bread on Sunday, Charles Muhlenbruck, a grocer in Glendale, L. I., was arrested yesterday on complaint of Charles Wissel, who says he is going to make a test of the Sunday law." Wissel, who is an ex-assemblyman and former Tammany leader, had been arrested for violating the Sunday excise law and deprived of his license. The incident illustrates one of the beauties of the Sunday law. It places milk and bread on a par with whisky, and enables the saloonkeeper who may be arrested occasionally to vent his displeasure upon small dealers who are selling food to the hungry. By being enabled to prevent the sale of the actual necessities of life he is afforded a most ready and powerful means of securing immunity for his own business.

Two merchants of Bellefonte, Pa., were arrested and fined on December 22 for "conducting their business on Sunday." At a meeting held during the preceding week the clergymen of the place "adopted a series of resolutions in which they requested that all business houses remain closed during the Sabbath, and stated that prosecutions would follow any violations of the law coming to their knowledge." "These resolutions were published in the

town papers, and marked copies sent to those who have heretofore been conducting their business on Sunday." But the ministers did not stop with this. "In order to secure evidence against those who disregarded the warning, the ministers made arrangements with different persons to watch and report to them all those who were seen to enter any place of business." The arrests and finings reported above were the result of the first Sunday of this espionage.

The petition referred to in these columns two weeks ago which the W. C. T. U. of Montana is now circulating throughout the State, and which it expects to ask every person in the State above eighteen years of age to sign, reads as follows:

*To the Honorable Legislative Assembly of the State of Montana:*

We, the undersigned residents and citizens of the State of Montana, respectfully request that you pass a law at the present session to close saloons, and all other places where intoxicating liquors, wines or beer are sold as a beverage, from 12 o'clock Saturday night until 7 o'clock Monday morning, and to provide a severe penalty for violation of the same.

The Helena (Mont.) *Independent* says that as far as it is aware "no town or city in the State has attempted so far to enforce a Sunday-closing act," but the Miles City (Mont.) *Journal* says that in compliance with the wishes of retail liquor dealers themselves such a measure was in force in that city from May, 1 to September 30, 1900, and that it proved "a rank failure in the one respect of preserving order and decency on the public streets on Sunday." Those who wished whisky on Sunday purchased it in quantities on Saturday night, and the next day, instead of being in the saloons, were on the streets in a more intoxicated condition than they would have been in had they gone to the saloons and bought their drink by the glass. The *Journal* says it was found ex-

pedient after three months' trial to repeal the Sunday-closing ordinance.



It appears that a movement is on foot in Idaho to secure the enactment of a Sunday law by the State legislature. In an article which appeared in *The Advocate* (Methodist), of Portland, Ore., about a month ago, Dr. Scholae, an Idaho clergyman we suppose, stated that "the genius of our institutions would read to a foreigner as inculcating the practise of morality as the highest form of political acts and purpose," but that nevertheless "in one moral point the State of Idaho is lacking; it has no Sunday law." But he hastened to say that a committee was "appointed at the last session of the Idaho Annual Conference of the Methodist Episcopal Church to co-operate with similar parties from other churches to bring to the attention of the legislature the need of the passage of a suitable measure." And we are assured that the three prominent clergymen who compose this committee are men who "know their duty and will do it regardless of the actions or lack of action on the part of any other person or persons."



According to a newspaper report "a regulator of public morals and everything in general," no doubt a clergyman, recently called at the Alabama State Fair headquarters in Birmingham and said to General Manager McKnight: "We can't allow your fair to go on if you are going to allow pool-selling and open your show on Sunday. We are against pool-selling

and the breaking of the Sabbath, and we are going to oppose you with all our might. We want the fair closed tight on Sunday." The manager of the fair association replied that there was to be no pool-selling and that nobody had proposed that there should be, and with reference to the complaint as to Sunday opening, made these sensible remarks: "Why do you object so seriously to the thousands of people who are not able to attend the fair on week days being allowed to see the exhibits and to hear some music that is elevating to mind and soul on Sunday afternoons? My opinion is that you have taken a very narrow view of the matter. You ought to broaden your horizon a little and take a wider view of the affairs of men. Narrowness, bigotry, and fanaticism have done more to retard the human race than almost any other evil agency. The time has come when the people refuse to be regulated by these methods. The State Fair is calculated to entertain and enlighten the people. It will show them what is going on in the world. It will amuse them, elevate them, rest them, and prepare them to better continue the toils of life, which are altogether too arduous as a rule, and not sufficiently broken up by recreation and amusement." At this the "regulator of public morals" said he had not come to the fair office to be criticized. The manager replied that he should not have come there to criticize the fair. At this the "regulator" retreated, "muttering to himself what would be done by him and his coadjutors to oppose the fair association."

On December 15, according to report, the employees of the Pullman Palace Car Company at Pullman, Ill., numbering between six and eight thousand, notified the foremen of all the shops that they would not report for Sunday work hereafter. Unions having never been recognized by the Pullman Company, the men

"took this stand individually," or rather "gave their notice to the foremen as individuals." This is a very proper way to stop Sunday work. The object of the employees in the matter is to stop "overtime" work. A demand is to be made for shorter hours on other days.



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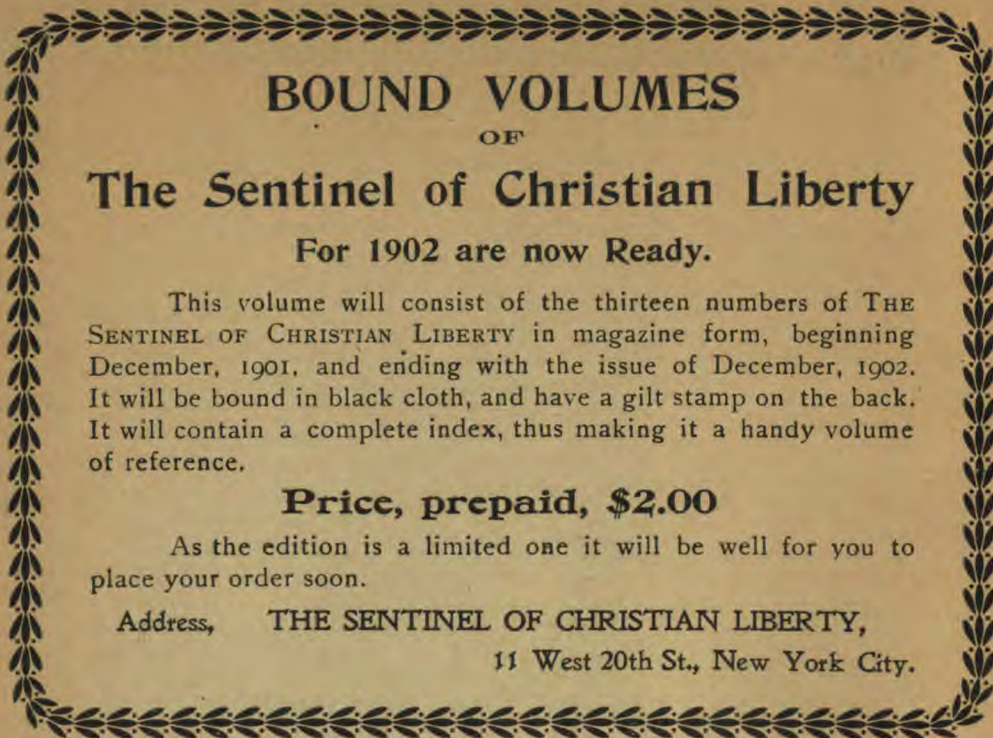
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