

The Sentinel

OF CHRISTIAN LIBERTY

VOL. XIX

WASHINGTON, D. C., JANUARY 21, 1904

NO. 3



Christian clergymen should "maintain the Christian Sabbath" by Christian methods.

"That observance of the Lord's day that is secured by force cannot be pleasing to Him in whose honor the day is set apart. The Committee of Fifty may compel men to abstain from selling candy and cigars on Sunday, but it cannot compel them to an exercise of the heart and will which alone could make their abstinence service acceptable to God." — See Page 41.

"The persecution of obscure, insignificant, petty tradesmen and women who eke out small livings by selling apples and tobacco on Sunday is not the work to which our religious leaders are summoned. . . . For fifty Christian gentlemen to associate themselves for the purpose of devoting their holy zeal to this petty business is a wretched, miserable, silly farce." — See Page 41.

The supreme court of Pennsylvania has declared that the purpose of the Sunday law of that State is "to enforce the observance of Sunday." This is the exact truth, and this has been the purpose of the enforcement of the Sunday law in Philadelphia during the past year. And nothing more than this is needed to establish the fact that that law is in violation of the article of the constitution of Pennsylvania which begins with the declaration that "all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience," and that its enforcement outrages the natural and constitutional rights of citizens.

The Sentinel

OF CHRISTIAN LIBERTY

A weekly publication devoted to the maintenance and defense of liberty of conscience, and therefore opposed to any violation or compromise of the principle of separation of church and state. Non-sectarian and non-partisan in the application of principles.

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BACK NUMBERS OF "THE SENTINEL"

We have on hand quite a supply of some of the recent issues of THE SENTINEL. All of these were printed since the removal to Washington. They are excellent papers for use in reading racks and for general distribution.

While the supply lasts, we will send these back numbers, of our own selection, at the rate of 1 cent a copy in lots of twenty-five or more, or 75 cents a hundred copies, assorted.

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THE "CAPITAL AND LABOR" SPECIAL "SIGNS OF THE TIMES"

THAT excellent religious weekly, *The Signs of the Times*, reports that its special "Capital and Labor" number, issued a short time ago, and which was advertised on this page for several weeks, "is still selling," and that there is still an abundant supply for all who may desire to assist in giving a still larger circulation to this important and timely number that deserves the largest possible circulation. The *Signs* truly says of it: "It is just as good to-day as the

day it was issued," and that there are still thousands throughout the land, especially in the large cities where the question to which the number is devoted is most acute, and in many of which little has been done in the circulation of this number as yet, who would gladly purchase and read a copy if given the opportunity. We trust that many of the readers of THE SENTINEL have already done so, and will still assist in placing this important number in the hands of as many persons as possible. Perhaps it will be well to briefly describe this number. The front cover presents an original drawing in colors in which the great combat between capital and labor is vividly and strikingly typified, and in the center of the paper is a two-page composite illustration presenting some ten views of organized labor parades in as many of the great cities of the country on last "Labor Day." These features, together with other illustrations, make the number very attractive. But it is the matter which fills its twenty pages that makes this number especially valuable. The leading feature is some "Representative Opinions on the Problem of Capital and Labor," presenting expressions on the subject from leading representatives of each side of the controversy. One of these is an article on "The Real Conflict," by the president of the National Association of Manufacturers, and another is an expression on "The Workingmen's Problem," from the president of the American Federation of Labor. Other leading articles of the number are: "Wealth and Oppression in the Light of History," by Prof. George W. Rine; "Wealth and Oppression in the Light of Prophecy," by Milton C. Wilcox; "How Came this Great Conflict?" by William N. Glenn; "Christian Union Versus Human Union," by Charles M. Snow. An article that should be of especial interest to readers of THE SENTINEL is, "Church Unionism and Trade Unionism Coming Together." An especially valuable feature is "What Eminent Men Have Said on the Principles Involved," being a collection of some twenty-five utterances or expressions on the subject from men whose words and opinions on the subject will command attention. The words and statements of especial significance are printed in bold type, which adds much to the value of this feature of the number. This number sells as follows: 5 cents each; five to twenty copies, 4 cents each; twenty-five copies or more, 3 cents each. They will be mailed to addresses furnished at the following rates: from five to twenty-five addresses, 5 cents each; twenty-five to one hundred addresses, 4 cents each. Address, *Signs of the Times*, Oakland, Cal.

From Cleveland, Ohio, it is reported that "a delegation of citizens will go to Columbus early in the session of the present legislature and ask that the assembly pass a law to allow any municipality of the State to decide for itself whether or not to allow the playing of baseball on Sunday. At present there is a State law against Sunday ball."

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Why Not Base Opposition Upon Fundamental Ground?

It is a source of gratification to all who stand for right and justice in the matter of Sunday laws and their enforcement that the great newspaper of which George W. Childs was the editor and proprietor for thirty years maintains and has maintained throughout so decided and outspoken opposition to the Sunday-enforcement crusade that has been carried on for some time in the city where it is published—that it has not permitted conventionality or false sentiment to withhold it from speaking plainly, positively and truly of the unrighteous work of “law” enforcement that has been advocated and prosecuted by leading “Christian” clergymen of the community with the enabling sanction of a statute of the State. It is the custom of the religious gentlemen who engage in the work of Sunday enforcement to attempt to discredit their opponents in the matter by freely representing and denouncing them as enemies of law and order. It is therefore gratifying that in this case these gentlemen have encountered the principal opposition from a source which prevented the wicked cry of “lawlessness” and “anarchy” from having the force which it sometimes appears to have when the opposition comes from other and more obscure sources. The standing of the Philadelphia *Public Ledger* is such that its antagonism to the Sunday-enforcement crusade cannot be discredited by shout-

ing “lawlessness” and “anarchy,” even when the shouting is done by “Christian” clergymen. The public knows where it stands with respect to the civic and moral welfare of the community. Of course the religious gentlemen who have prosecuted and supported the Sunday-enforcement crusade have not failed to intimate that it is sympathizing with and championing “lawlessness” and “anarchy” in the matter, but even they have had to confess in the same connection that the *Public Ledger* is a newspaper of the very best character and influence and one exceptionally devoted to the promotion of the highest civic interests of the community. So it is gratifying that those “Christian” clergymen of Philadelphia who have engaged in it have had to face the decided opposition of the *Public Ledger* in the work of Sunday enforcement. This paper has recently made a statement of the ground of its opposition in this matter, which we present elsewhere. It is worthy of careful reading and thought. While the single point which the *Public Ledger* has chosen to make the sole ground of its antagonism to the Sunday-law crusade is amply sufficient under the circumstances to condemn that crusade and to justify its attitude toward it and its promoters, it seems to us strange that it should limit its ground of opposition to this one point. We are certain that among the other points so well suggested by it as possible grounds of opposition are some just

as pertinent and far more fundamental. A ground of opposition that is fundamental and preeminently pertinent, and one that should appeal universally to any American community and that is most proper ground of opposition for a great newspaper, is found in the fact that Sunday-law enforcement is a plain and unmistakable disregard and violation of that fundamental and most glorious canon of American civilization, that in religious matters the citizen must be absolutely free from the dictation of the state—the principle asserted by the American Constitution when it, as Bancroft says, “in harmony with the people of the several States, withheld from the Federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul,” and which is asserted as a guaranty to every citizen of the State in the constitution of the State of Pennsylvania in these declarations: “All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; no man can of right be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent; no human authority can, in any case whatever, control or interfere with the rights of conscience; and no preference shall ever be given by law to any religious establishments or modes of worship.” That “enforcing observance of Sunday,” to use the *Public Ledger's* phrase, is in plain and direct violation of this fundamental principle of American civilization and provision of American law is a thing too manifest to need argument. Ex-Judge James G. Gordon of Philadelphia declared last March that “it requires but a slight knowledge of history to know that the act of 1794 was passed in deference to religious convictions,”

and that “essentially the statute was a recognition of the religious tenets of one part of the community as a reason for placing an interdict upon the occupations and habits of another part of the community.” And it requires but a slight knowledge of the Philadelphia Sunday-enforcement crusade which the *Public Ledger* has opposed to know that it has been in thorough harmony with the act which it has enforced. It is difficult for us to understand how such a plain, palpable, and gross violation of the great principle to which we have referred can be tolerated to-day in any American community, and it is equally as difficult for us to understand why the opposition that Sunday-law enforcement does encounter is not based first and foremost upon that principle, instead of being conducted upon minor grounds and almost entirely without reference to it. Why is it that there is such diffidence about asserting the cardinal principles of religious freedom and separation of church and state in this matter of Sunday-law enforcement. Will anybody contend that they are not violated by it?

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It is reported from Tamaqua, Pa., that “the Ministerial Association of the Panther Creek Valley has compelled the saloonkeepers of Summit Hill to sign a stringent set of rules and virtually to allow the association to exercise supervision over their business.” And of course one of the rules imposed by the clergymen upon the saloonmen is “to abide by the [Sunday] law and to refrain from selling on Sunday.”

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Among the fourteen bills which the Federation of Labor of New York State will seek to have passed at the present session of the New York Legislature is one for “the closing of grocery stores on Sunday.”

Sunday-Law Oppression in Philadelphia Again

ALTHOUGH by this time it is evident that the action of the grand jury with regard to the matter and the prosecution of some of the "Sabbath" Association "agents," together with the general public resentment of which these were manifestations, which has been so well voiced by the *Public Ledger* and aroused largely by the publicity which it has given to the matter and the just stand which it has maintained with regard to it, has served to reduce very considerably the activity of the Philadelphia "Sabbath" Association in the crusade of oppression and persecution which it has been prosecuting so zealously and persistently for months past, the wholesale arraignments and prosecutions were not discontinued at once. Two weeks ago we reported the hearing of December 10, which took place the week following the grand jury presentment regarding the matter. Although there were at that time "fewer complaints of violations of the blue laws of 1794 than usual," quite a number of dealers were arraigned and fined. There were hearings also on the two or three succeeding Thursdays, but there appear to have been none on the last two or three Thursdays. From the *Public Ledger's* report of the hearing on December 18, the day following the hearing of the cases against Mr. Vail and other agents of the "Sabbath" Association, a report of which was given last week, we quote:

More Sunday-Law Hearings

Fifty-two new warrants for violators of the Sunday laws were before Magistrate South yesterday, besides a score of others that were left over from last week. Rev. George S. Vail, agent of the Sabbath Association, remarked privately that he had been stirred to increased activity by the desire not to

appear to be flagging in zeal in the work of prosecution. Last Sunday he collected evidence himself in many cases, in which he acted as both prosecutor and witness.

It appeared, according to Mr. Vail's testimony on oath, that he possesses an extraordinarily keen sight. Not only did he see through the windows of J. D. Farmakis's candy store, at 9 Market St., when they were thickly covered with chalk, but his gaze traveled across the eighty feet width of Broad St., and plunged into the shadowed interior of A. Greenburg's cigar shop, at 223. In both instances he swore that he saw sales made, in one of candy, in the other of cigars. Mr. Vail's veracity was warmly disputed by both the defendants. Mr. Greenburg said that he could prove that it was impossible for any one to see from the west side of Broad St., what was going on in his place on the east side. Mr. Farmakis said that by his orders not only were his windows chalked at both 9 and 1211 Market St., but a view of the interior from the outside was further prevented during the greater part of the day by sheets of paper placed carefully across them. In regard to the sales at 9 Market St., Mr. Vail went so far as to say he saw \$2 given by a purchaser to an employee of Mr. Farmakis. "I was standing at the car starter's box near the curbstone," he said. "Was it about the time that Mr. Farmakis and you were having the discussion at the door about your entering the store, testified to before Magistrate O'Brien yesterday?" "I don't wish to say whether it was or not." "You have sworn falsely!" exclaimed Farmakis, who was then sworn. He testified that the paper was at the windows from half-past 3 until midnight. Fines and costs amounting to \$13 were imposed upon him.

A. Barbeau, 3742 Germantown Ave.; S. Zavokos, 637 Market St.; and John Georgeisos, of Market St.; were also fined for selling candy.

J. Mason Borden, one of Mr. Vail's assistants, testified against Mr. Green-

burg that he had seen cigars and cigarettes sold at his place, at 223 South Broad St., on Sunday. Mr. Greenburg alleged that Borden had stood on the side of Broad St., opposite his shop, and had sent a small district messenger boy across several times to buy cigarettes, being himself afraid to venture too near the enemy. The boy instead of doing the errand had warned Mr. Greenburg. "Oh!" put in Mr. Vail, "that wasn't last Sunday. You are thinking of two weeks ago." Mr. Vail was sworn. It was then that he made the assertion that he had stood on the opposite side of Broad St., in front of the Academy of Music, and had seen two cigars sold in Greenburg's shop. The fine and costs were imposed upon Mr. Greenburg. Irwin Dietrich, of 225 South Broad St., whose place adjoins Mr. Greenburg's, suffered the same fate.

Joseph Kahn, of the Hotel Vendig, Twelfth and Market Sts., was represented by Alexander J. Bryan. Vail testified that he witnessed sales at Mr. Kahn's cigar stand through a window. Mr. Bryan said cigars were supplied to guests of the hotel just as food was furnished them, and contended that the legal view which qualified the business of a hotel as necessary, and, therefore, exempted from the prohibition of the statute, covered all the departments of its business. The magistrate said that he could not accept this interpretation. "This is the best kind of a case," he added, "to take to a higher court on appeal, and I hope you will do so." Mr. Bryan said that he would, and a conviction was recorded.

Mrs. James Bortz, of Fourth and Green Sts., contradicted flatly on oath the testimony of Agents Biddle and Borden that a cigar had been sold in her place on Sunday. Mrs. Bortz's husband is an engineer, and could not come to court. The magistrate intimated that he was inclined to believe her denial, and continued the case for investigation.

Fines for Sunday selling were imposed upon Mrs. Henry Cohen, 616 Columbia Ave.; P. Bonini, 129 North Broad St.; H. Jacobs, Fourth St. and Fairmont Ave.; A. Schwartz, 246 Arch

St.; S. Sieberlich, 228 Jefferson St.; William Nanamaker, 3535 Germantown Ave.; Nathan Medowi, 207 Arch St.; and several others who appeared only by attorney. G. Shapiro, 482 North Fourth St., paid \$2.50 costs, having explained that he had only recently purchased the business there, and was not acquainted with the "blue law" of 1794.

On the following Friday, December 25, the *Public Ledger* reported:

The violators of the Sunday law of 1794 who appeared before Magistrate South yesterday were few, and only a small proportion of them were fined. The magistrate said that if it had not been that summonses had already been served without his knowledge, he would not have held any hearing of this kind at all on the day before Christmas; and he positively refused to hear any deferred or continued cases on the day after the festival. "It is bad enough," he declared, "to hale these people up at all. They ought to have at least a little chance for jollification at this time of the year, and their Christmas ought not to be beset with any more troubles than are absolutely necessary." Even Mr. Vail did not seek to press any case at the hearings beyond mere perfunctory prosecution, and no defendant was fined where a reasonable loophole appeared for his escape.

There were some fifty cases on Mr. Vail's list. Of all the defendants less than a dozen answered to their names. Four of these were discharged; three were required to pay costs, and only two were fined. There was, however, a larger number than usual, in proportion to the whole, who either sent their fines and the costs to the court by messenger or mail or had their cases settled by attorney.

One of the first to answer was G. Hoppe, of Twenty-second St. and Montgomery Ave., who was accused of selling chocolate candy on Sunday. Mr. Hoppe, whose appearance was prepossessing, said that although he lived above the shop in question, he was not its proprietor, and had nothing what-

ever to do with it. The magistrate discharged him.

**The Widow and Orphan Not Spared by the
"Sabbath" Association**

Then came a shrinking, kind-faced woman, of about 60 years, Mrs. C. R. Kelly, of 127 South Fourth St., who, with her poor, much-worn attire and depressed, overapprehensive expression, made a most melancholy picture. Even Agent Vail, before a question had been asked, was visibly touched. The woman had once been handsome, no doubt, and with her iron-grey hair, her dark eyes and her figure of grandmotherly symmetry, was still attractive. Across her straight, rather delicate nose, were old-fashioned gold spectacles, that looked as if they were an heirloom of better days; on her head was a plain black bonnet, such as were worn thirty years ago, and around her shoulders a faded, gray shawl, which was also of a past generation, its shabbiness only redeemable by its cleanliness and neat adjustment. The troubled light in her eyes was clouded with tears as she made her brief statement. One of the professional informers first testified that a cigar had been sold to him in her shop. "Yes," answered the old woman, "it was sold to you by a little girl, almost a baby, who happened to be alone in the shop a few minutes, and didn't know better. If I had been there, it wouldn't have been sold. The child was misled into selling it. Judge, I have nine orphan children in the house —" "You are a widow?" queried the magistrate, with deep compassion. "Yes, for six years past, with nine children; and my husband was three years sick before he died." These words were uttered with almost a sob. "The few things I could sell on Sunday wouldn't pay me —" "No more testimony — I don't want to hear any more!" exclaimed the magistrate, moving indignantly in his seat. "You are discharged. We can't oppress the widow and the orphan here, blue laws or no blue laws." An unusual moisture shone in his eyes as he turned the next leaf of the docket. The old woman walked slowly out, and every

one in the court room looked after her in silent respect.

Two charges of candy selling were brought against J. P. Farmakis, and two, also, against J. D. Farmakis, the Market St. dealers, neither of whom appeared. These and all other cases in which the defendants did not answer were continued.

S. Cohen, of Front and South Sts., whose aspect suggested dire poverty, paid the costs in his case with a pile of nickels. "It's all I've got," he explained. "It took me all the week to make enough to live." Defendants were mulcted as follows: Fined — C. H. Kenner, druggist, 2163 North Van Pelt St., S. Lieberman, 423 South Third St., Joseph H. Mellon, 3000 Ridge Ave., Thomas Poppas, candy, 409 South St., Louis H. Mitchell, candy, Thirty-first and Diamond Sts., and Judson and Berks Sts., Henry Tangert, candy, 2921 Ridge Ave., H. W. Beck, candy, 246 North Eighth St., John P. Brown, 2455 North Fifteenth St. Costs — Edwin F. Vanderveer, candy, 1419 Ridge Ave., Thomas Maltby, 304 South Fourth St., Charles N. Morris, candy, 2449 Ridge Ave., L. Podolink, 323 South St., N. S. Cohen, Front and South Sts.

Proper Comment by the "Public Ledger"

The next day a leading editorial in the *Public Ledger* was headed, "The Shadow of the Blue Laws on Christmas." From it we quote:

On the day before Christmas there was apparently but one place in all this great city from which the spirit of Christmas was banished and shame cast upon it. That place was the office of Magistrate South. The things done there — the prosecution on that day of certain alleged offenders against the blue laws — by persons acting in the name of the Sabbath Association, cast a heavy shadow upon, and irreverently mocked the spirit of, the hallowed, gracious time. The things done were so repellent, so at variance with all that is revered in the Christmas story, so out of tune with the charity, love and mercy of Him who bade the Magdalene go and sin no more, who admonished the questioner to forgive not only seven times, but seventy times seven, as to

place the doers of them outside the pale of Christmas.

One of the things which was done on the eve of Christmas in Magistrate South's court was yesterday told in our local columns. It is so pathetic a story that we are constrained to repeat it in this place; it is not only pathetic, it is eloquent of the cruel wrong that may be done by overzealous, misguided agents of a cause which in itself in its higher purpose and intent may be good.

At this point was embodied in the editorial the full account of the pathetic court scene of which poor Mrs. Kelly was the central figure. The *Public Ledger* then continued:

We make no comment upon this narrative, except to give grateful, honorable recognition to the good, wise magistrate who indignantly refused to shame the wholesome spirit of Christmas by consummating the great wrong intended. There is no comment which could be made upon the story, no reflection upon those who persecuted the widow and her orphans, and who abused the name of Christianity in doing it, that could so condemn them as the bare police report of their unchristian desecration of the Christmas spirit. A great English lover of his fellowmen, speaking through the kindly spirit of Christmas, said of some of those of his day who in the name of religion oppressed the widow and the orphan: "There are some upon this earth of ours who do their deeds of passion, prejudice, suspicion and bigotry in our name who are as strange to us as if they had never lived." Apparently some of them still live to twist the truth awry.

The "Public Ledger" Announces the Ground of Its Opposition

And two days later under the heading, "The Blue Law Movement," the following appeared as the leading editorial in the *Public Ledger*:

It is clear that the mind of Philadelphia is much concerned over the question of enforcing observance of Sunday by the methods employed by the committee which has charged itself with

this duty. The controversy refuses to be quieted; conscience is too profoundly stirred on both sides. This paper is desirous that the ground of its opposition to the blue-law campaign be understood.

The *Public Ledger* does not doubt the pious intention of the instigators of the movement. It has never questioned their sincerity. Yet it can well understand, and cannot find it in its heart to reprove with indignation, those who do doubt the sincerity and mistrust the piety of reformers who are blind to great evils and so keen-eyed for small ones. It is itself clear in its conviction that these good people are at all events unwise; that they lack the sense of proportion; that they are frittering away energy that ought to be employed about more important business. This is, and has been, the position of the *Public Ledger*. It opposes the blue-law movement, regarding it as a moral farce; it proposes to continue to ridicule it as such, to show up the character and methods of its agents, and to call upon its supporters to turn their wrath upon objects worthy of it.

It might be objected to the present movement that its promoters are as guilty as the shopkeepers they hale to court. The shopkeepers sell on Sunday; the committee buys. Both might be described as parties to the law-breaking; only it is the committee which provokes the misdemeanor. The point might be pressed that the moral sense is outraged by the spectacle of an offender charged before a court with a crime which he had been tempted to commit by the witness against him. Time and again it has been shown in court that the committee's spies solicited shopkeepers to sell to them; in some cases they made their way into the little store in the absence of the proprietors and persuaded children to accept money for cigars, or the like; in other cases they were insulting when their solicitations failed. It might be urged that the morals of a city are not likely much to be benefited by an association which solicits to, provokes and shares in, a series of offenses against a law which it exists to enforce. The ethical elevation of the method is

not great. But this is not the objection which the *Public Ledger* makes to the Committee of Fifty and its campaign.

It might be argued that men cannot be made good by law, and that an observance of the Lord's day, secured by force, cannot be pleasing to Him in whose honor the day is set apart. The Committee of Fifty may compel men to abstain from selling candy and cigars on Sunday, but it cannot compel them to an exercise of the heart and will which alone could make their abstinence service acceptable to God. It might be argued that, instead, the harshness which pursues venial offenders, especially since it neglects to pursue great ones, is likely to beget a suspicion and a hatred of religion, in whose name the persecution is carried on. One of our correspondents to-day reflects this unhappy tendency. But neither are these arguments which this journal employs.

It might conceivably be objected to the movement that the enforcement of the blue laws is a denial to the citizens of the right of private judgment as to which day of the week is the Sabbath, or as to whether any one day is holier than the others. It is known that a considerable Christian sect makes it a point of faith to observe the seventh and not the first day of the week. But the *Public Ledger* advances no such argument. A correspondent whose letter appears to-day seems to attribute this view to us; we disavow it as the ground of our opposition to the present movement.

It might be objected, from the standpoint of the most devout Christianity, that the movement for the enforcement of the blue laws is an effort to Judaize Christianity. This was the objection of all Christendom when, in the sixteenth century, it was first proposed to regard the Lord's day as a Sabbath. Christians of the Roman obedience have never accepted this teaching; those fathers of the Reformation, Luther, Calvin, Zwingli and Bucer, declined to admit it. But it is not upon any such ground that this journal rests its objection to the present blue-law crusade.

It might be argued that the Commit-

tee of Fifty's action is unchristian, in the light of the attitude toward the Sabbath of the Founder of Christianity, who offended the ethical ideas of his race and time in nothing so much as in his disregard of the Sabbatarian traditions; that it is unapostolic, in that it traverses the apostolic teaching: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it." But the *Public Ledger*, in this matter, is not appealing even to the injunction of St. Paul.

None of these arguments is the one which constrains this paper to maintain its antagonism to the blue-law campaign. It rests solely on the proposition that the persecution of obscure, insignificant, petty tradesmen and women, who eke out small livings by selling apples and tobacco on Sunday, is not the work to which our religious leaders are summoned in this hour of appalling wickedness. In the face of the shameless and gigantic crime that riots unchecked in this city, for fifty Christian gentlemen to associate themselves for the purpose of devoting their holy zeal to this petty business is a wretched, miserable, silly farce.

We have no heart again to catalogue the aspects of vice that pollute the very air of our beloved city. The unparalleled prevalence of shameful, hideous evil is known to all. We lift our voices again for a union of the moral forces of Philadelphia to fight the things that are worth fighting — that must be fought if this community is to be one in which decent men and women may live. And we withhold, in the meanwhile, any sympathy with that feeble virtue which exhausts itself in setting spies upon keepers of fruit stands and tobacco shops, in the hope of catching them in disobedience of a statute which is not enforced against influential offenders, and which is utterly inconsequential in comparison with the laws of God and man which are here daily defiantly violated.

We make some comment elsewhere

with reference to the *Public Ledger's* very commendable antagonism to the "blue-law crusade."

Correspondence on the Question

A phase of this Philadelphia Sunday-enforcement agitation that should not be overlooked in a report of the matter is the correspondence on the subject that has appeared in the columns of the *Public Ledger*. Many persons have written to that paper on the subject, and we will now present some extracts from communications on both sides of the question. On December 6 two communications were published, one on each side of the question. From one of them, by "Fair Play," a citizen of Philadelphia, we quote:

While, according to the tenor of the letters from members of the "Committee of Fifty" and other religious gentlemen, the attitude of the *Public Ledger* on the all-important question of the day — the blue laws of 1794 — does not meet with their approval, it is to be hoped that for this reason this journal will not cease the agitation, which is gradually developing into a powerful issue. There are always two sides to every story, and while the supporters of the law think they are in the right, they are certainly not carrying out the Biblical saying, "Do unto others as you would have others do unto you." For while it may seem absurd on the face of the remark, these reverend gentlemen materially assist in having this antiquated Puritanic statute violated. If Mayor Weaver would carry out these laws to the letter, we would see the far-reaching effects of a "Sabbath" as it was in the village of Philadelphia one hundred and nine years ago.

Wealthy church-goers travel to their houses of worship in carriages, and a great majority of those unable to be conveyed in such equipages ride in the cars on the Sabbath. In every Monday morning's issue of the various papers appear the sermons of many ministers, thus bringing them into prominence.

But have these reverend gentlemen ever considered the fact that these sermons are taken down on the Sabbath by reporters and pass through the various channels necessary before publication, all of these men receiving salary and performing labor on the Sabbath day? The large corporations go about their work unmolested, but the little storekeepers are summoned to appear for violating the law. . . .

After all is said that can be said, this senseless crusade hampers, instead of advancing, the cause of Christianity.

The other communication was from the pastor of the First Reformed Church of Philadelphia, E. E. Wiest, who presented a quotation from De Toqueville, the substance of which was that he came to this country and searched everywhere in vain for the secret of the success of its institutions until he "entered the church and there listened to the soul-equalizing and soul-elevating principles of the gospel of Christ as they fell from Sabbath to Sabbath upon the masses of the people," and then he "learned why America was great and free, and why France was a slave." Ignoring the fact that De Toqueville's words are a tribute to the influence of the principles of the gospel of Christ as proclaimed to voluntary listeners and say nothing whatever about maintaining and enforcing a religious observance by law, Mr. Wiest followed the quotation with the exclamation, "And yet men are ready to make it lawful to desecrate this day!" From the remainder of his communication we quote:

Blackstone said: "The Sabbath is of admirable service to the state, considered merely as a civil institution." Let us notice what the judges of our supreme court have to say on the subject. These men understand the profound issues at stake, and they are men who would advocate such principles only as would conduce to the honor and glory of our people. Chief Justice

Gordon, in a decision delivered Oct. 4, 1886, said: "There are but few of our statutes which in principle are of more importance than the act of April 22, 1794, commonly called the 'Sunday act,' in that it recognizes the first day of the week as a Sabbath of rest for the well-disposed and religious people of our Commonwealth, and we can entertain but little respect for those who wilfully and persistently violate its prescriptions." In a decision of the same court, rendered Jan. 8, 1888, we find these words: "Few acts upon our statute books are of more importance to the welfare of the good citizens of this Commonwealth than the act of 1794. The weekly day of rest is from a mere physical and political standpoint of infinitely greater value than is ordinarily supposed, since it not only affords a healthful relaxation to persons in every position of life, but throws a strong barrier in the way of the degradation and oppression of the laboring classes, who, of all others, need this ever-recurring day of rest and relief from weekly toil." A judge of the United States Supreme Court said: "Where there is no Christian Sabbath, there is no Christian morality; and without this free government cannot be maintained."

All these words should be carefully weighed by all who read them. They have impressed me most deeply, and taught me more clearly to see that the man who does anything to lower the sacred character of the day is, wittingly or unwittingly, an enemy to society. Let not the enemies of the Christian Sunday imagine that they will have an easy task to persuade the American people to lose all reverence for this holy day. The Christian patriots of our land stand ready to wage any battle, at whatever cost, to maintain the sacred character of the Lord's day inviolate.

This communication, as do most of those supporting the enforcement of the Sunday law, makes very clear the religious, and therefore illegal, unconstitutional and un-American object of those who demand Sunday-law enforcement. It is interesting to know

that "the man who does anything to lower the sacred character" of this church-and-state religious institution is "an enemy to society." This view of such matters was very popular some centuries ago, but happily it is no longer very widely entertained. The doctrines of religious liberty and separation of church and state have taken us a little beyond that point. A correspondent whose communication was published on December 17 said:

I have been much interested in the blue-law agitation, and I have arrived at the conclusion that if the law must be enforced there should be no distinction — large corporations should not be permitted to go about their work unmolested while the small dealers are summoned to appear for violating the law. Why do clergymen not direct their attention to more vital questions, by which the conditions of the people would be improved? There is so much the church could do, and yet so very little accomplished. Every intelligent person must agree that this senseless crusade only hampers instead of advancing the cause of Christianity.

On December 18 a communication from the pastor of the Grace Methodist Episcopal Church of Philadelphia, Frank B. Parkin, was published. After stating that "the writer, with many thousands of others of your regular readers, has been pained to see the persistent efforts of the *Public Ledger*, both in its editorial columns and its city news department, to oppose the efforts of the Philadelphia "Sabbath" Association and of the Committee of Fifty," he continued:

The attempt to prejudice the public mind against either the character of the officers of the Sabbath Association, whose president is the Hon. John Wanamaker, or the personnel of the Committee of Fifty, composed of many of the leading clergymen and laymen of all the different denominations, will certainly react upon those responsible for it. The men back of this movement to maintain a Christian Sabbath in

Philadelphia are neither "cranks," "fanatics" nor "Puritan bigots." Those who oppose it have failed to grasp the real purpose of the Sunday-closing movement.

Philadelphia deserves the reputation of being not only the "most American city," but the one where the Christian Sabbath is the best observed of any of the large cities of the Union. But how long would it be true if there were no vigilant Sabbath Association? It is the foreign element almost exclusively that resists so bitterly the enforcement of our beneficial laws. They are determined, if possible, to do business here in this country as they might in certain European countries where the Continental Sunday exists. As John Wanamaker, with characteristic force, so aptly said at the recent anniversary of the Sabbath Association: "Our fathers came over here and suffered privation and fought back the Indians in order to keep Sunday holy, and we, their descendants, must accept Sunday as an inheritance to be preserved against the opinions of immigrants who, in their native countries, knew little observance of this day. We're glad to see any immigrant except an anarchist, but they must learn that this is a country of the Lord's day, the Bible and the church.

The Christian Sabbath is inseparably linked with our American institutions. Destroy that, and all other vices will increase. Those who are striving to maintain the day for rest are vitally interested in attacking every other form of iniquity.

Referring to the case of Mr. John D. Farmakis, who has been fined some seventy times under the Sunday law on complaint of agents of the "Sabbath" Association, Mr. Parkin said:

This dealer steadily refuses to acknowledge the law of the State. I submit that neither the *Public Ledger* nor any law-abiding citizen is justified in defending such a glaring exhibition of defiance of law as this Greek candy maker is showing to the citizens of Philadelphia, and Mr. Vail and Dr. Mutchler are to be commended, not censured, for demonstrating that they

are no respecters of persons in enforcing the law among candy dealers.

In connection with the above communication another was published in which the writer presented the following case which had come under his personal observation as illustrating "what extreme hardship the enforcement of the blue laws imposes upon the small dealer in soda water, candy, and cigars:"

In the immediate locality in which I reside there is an old man and his wife who keep a small candy store in which is sold a few cigars, the entire stock not being worth \$20; yet from this small place they manage to make a living and are content. The man is sixty-six years of age, and his wife a few years younger. He served four years in the Civil War, and was twice badly wounded. He receives a pension of \$12 a month, which pays the rent of his home, so that he depends entirely upon the little store for subsistence for himself and wife. Last Sunday I dropped in and bought a cigar, and the subject of the enforced closing instituted by the Sabbath Association was talked about, and the poor old fellow, with moistened eye, informed me that if he was compelled to close on Sunday, he would have to go to the Soldiers' Home, and his wife probably to the almshouse. Now what kind of Christianity can it be that would separate this happy, contented old couple, break up their little home and force them to become paupers?

The following is from a communication from Walter Whiteley, of Lancaster, Pa., published on December 19:

The Sabbath question is an important one, and especially at the present time, when there is such a determined effort to destroy that time-honored institution, which was made for man, and upon a proper observance of which true moral manhood depends for its development. To say that those who are trying to bring about this right observance ought to prosecute the greater criminals before those whom

they are now prosecuting is but to use the old excuse which has met every reformer since the time of Moses. "Why don't you do it in some other way?" "Why don't you do something else?" Such have always been the cries with which reform has been met by its enemies. . . . It seems to me, judging from the attitude of some on this question, that Philadelphia is sawing off the limb on which she is standing, but she does not know it; but like the man in the story, she will find out when the fall comes. Experience is an expensive teacher, but some people will learn in no other school.

It is sincerely to be hoped that the Philadelphia "Sabbath" enforcers, who seem determined to receive instruction in no other way, will learn from the experience which is coming to them. We quote now from a communication by John N. Quinn, of Battle Creek, Mich. (formerly of Philadelphia), published on December 26:

Having read an account of the courageous stand you have taken against the blue-law crusade, allow me to add a word of appreciation. It makes one sick at heart to read of professed followers of Him who went about, not as a spy seeking to deprive men and women of God-given rights, but doing good, and only good, to all, engaging in such work as that of the Philadelphia "Sabbath" Association. In Luke 9:51-56, an incident is recorded which reveals the spirit of the Man of Nazareth in contrast with that of his unenlightened followers of those days, and the equally unenlightened members of the "Sabbath" associations of our day. The Samaritans refused to receive him, which so angered the disciples that they made the request, "Wilt thou that we command fire to come down out of heaven and devour them?" "Ye know not what manner of spirit we are of," was the Master's reply, "for the Son of man came not to destroy men's lives, but to save them." Again he declares: "If any man hear my words and believe not, I judge him not, for I came not to

judge the world, but to save the world." John 12:47. When the Lord of glory refuses to judge men, and consequently refuses to punish, as judgment always precedes punishment, then what right has any one professing the name of Christ to have men and women brought before the bar and judged for violation of a law which is purely religious? That which is civilly right on Monday is certainly civilly right on Sunday or any other day of the week. To enforce religious tenets by civil power is to make out of men either martyrs or hypocrites. The honest man cannot surrender his conscience, hence he suffers. Some profess obedience to the law rather than suffer, which results in hypocrisy.

The work of every preacher of the gospel is to make Christians out of men; the work of the Philadelphia "Sabbath" Association, and every association of a kindred nature, is to drive men away from Christ. Enforcement of law never converts the heart. Love — the love of God — that love which thinketh no evil, which suffereth long and is kind — preached and revealed in the life will win men to Christ. I say to the members of the "Sabbath" Association: Study the life of the Master whom you profess to serve; obey his teachings, and the blessings of God will come upon you so richly that you will blush to think you ever made use of a policeman's club in the service of the religion of Jesus Christ.

On December 28, the day that the *Public Ledger's* leading editorial was devoted to "The Blue-Law Movement," seven communications on the subject were presented on its editorial page, all but two of them being in support of its attitude and in condemnation of the Sunday-law crusade. One of the two was from W. W. Wallace, of Philadelphia, and from it we quote:

For many years I have been one of your constant readers, with hearty commendations of the *Public Ledger* as a clean, reliable newspaper and a judicious conservator of public morals. I am, however, constrained to express

my keen regret and emphatic disapproval of your attitude on the Sabbath-law conflict, and your recent comments on the Committee of Fifty public-spirited, law abiding and reputable citizens who stand for the strict enforcement of the law against the formidable and persistent encroachments of traffic. That the *Public Ledger* permits an injudicious philanthropy in this case to sway its better judgment in thus giving encouragement and seeming respectability to any class of dealers, great or small, who disregard the law seems to be another case of "a good man gone wrong." The citizens whom you thus assail are as sympathetic and humane as yourself, and would go down as readily into their pockets to relieve the wants of needy vendors if that were all that is involved in the issue; but to encourage laxity in the observance and enforcement of law under the plea of benevolence is a hazardous trifling with the vital interests of society.

Referring to an "object lesson" which he had witnessed of "a group of children passing their pennies over the counter of a candy dealer for things not necessary for their health, and which could as well be purchased on Saturday or Monday, and being thus educated to a breach of the law," the writer said:

While his reputable neighbors close their stores, this man, for no grounds of necessity, carries on his business in defiance of law, and regardless of the religious sentiment of the best people in the community, and it is to be regretted that a heavier penalty than a paltry fine cannot be meted out to such a recreant citizen. If the rising generation be thus lured by appetite thoughtlessly to indulge it in disregard of law, human or divine, it is but a short step from the small to the greater, and a rapid declension in American citizenship will ensue; and if self-gratification, with untrammelled liberty, becomes the dominant idea of the coming citizen, instead of reverence for things sacred, a wholesome respect for law, and a reasonable self-denial for the

public good, then, like Assyria, Greece, and Rome, we will go down in history as a monumental failure as a nation. I sincerely hope the *Public Ledger* will get back from such an affiliation, and stand with its best friends, who stand for civic righteousness and a future destiny.

The other of the two communications was from a "Law-Abiding Citizen" of Newtown, Pa., who said:

Why is it right for a "poor widow" to break a law? Why are law-abiding, law-enforcing citizens called "spies"? If the so-called "blue law" is wrong, it can be repealed by our righteous legislators. But while it is a law, let it be enforced without respect to persons. Non-enforcement of law creates anarchists.

George B. Wheeler, of South Lancaster, Mass., wrote:

Will you kindly allow me to commend the position you have taken upon the Sunday question in Philadelphia? Sunday-law enforcement is a denial to the citizens of the city of the right of judgment both as to which day of the week is the Sabbath or whether any or all days of the week are sacred, which right lies at the very basis of civil and religious liberty.

John Foster, of Philadelphia, wrote:

What is the reason for not repealing the odious "blue laws" enacted over a century ago? That these so-called "laws" are detested in this age by a tremendous majority of our citizens, there cannot be a shadow of doubt. Then, why not repeal these relics of a fanatical and narrow-minded generation. If this is a government of the people — majority rule — then, in the name of the people, common sense, and the principles upon which this government is founded, wipe off of our statutes this odious law or laws — and do it quickly. Just think of the well-fed, sleek, and comfortably fixed minority holding up the vast majority of our people on the Pecksniffian plea of "holiness." What idiocy to prate about "holiness" and the "Lord's day" to the army of struggling men and women

in this city fighting for a mere subsistence!

Another Philadelphian wrote as follows:

I can imagine nothing better calculated to arouse opposition to Christianity and bring discredit upon those who claim to be its exponents than haling before the law poor men and women for the "crime" of selling a cigar on the first day of the week. Those who are engaged in this petty persecution are no doubt as certain that they are right as Torquemada was four centuries ago, or as Calvin was when he burned Servetus fifty years later. The blood of the martyrs is said to be the seed of the church, and the persecution of these poor people is certain to increase the number of its opponents. We are tempted to say, "If this be Christianity, we will have none of it." I do not know whether this action is meant to vindicate the outraged majesty of the law or to suppress him who "esteemeth every day alike" for differing with him who "esteemeth one day above another." Is it not just possible that there is something to be said on both sides? One thing is clear

— that the resort to the civil power to enforce a religious tenet is an open confession of the breakdown of the methods of argument and persuasion.

Yes, this last sentence presents one thing—yes, two things—that are perfectly clear in this Philadelphia Sunday-enforcement crusade, and for that matter that are perfectly clear in every Sunday-law movement by "Christian" clergymen. One is that it is a resort to the civil power to enforce a religious institution, and the other is that it is an open confession by "Christian" clergymen that they cannot or will not maintain the "Christian" Sunday by Christian methods—that in its behalf they will not be content with the methods of argument and persuasion, the methods of Christianity, but will resort to a method which Christianity distinctly and absolutely repudiates as the method of its support and propagation—the method of compulsion and coercion. And where does that place the "Christian" clergymen and the "Christian" Sunday?

"Governor Odell realizes that to stand for Sunday opening would be a political bad break," declared Dr. David J. Burrell at a meeting in New York on December 28 of "men who don't approve of a partial Sunday opening of saloons." This is no doubt the secret of much of the support given by politicians to the church-and-state Sunday measure. They fear to stand up for principle in the face of the church and her representatives because of the threat of political retribution. Such declarations show that the church and churchmen are thoroughly political in this matter of Sunday legislation.

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In the legislature at Albany, N. Y., on January 14 a bill was introduced

which "will allow the sale in New York City from 5 to 8 o'clock in the evening on Sunday of prepared meats, fish, salads, and cheese." Two years ago the New York legislature enacted a law entirely prohibiting the sale of these articles on Sunday, thus completely closing butcher shops on Sunday. The bill introduced "further provides that between June 15 and September 15 butter, milk and ice may be delivered on Sunday up to 10 o'clock in the morning." The bill was introduced by Assemblyman Monroe, of Tompkins County, and it is stated that "as he is a member of the committee on rules, his legislation stands an excellent show of going through the assembly."

THE Sunday=Law Question

Is one of growing importance. Enforcement of the old laws is reviving, and demand for the enactment of new laws is increasing. The issue presented is vital, and the principles involved fundamental and far-reaching. The publications below should be read by all who would be informed on the question. They deal with it from the broad standpoint of the accepted principles of civil and religious freedom, and will commend themselves to every impartial and candid reader.

THE LEGAL SUNDAY: Its History and Character

BY THE LATE JAMES T. RINGGOLD, OF THE BALTIMORE BAR

This is a very able treatise on the history and character of the Sunday as an institution protected and enforced by the civil law. It is divided into four parts, as follows: Part I. "The Historical Aspect of the Question," including a very rare history of the Brownists, who set up an established church and the Sunday laws in America. Part II. "The Moral Aspect of the Question," including six chapters on the various features of Sunday laws. Part III. "The Constitutional Aspect of the Question," containing five chapters on the enforcement of Sunday laws, and deals with the grounds and arguments on which Sunday laws have been upheld. Part IV. "Supplementary," drawing the distinction between immorality and incivility, also between vice and crime, together with some observations on "Clerical Slumming." This work covers its topic thoroughly, and will appeal especially to lawyers, judges and others desirous of a semi-legal treatise on the question. The book contains 252 pages; bound in cloth and paper, at 50 and 25 cents respectively, postpaid.

"DUE PROCESS OF LAW" and the Divine Right of Dissent

BY ALONZO T. JONES

It is said that until 1891 the judicial branch of the United States government had never been called upon to take cognizance of the Sunday-law question. In that year the question of enforced Sunday observance was brought before the Circuit Court of the United States for the Western District of Tennessee by the appeal of the celebrated King case from the State courts. In remanding the prisoner Judge Hammond attempted to justify Sunday legislation and its enforcement, even to the extent of "persecution," and limited and denied the American doctrines of civil and religious freedom. The dictum in this decision was probably the most remarkable and astonishing expression on the question that has ever come from any American court, certainly from any Federal court, and it should be examined by every American citizen. This pamphlet is a masterly review of the decision in the light of American and Christian principles. In an appendix the decision is given verbatim. The appendix also includes the decision of the Supreme Court of California in *Ex-parte Newman*, declared by the author of the pamphlet to be "the only judicial decision ever rendered upon the question of Sunday observance by law that accords with the common principles of right or justice." He desires that "the principles of this masterly decision might become ingrained in the intellectual make-up of every person in the United States." It alone makes the pamphlet one of special value on this question. Pamphlet, 120 pages, 15 cents, postpaid.

THE NATIONAL SUNDAY LAW

BY ALONZO T. JONES

This is an enlarged report of the argument made by the author before the United States Senate Committee on Education and Labor of the Fiftieth Congress on the Blair national "Sunday-Rest" bill. The arguments then presented and called forth by the questions and arguments of members of the committee, are good for all time on the Sunday-law question, and as has been declared by a leading Sunday-law advocate, make "mighty interesting reading." The whole range of the question is covered. The argument is based on Scripture and history, Constitution and law, showing the limits of civil authority, the unconstitutionality of Sunday legislation, and analyzing Sunday laws and showing their practical workings in various States. "The positions taken will bear the severest test of every form of just criticism." Another national Sunday bill is certain to come before Congress before long. Read this pamphlet and be prepared to pass judgment upon the wisdom and justice of such a measure. Pamphlet, 192 pages; price 25 cents, postpaid.

ADDRESS THE PUBLISHERS OF THE SENTINEL.