

The Sentinel

OF CHRISTIAN LIBERTY

VOL. XVIII

NEW YORK, FEBRUARY 19, 1903

NO. 8



I have often expressed my sentiments that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience.

The liberty enjoyed by the people of these States, of worshipping Almighty God, agreeably to their consciences, is not only among the choicest of their blessings, but also of their rights. While men perform their social duties faithfully, they do all that society or the state can with propriety demand or expect; and remain responsible only to their Maker for the religion, or mode of faith, which they may prefer or profess.

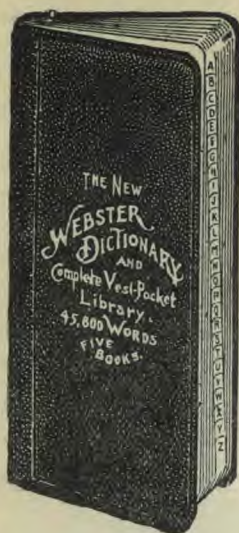
The preservation of the sacred fire of liberty and the destiny of the republican model of government are justly considered, perhaps, as deeply, as finally, staked on the experiment intrusted to the hands of the American people.

Toward the preservation of your Government and the permanency of your present happy state, it is requisite not only that you steadily discountenance irregular oppositions to its acknowledged authority, but also that you resist with care the spirit of innovation upon its principles, however specious the pretexts.

—GEORGE WASHINGTON.

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NEW YORK, THURSDAY, FEBRUARY 19, 1903

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Oligarchy is the next thing to monarchy.



He who ignores the rights of others cannot retain a clear conception of his own.



Not "encroachments upon the Sabbath," but encroachments upon human rights, are the encroachments with which government should concern itself.



Not the failure of negro suffrage, but the failure of white Americans to hold to the principles of republicanism, is the "momentous fact" with which the nation is face to face to-day.



Genuine religion has never been enforced; it cannot be. Coercion in religion has always been coercion in behalf of some either utterly false or utterly barren and useless theological notion.



Those who see "reasons inherent in racial differences" for denying the ballot to the negro will in a short time not be able to see any reasons why he should not be back in industrial servitude.



The church wants Sunday legislation in order that she may "have Sunday to her own uses." That is, she wants the state to establish her in a monopoly of the day by proscribing upon that day everything that would compete with her.

Anything that needs to be kept "free from the secularities of the world," whether it be the "Sabbath" or anything else, is something which should be kept free from connection with the state, for the state can have only to do with the secularities of the world.



With reference to something that it is proposed to do in the Philippines, Dr. Felix Adler has recently declared that it looked as if but one generation was to pass between slavery and slavery on American territory. There are very striking indications that in scarcely more than one generation from the time it did the thing the nation is to repudiate its act in freeing the negro in a way far more real and direct than Dr. Adler had in mind.



One would naturally suppose that clerks and others in demanding legislation for "protection in their necessary rest from labor one day in the week," would ask for a law prohibiting the employment of clerks and others more than six days in the week, or if the day is fixed upon, prohibiting their employment on that day. But this is not the way it is done. The sort of legislation that is demanded is like that now being demanded by the clerks in Illinois. They demand that it shall be made "unlawful for any person or persons" to "engage in the business of selling merchandise" or in the business of carrying on or

operating any shop or factory, *either as owner or manager* thereof," on Sunday. It is made a crime for *any person* "to sell any article of merchandise" or to keep open any shop or store on Sunday. This sort of legislation may be all right for accomplishing what the clerks are after, but it is certainly very far from being all right when the rights of other people are taken into consideration.



"The fight to keep Sunday free from the secularities of the world is hard," recently declared Rev. Dr. Milligan, rector of St. Andrew's Church, Toronto, in condemning from his pulpit the course of some visiting Scotchmen who, "with a minister at their head," had made "a Sunday jaunt to Niagara Falls." The Doctor evidently regards Sunday as too sacred to be spent in viewing the wonders of nature, even when such viewing is done in company with a clergyman. But our purpose here is to say that the statement quoted above most accurately defines the object of the fight that is being waged by all those religious people who champion Sunday legislation and enforcement, and also the object of all the Sunday legislation now in existence or that has ever been in existence. But while it is proper enough for clergymen and others to appeal to and to admonish their congregations and other people "to keep Sunday free from the secularities of the world," and, if they choose, to reprove and condemn in public utterances those who do not so keep it in their conduct, it is not proper at all for them or anybody else to admonish legislators and civil officials "to keep Sunday free from the secularities of the world." A fight for that purpose is proper enough in the pulpit, but it is altogether out of place in a legislature or a court. Legislatures and courts can properly take cognizance of nothing but "the secularities of the world," and it is posterous for them

to attempt to keep anything "free from the secularities of the world."



The principal thing which seems to have engaged the attention of the Illinois Retail Clerks' Protective Association during its convention in Springfield late in January was "the proposition for legislation to *force* Sunday closing of all places of business except drug stores, barber shops, and cigar stores." On January 30 it was announced in the newspapers that the plans had been perfected "for the fight for *compulsory* Sunday closing." And with this announcement was published the following text of the bill which was to be introduced in the legislature the following week, and which it is said was prepared by Assistant Attorney-General Smith:

Section 1. Be it enacted by the people of the State of Illinois, represented in the general assembly, that it shall be unlawful for any person or persons or corporation engaged in the business of selling merchandise or in the business of carrying on or operating any shop or factory, either as owner or manager thereof, to keep open shop or factory or store or room or place where said business is carried on in this State, or to sell any article of merchandise in any said place of business or to operate any said shop or factory on Sunday.

Sec. 2. Sunday shall include the time from 12 o'clock Saturday night to and until 12 o'clock the following night.

Sec. 3. This act shall not apply to the operation of any railroad or street railroad or to the selling of drugs and medicines at retail by a registered pharmacist in a regularly established drug store nor to the sale of cigars and tobacco at retail in any established store or shop for the sale of cigars and tobacco at retail.

Sec. 4. Any person who violates any of the provisions of the act shall be fined in any sum not less than \$10 nor more than \$200 for each offense.



At a meeting in New York on the 9th instant of the "Church Association for the Advancement of the Interests of

Labor," which seems to have been a gathering of clergymen and actors, the question, "Shall We Have Open Theatres on Sunday?" was discussed. The Rev. Walter E. Bentley, Secretary of the Actors' Church Alliance of America, who opened the discussion, said "that if the Church was to have a chance as the organized conscience of the country she must have the Lord's day to her own uses, and there must be no Sunday theatres." And he showed that he knew just the method to adopt in this matter in order to give the church "a chance as the organized conscience of the country," and to secure to her for "her own uses" the "Lord's day," by promptly proceeding to advocate "the framing of a law in New York that would give the actors the Sabbath rest they deserve." There you have it. Have a Sunday law in order to "give the actors the Sabbath rest they deserve," for if you don't the "Church" will not "have a chance as the organized conscience of the country," and will not "have the Lord's day to her own uses." And yet those who will defend this law will declare that it is not a measure in the interests of the "Church," but solely in the interests of the poor, overworked actors! Mr. Bentley declared that "we have in New York, for the first time in years, at the head of our police force a man who knows his business and who has the courage to do his duty," and that therefore when the Sunday law against theatres is enacted, "we may trust him to enforce the law."



On January 29 the president of the Citizens' Union of New York City called upon Governor Odell, at Albany, in the interests of such a change in the Sunday-closing portion of the excise law as "would meet the conditions existing in New York in such a way that a stop

would be put to the present agitation over the non-enforcement of the existing law, and the bribery and corruption which it now promotes." It is reported that a "rather stormy interview" took place, and that the Governor declared that he had no sympathy whatever with the movement to alter the law so that the saloons could be legally opened a portion of the day on Sunday; that he was thoroughly opposed to having a "Continental Sunday" in New York; that the present city administration "would be more popular if it strictly enforced the law against Sunday saloons"; and that no such legislation as was desired would receive his sanction even if it passed the legislature. This means, of course, that the Sunday law is to be tenaciously maintained, regardless of the corruption and bribery which it may promote. The people of New York must not be allowed to have the kind of Sunday they want; they must have the kind of Sunday which is produced by the attempt of other people to force upon them the kind of Sunday that they, the other people, want. Whatever may be the evils of the "Continental Sunday," whatever may be the evil of the liquor traffic on Sunday, and it is an evil always and all the time, nobody nor any set of people have the right to dictate to other people the sort of Sunday they shall have. That is not a proper use of legislative power, and any law with respect to the liquor traffic which is a regulation of matters on Sunday *because the day is Sunday*, rests upon an utterly un-American basis, and is more "Continental" than even the "Continental Sunday." It is in accordance with American principle to let people direct themselves in such a matter as Sunday observance; it is in accordance with the despotic, monarchical, and church-and-state "Continental" principle and practice, from the time of Constantine down, to regulate Sunday observance by the civil law.

Take Note of This

IN THE SENTINEL last week it was indicated that the controlling tendency in the United States to-day is away from the great truths and principles for which Abraham Lincoln stood, and back toward "the hateful paths of despotism" which he abhorred. If any are disposed to question that there is such a tendency let them read closely and reflect upon the editorial given below, which appeared in double-leaded style (indicating that those who put it forth desired to give special emphasis to the idea advanced) at the head of the editorial page of the New York Sun of the 8th instant. Let it be reflected that the Sun is a leading organ of the political party which was born in the struggle to free the negro from industrial and political servitude; of the party which elected Abraham Lincoln to the Presidency because he took the stand that the negro was included in the "all men" of the Declaration of Independence, and that there were no "reasons inherent in racial differences" for enslaving him or governing him without his consent; of the party which in the natural course of things should be the conservator of the principles maintained by Lincoln, and which boasts that to it the negro is indebted for the rights of citizenship. Here is the editorial, which we deem of sufficient importance to present entire:

Why Is Negro Suffrage a Failure?

A momentous fact which almost every thinking man recognizes in the privacy of his own intelligence was stated with distinctness and courage by Secretary Root at the Union League Club's anniversary banquet. The experiment of uplifting the negro to the proper level of American citizenship by means of the ballot, after a trial covering more than the span of a generation, has failed to produce the results expected when the Fourteenth and Fifteenth amendments were added to the Constitution.

Why?

The explanation indicated rather than elaborated by Mr. Root is that which seems obvious and occurs most readily to the mind, namely, that the admitted failure of negro suffrage is due chiefly, if not solely, to the fact that it has not had a fair trial in those States of the Union where the negro composes the greater part of the population. Most of the Southern States have succeeded indirectly in depriving him of the political rights hastily conferred on him after his emancipation from slavery. At the same time the road of progress toward social equality has been blocked by inveterate prejudice. He has not risen because he has not been permitted by his fellow-citizens to rise.

Can honest philosophy go no farther than this easy theory?

We at the North, perplexed by no such vital problems of self-preservation as have confronted the white citizens of commonwealths fresh from an actual experience of the miseries of majority rule by the negro voter, have watched the experiment there with theoretical rather than practical interest. We have been swift to criticise, swift to condemn. Meanwhile, how fast and how far has the negro voter at the North risen by the might of the right of suffrage toward the ideal of equal citizenship contemplated by the Constitutional amenders a third of a century ago?

Is not the time approaching when that same honest philosophy, seeking the real explanation of the failure of negro suffrage, will penetrate beneath superficial facts and conditions to reasons INHERENT IN RACIAL DIFFERENCES, reasons which in the nature of things have been perceived earlier and more clearly in the South than in the North?

From such an inquiry passion must be absent, and the cant of interested partisanship and the conventional respect for ideas assumed as true at the beginning and long accepted as axiomatic must alike be eliminated.

Why has negro suffrage failed?

A step toward the answer is made when the fact of failure is frankly admitted by such a Republican as Elihu Root in such a place as the Union League Club of New York City.

We have emphasized some of this not only because it should be emphasized, but because we are obliged to do so in lieu of comment for which we have not time nor space at this writing. Let those who read the above think seriously upon

it, and ask themselves if it has come to this, that the political successors of Abraham Lincoln, who are ruling the nation to-day, are to take the stand, if they have not indeed already taken it "in the privacy" of their "own intelligence," that Lincoln was wrong and Douglas was right on the negro question—that after all it is true as declared by Douglas in 1858, and as has "been perceived earlier and more clearly in the South than in the North," that "the Almighty did not make the negro capable of self-government." And let those who read this ask themselves what this means for the nation.

The "momentous fact" with which the people of the United States should now concern themselves is not that which is presented by the question, "Why has negro suffrage failed?" but that which is presented by the question, "Why is government by white men on *republican* principles becoming a failure in the United States to-day?" Why are those who should be the upholders and defenders of republican and democratic principles fast becoming the champions of oligarchical doctrines?



In an address at Cooper Union in this city on a recent Sunday evening, Professor Nathaniel Schmidt, of Cornell University, declared the obvious truth that instead of being a guarantee of peace great armaments are a constant temptation to war. He said he had been told by persons in Europe who were in a position to know that the greatest menace of the peace of Europe to-day are the great war forces maintained by the nations, each nation being constantly tempted to assert its strength and to use the methods of war instead of those of peace. This is something to remember in connection with the growing tendency in this country for more and more increase of the fighting force. The other

day the Committee on Naval Affairs of the lower house of Congress "voted in favor of a larger addition to the navy," deciding upon "three more battleships, one first-class cruiser, two steel training ships and one wooden one." It also "accepted the proposal to double the number of cadets at Annapolis, and to add sixty-five officers and 800 men to the Marine Corps." This caused the *New York Evening Post* to say:

In our estimation, every ship Congress now adds to our navy is a menace to our peace and a step backward from the enlightened and Christian position which this unarmed nation occupied for a century.

Professor Schmidt looked forward to a time when the great military and naval establishments would disappear, and be looked back to as moats and walls around cities are looked back to to-day. But he confessed that it did not look much "to-day" as if that time was coming, but he hoped that it would look more like it "to-morrow."



The question of Sunday legislation is not a dead one. The items in this number of *THE SENTINEL* show that the question is up, or has been up very recently, in the legislatures of New York, Pennsylvania, Indiana, Illinois, Missouri, and North Dakota. And the question is up in the legislatures of other States that are not mentioned in this issue. There is always more going on with regard to this question than can be recorded in *THE SENTINEL* each week.



In the extract given elsewhere the *New York Sun* only asks some questions; but those questions are big with meaning, and plainly indicate and prepare the way for the next thing to which "honest philosophy" is coming.



In a short time the articles on "The Supremacy of the Papacy" will be resumed with a study of the present aims of the Papacy.

"Lest We Forget"

By W. N. Glenn

IT is often said that "history repeats itself," but many who glibly quote the phrase too often forget that this is true because human nature, and therefore human inclination, is ever the same. Forgetting this fact, men continue to say, "If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets."

The present craze of political religionists for religious politics comes of forgetting, or refusing to recognize, that all pagan politics was religious, and that all heathen, and Mohammedan, and Roman, and Russian politics is religious. The effort to build up a so-called Christian political condition in the United States is a result of forgetting, or refusing to recognize, the fact that Christ and His apostles never taught any kind of political doctrine. Christ said that His kingdom was not of this world, and He made a clear-cut distinction between the church and all secular government. Peter said that "we ought to obey God rather than men," even when religious rulers had given the commands which he ignored. Paul said to the flock, "Be ye not unequally yoked together with unbelievers." John, looking forward to the last days, described the union of church and state as the woman (the church) making all nations drunk with the wine of her fornication. Of that pure, non-political gospel preached by Christ and His immediate successors, Paul said: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Men who advocate religious politics seem to forget that the bitterest contests among men have been those actuated by religious enthusiasm, and the most relent-

less of these have been waged in the name of the Christian religion. They also seem to forget that these contests have been made possible by the connection of religion with civil government; and as far as the Christian religion has been concerned, they have been made possible by laws ostensibly in the interest of Christianity, but which were decidedly un-Christian in principle, because Christianity enforces nothing by human law.

While it may not be forgotten that these things were true in ancient times, and in the Old World, Americans are too prone to forget that religious politics once prevailed in our "asylum for the oppressed." While so many earnest and apparently well-meaning people are shutting their eyes to the inevitable consequences of intermingling religion and civil government, even in America, it seems to be a plain duty to remind the reading public that there have been times in the past when those who have themselves suffered bitter persecution through the religious laws enacted by civil governments, have themselves, when opportunity offered, become persecutors through the same subtle means. A work entitled "Religion in America," published over half a century ago, gives the following information regarding the working of this principle in New England in the seventeenth century:

"It [the union of the church with the government] gave rise to internal difficulties of the gravest nature with such of the colonists as were not disposed to agree to all the measures by which it was carried out, and led to the adoption of the harshest proceedings against those persons. One of the first cases of this kind was that of Roger Williams, in 1633-35, and it shook the colony to its center. That remarkable man had been educated

for the English bar under the patronage of Sir Edward Coke; but, influenced by the conviction that he was called to the ministry, he took orders in the Established Church. Expelled from that church by the bishops, on account of his Puritanical principles, he came to Boston in 1631.

"Taught by persecution to examine how far human governments are authorized to legislate for the human mind, and to bind its faculties by their decisions, Williams soon perceived that a course was pursued in America which he could not but condemn as repugnant to the rights of conscience. Regarding all intolerance as sinful, he maintained that 'the doctrine of persecution for cause of conscience is most evidently and lamentably contrary to the doctrine of Jesus Christ.' The law required the attendance of every man at public worship; Williams pronounced this to be wrong, for to drag the unwilling to public worship looked like requiring hypocrisy. Not less did he oppose the law that taxed all men for the support of a system of religious worship which some might dislike and consequently disapprove. 'What!' exclaimed his antagonists, 'is not the laborer worthy of his hire?' 'Yes,' he replied, 'from them that hire him.' Public functionaries were to be taken only from among members of the church. Williams argued that, with like propriety, 'a doctor of physic, or a pilot' might be selected according to his skill in theology and his standing in the church. In the end Roger Williams was banished from the colony, and having retired to Narragansett Bay, there he became a Baptist, and founded what is now the State of Rhode Island. Absolute religious liberty was established there from the first.

"The next case occurred in 1637, and ended in the expulsion of Wheelwright, Anne Hutchinson, and Aspin-

wall, who, although they held some very extravagant notions on certain points, would have been harmless persons had the only weapon employed against them been truth.

"Testimony to the like effect is borne by the history of the colony in subsequent years. Since a particular form of worship had become a part of the civil establishment, irreligion was now to be punished as a civil offense. The state was [nominally] a model of Christ's kingdom on earth; treason against the civil government was treason against Christ; and reciprocally, as the Gospel had the right paramount, blasphemy, or whatever a jury might call blasphemy, was the highest offense in the catalogue of crimes. To deny any book of the Old or New Testament to be the written and infallible word of God was punished by fine or by stripes, and in case of obstinacy, by exile or death. Absence from the ministry of the Word was punished by fine. Everything indicated that this union between church and state was operating in such a manner as rapidly to undermine the rights and principles of both. The Anabaptists were treated in some cases with great harshness, and when, in 1651, the Quakers made an attempt to establish themselves in the colony, they were expelled, and prohibited from returning upon pain of death—a penalty actually inflicted on four of them who returned in contravention of this enactment."

The men who framed the Constitution of the United States had not forgotten this history, and wisely provided against its repetition. They dis severed the government from all organic connection with the religion of the people. They declared that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" and that "no religious test shall ever be required as a qualification to any office

or public trust under the United States." The history of the past had instructed them, as it ought to instruct the men of to-day, that the absolute separation of the state from religious dogma is the only ground of safety to the civil and religious liberties of the people. It would be wisdom if we of this day and

generation would remember the experiences from which our fathers learned to keep aloof from entangling alliances. It would be well for us all to occasionally revert to the history of the past, and take heed to its lessons, lest we forget and leave an open door for a repetition of the tyrannies which are recorded on its pages.

The "Continental Sunday"--Its Lesson

By L. A. Smith

A FEAR that is often expressed by the advocates of Sunday legislation in this country is that present tendencies in the matter of Sunday observance will soon result in overthrowing the "American Sabbath" and substituting in its place the "Continental Sunday," that is, Sunday as it is observed on the continent of Europe. They say that this can be prevented only by more stringent Sunday legislation. This idea is one that may well be examined in the light of history.

Where did the "Continental Sunday" come from? Obviously it must have been the outcome of precedent conditions which had prevailed until they had molded the religious sentiment and habits of the people. What those precedent conditions were history plainly states.

From very early times until near the middle of the sixteenth century Europe had been dominated by the Papacy. The Reformation did not wholly alter this condition. Throughout the most of Europe, indeed, that domination was scarcely disturbed, and nowhere was the stamp of Rome entirely removed. Even where the Reformation had been most successful the mold of papal ideas and principles was still visible in the common practises of the people. And perhaps the most conspicuous mark of Rome's former supremacy was the fact that church and state remained more or less united, and religious

dogmas and institutions were sought to be advanced by the power of the civil law.

There was no lack of legislation designed to maintain the observance of Sunday. As early as the days of Constantine such legislation began to be enacted, and this foundation was built upon through succeeding centuries until the "Sabbath" was "protected" by the most rigid laws. In spite of this, however, the religious observance of the day declined in many countries until the idea of a holy day gave place to that of a holiday, to be observed, not by the worship of God, but by the most worldly sports and pleasures. At intervals an effort would be made to check this tendency by the enactment of new laws, but the results of such efforts were never permanent, and in the end only left the observance of the day on a lower plane than before.

Such is the evolution of the "Continental Sunday." We find it to have been the outcome, mainly, of the substitution of the human in the place of the divine—human authority for the authority of God, and human law for the law of God. The Papacy exalted a man (the Pope) into the place of God in the church, and the union of church and state turned the attention of the people to human legislation as the authority by which they were bound to religious observances. The inevitable result of this was the loss of true

reverence for religious institutions, prominent among which was the Sabbath. The laxity of Sabbath observance, the substitution of the holiday for the holy day, was the natural manifestation of that loss. The people were still religious; they were not actuated in this by any sentiment of opposition to Christianity, but their conception of Christianity had become perverted. Christianity had become to them an affair of the church, and the church was guided by the decrees of councils and of Popes. Such authority was only human, and nowhere was this more evident than in the matter of Sabbath observance, for the church proudly pointed to the substitution of Sunday, the first day of the week, in the place of the seventh-day Sabbath, as the especial sign of her authority. God's law specified the seventh day as the Sabbath; the church had substituted the first day in its stead. The people observed the "Sabbath" as an institution of the church, for, indeed, the Sunday sabbath was just this and nothing more. That they would feel for a human institution the reverence due to that which is divine was not reasonably to be expected.

To avoid the "Continental Sunday" it is necessary, therefore, to maintain in the

minds of the people a proper degree of reverence for the Sabbath day. And to this end the people must be made to realize that the Sabbath is a divine institution, and not an institution of the **church**. They must realize that it is not an American institution, or a human institution of any kind, but the memorial day of the Creator. They must hear no more about the "American Sabbath," but much more about the "Sabbath of the Lord." They must be pointed, not to the law of man, but to the law of God, as the authority for Sabbath observance.

To enact more Sunday legislation for the purpose of warding off the "Continental Sunday" is only to invite that very evil. The Sabbath will never be properly observed without the aid of conscience, and conscience cannot be quickened by civil enactments. There must be a return to the Word and law of God. The Sabbath must be recognized not as an institution of human law, but of divine law. It is impossible to persuade all men to keep the Sabbath, but the church can at least present the Sabbath before the world as a divine institution, that it may be recognized and honored as such by all those who have a mind to heed the will of God.

This change of feeling toward the blacks, if not coincident with the Spanish war, was undoubtedly greatly enhanced by it and by all the loose talk of an outgrown Constitution and of outlived doctrines of the equality of man. We cannot agree with Mr. Root that negro suffrage is a failure. . . . No suffrage can be a failure which has not had a fair trial. . . . This Republic rests upon the foundation of political equality, and it has yet to be shown that it can endure with millions of its male citizens disfranchised.—*New York Evening Post*.



In harmony with the attitude held

everywhere by the clergy of that church, the Methodist preachers of New York at a recent Monday meeting passed resolutions protesting against and condemning all attempts to secure any modification of the law which commands, but does not secure, the closing of saloons on Sunday. A bill which authorizes the opening of saloons on Sunday afternoons in New York City was introduced into the legislature a few weeks ago, but it is thought that the recent decided stand taken on this question by Governor Odell will cause the bill to die in committee. The measure was introduced at the instance of District-Attorney Jerome of New York,

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.

A bill prohibiting the playing of football and baseball on Sunday under a penalty of a fine of \$50 was introduced in the lower house of the Missouri legislature on January 24.



It has been reported from Bismarck, N. Dak., that "a Sunday-closing law will probably be passed in the interests of the State barbers' association" at the present session of the North Dakota legislature.



On January 29 the lower house of the Indiana legislature, by a vote of sixty to twenty-one, passed a bill permitting the playing of baseball on Sunday afternoons. "A delegation of ministers attempted to influence the house against its passage, but their efforts were of no avail, so unanimous was the sentiment in its behalf." The bill "interdicts the playing of games before 2 p. m.," and forbids under severe penalty the sale of intoxicants on the ball grounds.



It has been reported from Philadelphia that certain cigar dealers of that city who have been convicted for Sunday selling, will "test the legality of the Sunday laws." A Philadelphia paper remarks that a magistrate should "think twice before attempting to enforce an old law enacted over a century ago when conditions were entirely different, and which would have become obsolete long ago but for the pressure brought by church people throughout the State on the legislature."



It is reported from Jersey City, N. J., that the captain of the fourth police

precinct in that city "is determined that the Sunday Vice and Immorality law shall be enforced in his district." Two butchers and one groceryman were arrested in that precinct on January 25 for "violation of the Sunday-closing law." One of them had been "repeatedly warned to discontinue his Sabbath business, but continued to keep his store open." Think of the utter depravity of the man!



The Allegan (Mich.) *Gazette* of the 7th instant contained the information that "Sunday closing of business places, except those exempted by State law, was established in Allegan last Sunday without friction or enough opposition at the time or since to be worth mentioning." The merchants had been "notified by the sheriff to close their places of business on Sunday hereafter," and the action of the sheriff was "the result of petitions that have been circulated by citizens asking that the Sunday-closing law be enforced."



On January 21 a delegation representing the local Retail Grocers' Protective Association and the local Central Labor Union called upon the District Commissioners in Washington "to urge that some action be taken before this session of Congress to report favorably a bill on the subject of Sunday closing." "It was declared that there is absolutely no need of grocery and clothing stores remaining open on Sunday," and that "none of the grocers now opening on Sunday would object to closing provided their competing neighbor would have to close also."

Those barbers of Sioux City, Iowa, who called in question the validity of the city ordinance against barbering on Sunday when arrested and fined at the instance of the barbers' union, have been successful in their contention. Judge Oliver of that city has ruled that the ordinance is void "because it does not conform to the State law," and the cases against the barbers have been dismissed. The reasons urged by the attorneys for the barbers for holding the ordinance to be at variance with the State law were given in these columns four weeks ago. We do not know whether or not the court followed just the same reasoning in reaching its decision, but suppose that it did.



The Worcester (Mass.) *Gazette* of January 19 contained this piece of news:

Nathan Pemstein, a woolen manufacturer on Beach Street, was charged with violating the Lord's day in the Central District court this morning, by keeping his factory open for business. The complainants in the case were Officers William J. O'Brien and Fred Tupper, who said they found the factory open and the shafting running on the night of January 4. The officers said the noise of the machinery could be heard a distance of seventy-five yards. Philip J. O'Connell, counsel for the accused man, raised the point of law that as Pemstein observed Saturday as the Sabbath, he was not violating the statute in reference to working on Sunday. Chief Stone, who conducted the case for the government, very cleverly brought out the fact that the peace of the neighborhood had been disturbed, but Judge Utley decided to continue the case until to-morrow. The officers who are on day duty in that section of the city will be called upon to verify the statement made by Pemstein that his shop is closed all day Saturday.



Late in January a bill "to permit the sale of certain articles on Sunday" was introduced into the Pennsylvania legislature, and soon "attracted attention from all parts of the State," the committee of the upper house having it in

charge "being besieged for a hearing against it." A public hearing on the bill in the senate chamber at Harrisburg was set for the 10th instant, when, according to a newspaper report, "representatives of the Anti-Sabbath-breaking Society from all parts of the State" were to appear against it. We learn from the *Philadelphia Record* of the 5th instant that the Evangelical Alliance, the Methodist Preachers' Association, and the congregation of the First Presbyterian Church, all of that city, had adopted and sent to the legislature protests against the passage of the bill. On the other hand "nine organizations of retail business men in all parts of the city" had united in holding a mass-meeting in favor of the bill, and "proposed to have a delegation of five hundred dealers invade Harrisburg by special train" on the 10th to present "strong arguments for a more liberal construction of the law."



The activity in the enforcement of the Sunday excise law continues in Greater New York. On January 25 eighty-six arrests for violation of the law were made; on the following Sunday, sixty-six; and on February 8, 120. Of course this does not mean that the sale of liquor is being prevented, for it goes on uninterruptedly in the large number of saloons which have "hotel" licenses. Only those saloon-keepers who do not have such licenses are arrested for Sunday selling. So, according to the law as it stands, the very same act which is permitted without interference on the part of one man, is in the case of another treated as a misdemeanor! As is of course to be expected, the Sunday-enforcement campaign is not confined to saloons. As noted before in these columns the enforcement has extended to the Jewish shopkeepers on the East Side. But it is not being limited to shopkeepers, as is shown by this item which

appeared in the *Tribune* on the 9th instant under the heading, "Hebrews Complain that They Are Compelled to Observe Christian Sabbath":

Herman Grossman, delegate of the Women's Garment Makers' International Union, complained at yesterday's meeting of the Central Federated Union that all the people on the East Side had to stop working yesterday. This included the Orthodox Hebrews, who kept their Sabbath on Saturday and worked on Sunday. "Nothing like it was ever known," he continued. "Police swept all over the East Side, closing shops right and left. This is a gross injustice to many thousands who do not work on Saturdays. These include many shopkeepers, as well as a great army of people in the clothing trades." Grossman said it had been understood for years that Orthodox Hebrews who keep the Mosaic Sabbath on Saturdays were not to be disturbed on Sundays. It was decided to write to Police Commissioner Greene, acquainting him with the alleged acts of the police. Some of the delegates remarked that if the police looked well

If the bill now before the Pennsylvania legislature to modify the Sunday law of 1794 passes, there will be no end of trouble. Protests are being entered from every quarter. Of course it is not to be wondered at that the churches stand for the old law just as it reads, but here comes a protest from an unexpected quarter that perhaps may have some weight with those wicked (?) men who would rob Sunday of some of its sacredness. The Philadelphia *Public Ledger* of the 9th instant chronicled this protest:

Even the old State House clock has joined in the protest against the modification of the blue law of 1794. It registered its protest by stopping yesterday afternoon at eight minutes after one, only an hour after every minister in the city orally had protested against the bill. But it took just twenty-seven years for its conscience to become affected. Warily the hands trudged on their circuit, its many wheels revolved and its monotonous ticking continued, working, working always on the Sabbath. It tolled the hours while persons

about them they could find more useful work than in preventing Orthodox Hebrews from working on Sundays.

We think so, too. We are of the opinion that an "understanding" is not the proper way for protecting the Hebrews or any other people from being interfered with in their work on Sunday. The law which permits such a thing should be wiped off the statute books, for it is a shame that there is such a law in existence. Other Sunday enforcement of this character is indicated by this item from the Brooklyn *Eagle* of January 19:

Max Goldberg, a barber at 142 Osborne Street, insisted upon shaving a customer at 1:40 o'clock yesterday afternoon in defiance of the Sunday-closing law, and was arrested by Detective Tormey. He was held in \$500 bail by Magistrate Naumer this morning. Samuel Block, a tea and coffee merchant at 507 Rockaway Avenue, kept his store open yesterday, and was also arrested by Detective Tormey. He is also held in \$500 bail for examination.

observed the Sabbath, and even registered the time for religious devotion, but there was no observance for the clock. It worked in direct violation of the law of over a century ago, in happy ignorance of a provision made for rest one day a week. But with the attention drawn by the introduction of the new bill the clock took cognizance of a loophole in the compulsion of incessant work. A conference was held. All the hands attended the meeting in the tower. "This work is too wearing," said the wheels. The hands said they were tired, too, while the pendulum nervously twitched and piped that the life was too fast and it wanted a rest. So they ground out the noon hour and then one more. Eight minutes later the pendulum gave up, the wheels stopped in their cogs and the hands took a much needed rest.

Perhaps if this "protest" does not have the desired effect, some old hen will enter her protest by strictly observing the law of 1794 in the chicken-coop, and positively refusing to lay a Sunday egg! The fates only know how this thing will end.

A. R. BELL.

Camden, N. J.

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March 12.

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