



Equal and exact justice to all men, of whatever state or persuasion, religious or political.—*Thomas Jefferson.*

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“If the State is bound to provide religious education, it has the right and the power to determine in what religious education consists, and to say what shall be taught as religious truth, and what shall be rejected as religious error.”

WE require no special law to tell us what we are not to do on Sunday. A law that is good enough for six days of the week is surely good enough for the other one. It is not the day on which the act is performed which makes it a crime. If it is bad on one day, it is equally bad on any other. I do not believe in creating evil by act of Parliament. If Christians make Sunday recreation and pleasure a crime now, how do they know that in the near future, when freethought shall have gained power, retaliation may not ensue? And what right would they have to complain if it did? It is said that like begets like. They are the persecutors now. They are sowing the wind. May they not reap the whirlwind?—*President of Victoria, B. C. Secular Union.*

THE United States of America was founded, and is still supported, by a people comprising four great classes of belief—the Catholic, the Protestant, the Jew, and the atheist. Our Constitution was so prepared that it did, and does now, protect the rights of every religious creed and interferes with not a single form of worship. According to that great and noble instrument, while there is one un-

believer, one Jew, one Protestant, or but one Catholic in the Nation, he can hold his rights in the face of sixty millions; it is impossible, while the Constitution stands unaltered, to check the performance of a single duty that he finds due his God, be it his gold, his cattle, or anything else he chooses to worship, regardless of the time, day or season his devotions take place.—*Moral and Scientific Companion.*

Sunday-Law Ideas of Protection.

THE second question and answer in the Woman's Christian Temperance Union Leaflet No. 31, the first of which we noticed last week, is as follows:—

Question 2.—In the preamble of our Constitution we find this phrase: “Establish justice and secure the blessings of liberty to ourselves and to our posterity.” Would it be justice and liberty to dictate to a free people what day to keep holy?

Answer.—Certainly not; yet the day generally considered holy should be protected from disturbance, and in order to establish justice and secure the blessings of liberty to ourselves and our posterity we must protect the right of all to a day of weekly rest.

This answer, like the one that preceded it, is a queer mixture. First it confesses that certainly it would not be justice and liberty to dictate to a free people what day to keep holy, and then immediately contradicts that by declaring that it is necessary so to dictate in order to establish justice and secure the blessings of liberty to ourselves and our posterity. This is precisely what the answer amounts to. It declares that though it would not be justice and liberty to dictate what day to keep holy, yet it demands that “the day generally considered holy” should be *protected*. Notice: it is the *day* that is to be protected, and not the people. It is the *day* as a *holy day* that is to be protected, and not the people. That is, the Government is legislatively and legally to declare that Sunday is a holy day; and then is to protect from disturbance, that holiness. That is, the Government is to allow nothing to be done on that day which would be out of keeping with the character of holiness

which the Government, to please a certain class of people, shall have declared attaches to the day. Just so surely as the Government does such a thing as that, the very doing of it does dictate to a free people what day to keep holy. It even goes further than this, it actually compels them to keep it holy; for not to allow a people to do on a certain day declared to be holy anything that would be out of harmony with the declared holy character of the day, is to compel them to conform to the declared holy character of the day, and therefore does actually compel them to observe the day as a holy day.

But why should a day generally considered holy be protected by the Government as a holy day? What right has the Government to adopt and to enforce upon all the people the ideas of holiness which are held by a part of the people? What right has the Government to compel one part of its citizens to conform to the ideas of holiness entertained by another part of the people? This is simply to ask, What right has one part of the people to compel the other part of the people to conform to their ideas of holiness? What right have I to compel my neighbor to adopt my ideas of holiness as his, and to compel him to observe these as though they were his own? This makes me a judge for him in matters of religion. This is at once to put myself in the place of God and to usurp his prerogative; and when I add to this the claim of the right to compel my neighbor to conform to my ideas of holiness, then I have not only usurped the prerogative of God, but I have begun to exercise that of the devil.

Questions of holiness are to be decided by God alone for the *individual*; and the individual is to decide for himself before God, and as God may enlighten his conscience, what is required of him in the way of holiness and the observance of holy things. No government has any right whatever to exert its authority in behalf of anybody's ideas of what things are holy. This is what has cursed the

world from the day that the Saviour sent his disciples to preach the everlasting gospel, and thus to set before the people of this world the true ideas of true holiness. In the Roman Empire the gods were "generally considered holy." The emperor as the living representative of the chiefest of these gods was particularly and almost universally "considered holy;" and the government considered it to be its bounden and supreme duty to "protect" these things which were so "generally considered holy."

Therefore when the Christians, announcing and observing the true ideas of holiness which Jesus Christ had given them, disregarded as the unholy things which they were, all these things which were so "generally considered holy" and to protect the holiness of which the government exerted its utmost power,—this, and this alone, it was which caused the persecution, even to death, and for so long a time, the first followers of Jesus Christ. Yet in the face of all the exertion of all the power of the government the Christians steadily and positively refused to recognize any such ideas of holiness, or to submit to the governmental power in its exertions to "protect" the things so "generally considered holy." And by their devotion to the genuine principles of holiness as announced by Jesus Christ, they compelled the Roman Empire to renounce its ideas of protection to the things so generally considered holy, and to leave every man free and undisturbed to pursue his own ideas of holiness and to observe for himself such things as he might consider holy.

Then when the Papacy was formed and the power of the empire was seized upon by the professed Christian Church, just as these people are now trying to do to "protect" the day and the things "generally considered holy," there was again introduced the spirit of persecution and the principles which produced the Dark Ages and the fearful despotism that ruled in those ages. And when the Reformation came, again holding before the world the true ideas of holiness and of holy things as announced by Jesus Christ, the persecutions which were inflicted upon those who chose to disregard the governmental idea of holiness and holy things, outdid by far the persecutions which pagan Rome had inflicted at the first upon those who chose to decide for themselves before God what was required of them in the matter of holiness and holy things. And our fathers who framed this new Nation, seeing the long course of oppression marked by a steady stream of blood in the attempts of government to protect things and institutions generally considered holy, decided that this Government should not be cursed with any such thing, and therefore declared that "no religious test shall ever be required as qualification to any office of public trust under this

Government;" and that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," and so they rightly decided to leave holy things to themselves and to protect themselves.

In fact this is all any government can rightly do. No government can really protect anything that is really holy. If it be indeed holy, whatever connection the government has with it will just as certainly make it unholy to the extent that this connection is recognized by anybody. The sum of the whole matter is just this: If a thing be really holy, it is fully able to support its own character of holiness, and to secure respect for itself as such. If it is not really holy, then it ought not to be protected at all, for the sooner the falsehood is exposed and the unholy thing destroyed, the better for all concerned. The government can not protect a thing that is really holy, and to protect a thing that is unholy is to compel men to unholy things, to sin, and thus to make them worse than they could possibly be otherwise. If the Sunday institution has not enough holiness to sustain itself, and to secure the respect and observance of the people, then let the fact be known, let the fraud be exposed, and let the thing stand forth in its true character of unholiness, and the sooner this is done the better. And that Sunday does lack this character of holiness is confessed by the very fact that those who most claim that it is holy are compelled to resort to the Government, which is not holy, and to unholy measures, to preserve it, and to compel respect to its claimed character of holiness.

From the latter part of Mrs. Bateham's answer, however, it seems to be implied that the people must be protected in their right to observe the day as a holy day; but no such means is needed, because no one is denied the right to observe the day as a holy day. This they themselves know, and they always say so, except when they have hopes of gaining sympathy by presenting the plea that it is otherwise. Not only is this true as to the abstract idea of the right of all to observe it as such, but it is true with regard to the idea that those who observe it need to be protected in such observance; for, during the hearing before the Senate Committee on the national Sunday rest bill, Mrs. Bateham stated that there were opposed to the movement only "the daily newspaper press, the railroad managers, steamboat companies, saloonists and their backers, a class of foreigners who prefer the Continental Sunday, and the very small sect of Seventh-day Baptists."

Hon. G. P. Lord, in his remarks, said that "not more than three millions of our population work on Sabbath, and most of this number are unwilling workers." He said that "the balance, or more than fifty-seven millions of our population abstain from toil on the Sabbath."

Taking these statements as the truth, it appears that the overwhelming majority of the American people are not only in favor of Sunday observance, but they actually keep that day as a rest day.

Now is it not rather singular, and a doctrine altogether new in a government of the people, that the *majority* need to be *protected*? From whom are they to be protected?—From themselves, most assuredly, because by their own representation they are so vastly in the majority that it would be impossible for them to be oppressed by anybody else. But in a government of the people, when the majority are oppressing themselves, how can laws prevent it when the laws must be made by the very ones who are carrying on the oppression? If to them this argument is new, we would cite, entirely for their benefit, the words of the Supreme Court of Ohio, that the protection guaranteed in our constitutional provisions "means protection to the minority. The majority can protect itself. Constitutions are enacted for the purpose of protecting the weak against the strong, the few against the many."

The observers of Sunday are not the ones to ask for protection, because upon their own presentation of the case they are so vastly in the majority that nobody can protect them but themselves. If there be rightly any place for protection in the matter, it is those who do not observe Sunday who should ask for it. If protection is needed in this thing assuredly these are the ones who should have it. But these are the very ones who do not ask for any such protection. These are the very ones who know that no such thing is needed, and who show their confidence in the real holiness of the day which they observe, by not only refusing to ask for protection, but by rejecting all proffers of what the Sunday-law workers choose to call "protection."

But suppose those who observe Saturday should change their mind and decide to ask for protection. Suppose that the people who observe the seventh day in this country should start a movement and spread petitions all over the country, and secure representative signatures, and individual signatures multiplied seven million two hundred thousand times upon each one. Suppose they should then go with these petitions to Congress to have a bill framed to protect the seventh day of the week as holy, and to protect them in their right to observe it, by compelling everybody else in the United States to refrain from all worldly employment or business on that day—for their "physical good" and for "sanitary reasons." What would these Sunday-holiness people think of *that*? What ought anybody to think of it, but that it was a piece of unwarranted assumption of authority to force upon others *their* ideas of religious observance, and of Saturday holiness?

That is all it would be, and it would be utterly inexcusable. And we risk nothing in saying that these Sunday-holiness-protection people themselves would be the very first to denounce it as unwarrantable and inexcusable. But if that would be so in the case of a minority who actually need to be protected from the proposed protection of the Sunday-law workers, then what ought *not* to be thought of these people who claim to be in the overwhelming majority, in their mission to Congress, asking for laws to compel every body else to rest on Sunday for *their* protection?

Ah! gentle reader, it is not protection, but *power*, that they want. It is not protection for themselves, but *power against those* who do not agree with them in their ideas of Sunday holiness—this is what they want.

A. T. J.

A Logical Proposition.

YIELDING to the irresistible logic of facts, the *Mail and Express* now admits that the working people of New York do wish to visit the Metropolitan Museum of Art, that they have intelligence to appreciate the various works of art on exhibition there, and that they may be benefited intellectually by seeing such things; but it still insists that they should not see them on Sunday. Instead of Sunday opening our contemporary now proposes early morning opening. It says:—

The clearest light in which to enjoy pictures is that of the early morning. The consensus of painters, connoisseurs, learned and unlearned, is to this effect. The best morning light is now to be had before 7 o'clock. Therefore the time to visit the Metropolitan Museum of Art is before 7 o'clock in the forenoon.

How this would benefit the workmen is thus explained by the genius who presides at once over both the *Mail and Express* and the American Sabbath Union:—

The workman's day begins at eight. If he were to spend an hour or two in the galleries he would still have an hour in which to get to his work, and that would enable him to attend to his work in time anywhere in New York or Jersey City.

Then follows an extended panegyric upon early rising, ending in this remarkable manner:—

The majority of our workmen do not sleep more than seven hours daily—from 11 p. m. to 6 a. m. They would be healthier and live longer if they would move this sleeping part of the day up the sliding scale of the darksome night, instead of still further exhausting their tired frames by the endeavor to stave off

Tired nature's sweet restorer, balmy sleep.

If they would retire at 9 o'clock, they could rise at 5, and thus add one hour to their daily rest, and also have an hour or two in the Museum before beginning toil. Every economic consideration is in favor of this proposed regimen. The workmen would sleep sounder and be stronger—that would benefit them; and be brighter and spryer—that would benefit their employers; and be more conversant with the works of nature, and with their own children—that would benefit their families.

Give the workmen the best time to visit the

Museum, and the whole Sabbath, and you will educate, elevate, and Christianize them. This is what is needed by the Poles, Hungarians, Italians, Russians and all the people. Open the Metropolitan Museum at 5 o'clock a. m. six days in the week, for one season, and so give experience the opportunity to test its desirability.

This proposition though most absurd is entirely logical. First the Sunday-law advocates assume to say that the workingman shall rest one day in seven for his health; then they very consistently set about the task of seeing that he goes to bed at a proper hour, and that he rises betimes in the morning. It is just as proper that these pseudo-philanthropists should dictate to the workman in one of these particulars as in the other. The *Mail and Express* says that "every economic consideration is in favor of this proposed regimen;" it follows that the economic reasons for Sunday rest are no greater than are the reasons for retiring at 9 o'clock and rising at 5; therefore if the State had a duty in enforcing Sunday rest for economic reasons it would have an equal duty to see that people take sufficient sleep.

But the fact is that the whole thing is an impertinence, and a most unwarranted interference with individual rights. Every man has the natural civil right to work as many days per week as he pleases, and to sleep as many or as few hours as he sees fit, and neither the State nor anybody else has any right to interfere in any way with this liberty. The *Mail and Express* should attend to its own business and allow the workman to retire when he pleases, get up when he likes, and spend Sunday as he sees fit. The New York workman has given notice that in the matter of rest he is able to take care of himself, and every consideration of common sense is in favor of permitting him to do it.

C. P. B.

"Sunday Slavery" and the "American Sabbath."

AN enthusiastic meeting was held on Sunday evening, June 14, at the Church of the Covenant, North Halsted Street, Chicago, in the interest of better Sunday observance. Many of the prominent citizens of the North Side were present. Hon. C. C. Bonney, President of the World's Congress Auxiliary, and Rev. Herrick Johnson, were among the chief speakers.

Mr. Bonney dwelt upon the idea that when a man is forced to work seven days in the week, he becomes practically a slave. Dr. Johnson's burden was for the closing of the World's Fair on Sunday. He said there was not a single reason that could be given in favor of opening the Fair on Sunday, except the greed for the "almighty dollar." He gave the following reasons against Sunday opening, which to him were conclusive:—

1. The Sabbath is an American institution and should be exhibited as such.
2. Sunday opening would bring a rabble into the

city on that day, that would make pandemonium of our streets.

3. The after effects of Sunday opening would be to give unbridled license to amusements of all sorts.

Where in all the wide land are men "forced" to work seven days in the week? If any man conscientiously desires to keep Sunday, and another undertakes to force him to work on that day, there is not a court in the United States but will deliver him from such oppression. But that is not the point. What Mr. Bonney wants is to force men to rest on Sunday, whether they want to or not. If it be said in reply that these men are forced to work on Sunday or lose their position, let them yield their position rather than violate their principles of right and duty, if it is from conscience toward God that they want to keep the day.

But that "American institution" which Dr. Johnson talks about, is more puzzling than anything else. It is variously called the "American Sabbath," the "civil Sabbath," and the "Christian Sabbath." This triangular Sabbath is first called Christian; then, since the American Christians keep Sunday that makes it American. And, lastly, since most of the States had enough of the old elements of a union of Church and State in them to lead them to incorporate Sunday into their statutes, that makes it civil. But if the religious idea was not at the very foundation, the rest of it would never have been thought of. Hence this talk about an "American" and "civil" Sabbath is simply to blindfold us so that we may not see the religious element which is the sum and substance of the entire "American Institution."

Apply this logic to another institution of the Christian Church. Baptism is an ordinance in which all the Christian churches believe; that of course makes it Christian. Most of the American Christians believe in it as strongly as they do in Sunday. Then why not call baptism American, too? Having done this, just one step more is needed to make it civil. Let it be recognized and enforced by law, and the structure is complete. Calling Sunday either "civil" or "American" does not make it such. It is a religious institution and nothing more, call it what we may. If simply recognizing Sunday in the laws of our land makes it civil, any religious institution or belief could be made civil in the same way.

This "American Institution" is to be "exhibited," so says the Doctor. But how? And which side is to be seen? Perhaps the State will exhibit the "American" and "civil" sides by closing the Fair on that day, and that will leave the ministers free to exhibit the religious side. Christianity needs no such help.

In regard to the Doctor's second proposition is it not true that the Fair itself will bring to the city all the "rabble" that can get there? Would a single ruffian stay away simply because the Fair

was not open on Sunday? The rabble would be chiefly attracted by the opportunities afforded for theft and kindred crimes. The advantages will be as great in this direction on one day as on another; and whoever may stay away, the "rabble" will be there. And if to keep from having pandemonium on the streets is the object sought, it might be well to let a few of them go to the Fair on Sunday, and not have so many of them on the streets.

The final reason given for closing the Fair is that the "after effects of Sunday opening would be to give unbridled license to amusements of all sorts." If a man finds no entertainment or pleasure in the exercise of religion, why should Christians object to his seeking amusement of some kind on Sunday? If the heart is destitute of the grace of God, and the desire is there for some form of amusement, a simple law putting the amusement out of his reach on Sunday will not change his heart. And if the heart is not changed the man is morally none the better for abstaining from something which his very soul was on fire to get, but which the law had made it impossible for him to obtain. Christianity should labor to induce men to reject worldly amusements from principle, and that on every day as well as on Sunday. The State has no right to make anything a crime on Sunday that is fully sanctioned on every other day of the week. If the exhibitors desire to close the Fair on Sunday, they have a perfect right to do so, and we would not object in the least. But what we do object to is the idea of constantly trying to get the State to close it by law, and thus foster the idea of religious legislation. The principle is wrong, and should be opposed by every lover of either civil or religious freedom.

A. O. TAIT.

The Pope's Encyclical.

THE Pope's encyclical on the condition of labor, the full text of which has only recently been published in this country, contains many good things, but also many pernicious things. Among the good things, is the following:—

The idea that the civil government should, at its own discretion, penetrate and pervade the family and the household, is a great and pernicious mistake. . . . If within the walls of the household there occur grave disturbances of mutual rights, the public power must interfere to force each party to give the other what is due. . . . But the rulers of the State must go no further; nature bids them stop here. Paternal authority can neither be abolished by the State nor absorbed, for it has the same source as human life itself.

This is good; but that the Pope did not really mean it is evident from a subsequent portion of the encyclical, as follows:

We have said that the State must not absorb the individual or the family . . . nevertheless, rulers should anxiously safeguard the community and all its parts. . . . The gift of authority is from God, and is, as it were, a participation of the highest of all sovereignties; and it should be exer-

ercised as the power of God is exercised—with a fatherly solicitude which not only guides the whole, but reaches to details as well. . . . Now among the interests of the public as of private individuals, are these: that peace and good order should be maintained: that family life should be carried on in accordance with God's laws and those of nature: that religion should be revered and obeyed; that a high standard of morality should prevail in public and private life.

This is utterly mischievous. If the State is to govern with a "solicitude which reaches to details," if these details include the carrying on of family life in accordance with God's laws, and the maintaining of a high standard of morality "public and private," it must absorb both the individual and the family. It is not a matter of surprise, however, that the Pope advocates the paternal theory of government; it is thoroughly papal; the wonder is that Protestants are found defending and promulgating a theory which is so utterly subversive of human liberty.

To Vote or Not to Vote.

THE editors of the *Christian Statesman* have been especially prominent in the action of the Synod of the Reformed Presbyterian Church, at Pittsburg, where five ministers were expelled for defending their right of franchise and so, in that regard, fulfilling their duty as American citizens. The *New York Times*, of May 26, reports Rev. David McAllister as asserting that it is a principle of their church that it is a sin to vote, and when asked whether he thought the liberal element would be sufficiently strong to effect a revision of this feature of the church's principles, Dr. McAllister ridiculed the idea.

The National Reform Association is the child of the Reformed Presbyterian Church, the *Christian Statesman* is the organ of the National Reform Association and its editors are ministers of the Reformed Presbyterian Church, nevertheless in the issue of June 18 the *Christian Statesman* publishes on its editorial page without criticism, extracts from an address by Wm. T. Stead, the first paragraph of which reads:—

The odd doctrine which still lingers in some antiquated quarters that Christians have nothing to do with the affairs of this world, that this world is only to be regarded as a wilderness through which they have to hurry with their loins girded up, caring nothing for the fate of those on the way-side excepting so far as it concerns the next world,—all that is a damnable heresy.

In the issue of May 28, there is republished from the *Boston Journal* without unfavorable comment an article by Henry Randall White, President of the American Institute of Civics, in which are the following sentences:—

Others justify their neglect of civic duties on the ground that because the relations between religion and the State may be vicious they should have no relations; a proposition as logical as the statement that since men in the activities of life are prone to evil they may cultivate virtue by sloth. . . .

There is grievous wrong in the conditions which separate the men of the sanctuary from the men of the caucus. . . . There is surely need for sober thought as to the remissness of Christians in their duties toward the State.

The actual strength of the elements which are professedly representative of the highest principles which can be applied to human affairs is clearly shown by comparative statistics.

In 1890 there were in the United States not less than 13,480,000 members of the Christian churches, exclusive of Roman Catholics, . . . leaving in round numbers 4,331,000 church members who were of voting age. . . .

Number of male church members as compared with persons of voting age who exercised the right of suffrage in 1888, more than twenty eight per cent.

The number of regular attendants upon church services, not communicants, . . . including Roman Catholics, . . . in the male population which exercised the right of suffrage in 1888, not less than seventy-five per cent.

It is plainly evident that if Christian citizens were united and persistently devoted to the work of exemplifying in citizenship the principles of their faith, without the intrusion of ecclesiasticism in affairs of the State, but by individual devotion to duty—they could at once exercise a power for the purification of politics which would be simply irresistible. . . . Religious men are not to be omitted in taking the census of political sinners. . . .

There can be no other inference when more than 6,000,000 of adult citizens so regularly listen to the teachings of religion, and so miserably fail in that united and faithful application of these teachings which is alone needed to make them potent in the councils of the Nation.

The editors of the *Christian Statesman* have been the most active factors in the public dismissal and disgrace of worthy and able ministers for publicly expressing their disagreement with the doctrine of "political dissent," and have put themselves upon record that in so doing these ministers committed a heinous sin; yet in the paper which they edit they aid and abet in counselling and advising others to vote, and so themselves commit this same heinous sin. W. H. M.

They Should Be Protected.

THE *Evening Wisconsin*, a Milwaukee paper, complains of the hostile attitude of the police of that city toward the Salvation Army, and says:—

The first attitude of the police department toward the Army was not unfriendly.

. . . The report is current that the official hostility toward the Army is due to the theological zeal of one or more persons high in official authority, and grows out of a belief that the Army's practice of singing songs on sacred subjects to frivolous popular airs is a species of sacrilege. If this report is true it should occasion grave concern among lovers of liberty. There is no Milwaukee official authorized by law to exercise in a direct or a remote way the slightest particle of religious censorship over any of his fellow-citizens. If that sort of thing were to be tolerated there is no knowing where it would end. *Odium theologicum* is bad enough when clipped of its teeth and claws as it is by

the liberal and wise laws of the United States and of the State of Wisconsin. It would be insufferably obnoxious if officially exercised by chiefs of police or mayors or other officials of the Government, city, State or nation, small or great.

It may seem to some people altogether wrong to praise God in such songs as those in which the Salvation Army praises him. But there is not a church in Wisconsin in which preaching and practice are everything that people adhering to other churches think they ought to be. There are those who sniff at the Baptists' belief in immersion; those who sneer at the Episcopalian clergyman's surplice; those who think that prayer-books are a hindrance to devotion; those who make merry over the earnest supplications, revealing personal idiosyncrasies, which are a feature of Methodist prayer-meetings. The elaborate ceremonies and symbolism of the Roman Catholics, equally with the stern simplicity of the Quakers, are criticised and questioned by those who do not believe in them. But under the Constitution of the United States the right of every citizen to worship God in his own way is inalienable. The police force of Milwaukee exists for the purpose of protecting law-abiding residents in the orderly pursuit of their avocations. . . . This is not Russia, but America. Under our free Government it is not necessary, as a preliminary to demanding the protection of the law, that a citizen should adjust his religious faith and practices with reference to the predilections of the chief of police or the mayor.

The protection of the members of the Salvation Army in their legal rights is a matter which concerns people of all religions and people of no religion at all. It behooves Milwaukeeans irrespective of creed to join in demanding police protection for the Army's meetings as long as it may be needed.

Oil Operators Fined for Pumping on Sunday.

JUDGE WHITE, of Pittsburg, Penn., rendered a decision on June 22, against Wm. M. Gillespie and Albert Varner, oil operators, for violating the laws of Pennsylvania in regard to doing unnecessary work at their wells, on Sunday. The firm argued that it was necessary to keep some of their pumps going on Sunday, or the wells would be greatly damaged. The Judge said that the testimony of other operators satisfied him that if the pumping was stopped during the twenty-four hours of Sunday that the wells would not be damaged. In his decision the Judge said:—

The Sabbath is declared by the statute a day of rest, of cessation from ordinary labor and work. It is also a day of worship and religious service. That it may be properly observed as a day of rest and worship by citizens who desire to observe it as such it is necessary that all citizens abstain from

their usual worldly employments. This is the more important where such employment or business is carried on at such places and in such manner as to seriously interfere with the purposes for which the Sabbath day is set apart. I think it is a great mistake to suppose the statute was passed simply to conserve the health and physical vigor of the laborer. The man who pursues his worldly vocation on the Sabbath day is not fined because he has committed a sin, but because his conduct and example are pernicious in their tendency and effects.

This decision ought to satisfy the most ardent National Reformer that lives. This is "*civil Sabbath*" with *religious emphasis*. The union of Church and State always brings about just such decisions from the civil courts. Any National Reformer would avow that the Judge rendered a decision that was not in the least wrong. But he has read history to no purpose, who can not see in this decision an exact repetition of the course pursued during the fourth century, that resulted in the union of Church and State, with all its evil influences.

The Judge says that "it is a day of worship and religious service. That it may be properly observed as a day of rest and worship by citizens who desire to observe it as such, it is necessary that all citizens abstain from their usual worldly employments." What does worship have to do with civil matters? When a law demands that we cease from employments that are worldly the only thing left for us is that which is religious; or, in other words, that pertaining to another world than ours. Of course it is claimed that this is purely civil, and no union of Church and State in it. But the same argument that would prove this would prove also that there has never been a union of Church and State on the face of the earth.

The man who will defend such doctrine is on the high road to defending all the iniquitous practices of the Dark Ages; because it was never, even then, claimed that Church and State were united, but the Church simply rendered decisions and asked the State to carry them into effect. That was all that was done then, and Judge White is not doing any less now.

But a new departure is introduced that we have not seen in all the previous meanderings of the National Reform advocates. The Judge says, "The man who pursues his worldly vocation on the Sabbath day is not fined *because he has committed a sin*, but because his conduct and example are pernicious in their tendency and effects." That is to say, the man will not be fined for sinning himself, but because his example is so pernicious that it leads others to commit sin. This is some hair-splitting casuistry that might have occupied the attention of the bishops who waited upon Constantine the Great. If the Government is going to punish men for sin, why not punish the sinner for his own sin instead of punishing him for the sins he leads other men to commit?

Is It a Common Ground?

THE duty of educating into the Christian Church belongs, not to the public school, but to the church, the Sunday-school, the religious home. In those European countries in which this duty is shifted to the schools, the Sunday-school, if it exist at all, is less efficient than in America; the church is not, to the same extent, a working church, and the home does not, to speak moderately, approach nearer to the Christian ideal than does the American home.

An excellent opportunity to observe the practical workings of the teaching of "religion" as a branch of the public school curriculum is to be found in the German schools, where it has always occupied a central and commanding place. . . . The Prussian Government has recently laid before the Landtag the draft of a public school law, the provisions of which may be regarded as the best possible arrangements for such instruction, if it is to be satisfactory to the denominations in question. The clergy are to be consulted in the selection of the text-books, and are given an absolute veto. They are intrusted with the examination of teachers as to religious qualifications. They have the right to visit the school while the religious teaching is in progress, and after close of school hours to "correct" the teacher in any errors which they may observe. It is, of course, implied that the teacher will be bound to act in accordance with the correction.

It will be noted that no attempt has been made in Germany to find a common ground for Catholics and Protestants, but that the schools are delivered unconditionally into the hands of the sect which, through force of numbers, government favor, or other circumstances, has secured control. We see here the strange spectacle of a State pouring money into one set of schools to pay for instruction in the Catholic religion, and into another set of schools for the purpose of counteracting their teaching. A careful study of the working of this plan, based on a personal visit to a large number of schools, leads me to believe that to introduce religious instruction into American schools would be an error fatal to religious life and activity, as well as an enormous injustice to the religious denomination not represented in the teacher. . . .

Further, I do not believe—and this is a vital point—that the interests of true religion would be served by the introduction of the new branch of study into the public schools. Notwithstanding the fact that the German people have all been taught "religion" in their youth, the indifference of the educated classes and the open hostility of the members of the most numerous political party of the empire to the religion of Christ are two most notorious facts.—*Edward T. Devine, in Christian Union.*

NATIONAL
Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
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THE American Sabbath Union reports a list of thirty-six counties in the State of Ohio, in which their work has been thoroughly organized.

THE Chief of Police of Chattanooga, Tennessee, has given his official order for the arrest of all merchants and saloon keepers doing business on Sunday.

IT is stated that in Australia the National Scripture Education League is making a vigorous campaign for the restoration of Bible teaching in the State schools.

AT Centralia, and Buckley, Pierce Co., Wash., efforts are being made to pass Sunday ordinances which are in effect a revival of the old territorial law for the observance of Sunday.

A LOCAL Woman's Christian Temperance Union has requested the *Union Signal* to ask members of the Union everywhere to pledge themselves not to attend the Chicago Exposition if it is open on Sunday.

ON a recent Sunday evening, Sunday-law meetings were held in all the churches in Spokane, Wash. Full houses are reported and considerable interest is evidently felt in the matter. As usual in church circles the arguments for a religious day were disguised by a veneer of "civil Sabbath" arguments.

THE Columbian Sunday Association of Chicago has sent out an "address to the weekly press of the country," containing about fifteen hundred words, giving the

objects of the Association and saying that it "commends especially the American Sabbath Union and its auxiliaries, which organization is in closest co-operation with this Association. It is contemplated starting a systematic correspondence with all weekly newspapers friendly to the movement and we propose to furnish printed copy embracing from a half column to a column of the freshest 'Day of Rest' matter of a varied character. . . . We shall only require that any paper willing to co-operate shall mail regularly to this office copies marked indicating matter bearing on Sunday-rest questions."

By the order of Mr. Rockefeller, the pumps of the Standard Oil Company are not to be run on Sunday hereafter. Whether this is a combination of business policy and Sunday observance—to reduce the output one-seventh and keep up prices—does not yet appear.

AT a meeting held in Bloomington, Ill., a protest to the Sunday opening of the Exposition was passed on the ground that the infraction of the State Sunday law would set a dangerous example before foreign nations and encourage immigration of law breakers and anarchists.

AT the Methodist Conference, in Toronto, June 11, Rev. H. S. Matthews, President-elect for the ensuing year, in his speech of acknowledgement said, they should all do their utmost to support the Sabbath observance movement. Which means, of course, to secure the enforced observance of Sunday by civil law as soon as possible.

THE *Independent*, of Helena, Montana, in its Sunday issue of June 14, devotes half a page to the opinions of various men in regard to the way Sunday should be spent. If this were an isolated case it would not be worthy of note; but as one of many it shows how the secular press is taking the subject up and the interest that is manifested in its discussion.

THE *American Sabbath* quotes Rev. Dr. Patterson, of Tacoma, Wash., as saying, at a recent Sunday-law meeting:—

Do we pay a mayor and chief of police to sit by and see the law violated? Do we pay a prosecuting attorney who says that public sentiment is against the enforcement of the law, and who blocks the carrying out of its provisions? Let us tell him that we have one thousand grave diggers for every public officer who refuses to do his sworn duty.

THE following resolution was unanimously adopted at the late General Assembly of the Presbyterian Church, Detroit, Michigan:—

Resolved, That Elliott F. Shepard, of New York; James A. Beaver, of Harrisburg, Pennsylvania;

Byron Sunderland, D. D., of Washington, D. C.; Herrick Johnson, D. D., S. J. McPherson, D. D., and John L. Withrow, D. D., Henry J. Willing, of Chicago; Samuel J. Niccolls, of St. Louis, Missouri; F. C. Montfort, of Cincinnati, Ohio; Robert J. Trumbull, of San Francisco, California; John Cameron, of Detroit, Michigan; William R. Worrall, of New York; Rev. W. S. Wright, of Pearsall, Texas; C. H. Glover, of Horicon, Dodge County, Wisconsin, be appointed as the General Assembly's Committee on Sabbath Observance.

IN a recent discourse upon the subject of Christian lawyers, Rev. E. B. Rogers, Burlington, Iowa, said:—

The Sabbath question, too, that must be settled. It is a God-ordained American institution, and we want it, and what is more, we will have it.

What is the authority for the statement that God ordained Sunday as an American institution? It is certainly not so stated in the Bible; and if the United States should incorporate Sunday into every statute and legal document, that would not prove that God ordained it. A great effort is being made at the present time to imbue the people with the idea that Sunday is an American institution, and that we are not patriotic unless we defend it as a part of our civil and political system. If the public can be led to believe and act on this idea, it will open the gate for bigotry and intolerance to assert itself, and carry us a long way back toward the evils of a Church and State union.

THE *Boston Globe*, of June 8, has the following news item from Lynn, Massachusetts:—

Although it had been expected that something definite would be done in relation to the Sabbath closing of business places yesterday, City Marshal Wells, after visiting several places to obtain an idea of the volume and nature of the trade, was as yet unprepared to take any specific action. It is stated that next week it will be determined if there is anything to be done and if so something of a definite nature will probably result.

A COUNTY surveyor from the State of Arkansas, under date April 14, writes:—

I have received a copy of THE AMERICAN SENTINEL for several months. Have read it closely. Only wish that we had one hundred thousand papers engaged in the same cause. Would be thankful for any light in that direction. I stand opposed to religious legislation in all its forms. Wishing you success in your enterprise,

I remain, ———

A COUNTY and probate judge from the same State, in a letter dated April 12, writes:—

I have been reading THE AMERICAN SENTINEL. I am well pleased with the bold stand it has taken in defence of the American Constitution. My mind and time are both engaged in the affairs of my courts. I am opposed to the amalgamation of Church and State. I am a Baptist, and I try to look at that matter from a scriptural standpoint. I would be pleased to read the leaflets you refer to, if you will be so kind as to send them.

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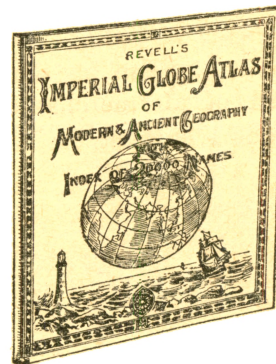
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THE Merced, California, *Express* says that a petition is being circulated among the Merced merchants to secure the closing of stores on Sunday, and ventures the opinion, that "one day out of the seven should be observed as a day of worship or recreation according to the dictates of a person's own conscience, and Sunday should be the day." No law should be made compelling any religious observance.

THE *Sun* of this city, notes the fact that "the experience of every successive Sunday in the Metropolitan Museum of Art, since it was opened to the public on Sundays, has been entirely satisfactory. It has justified the hopes of those who advocated the Sunday opening, and dispelled the apprehensions of those who deprecated it. The demeanor of the crowds of visitors every Sunday has been as perfect as could be desired, and it has been evident that they found both enjoyment and instruction in the Museum. Its doors will doubtless be kept open every day of the week hereafter."

THE *Wine and Spirit Gazette*, of April 25, published an editorial on "Our Sunday Laws and Catholic Priests," in which it was stated that "it is the people in our large cities and not the liquor dealers who want the liquor stores kept open on Sunday. If a canvass was made to-morrow among the liquor dealers of New York, fully three-fourths of their number would vote to abide by the existing laws, provided all dealers do the same, and are made to obey the law." It follows that stranger things have happened than that the liquor interests of the country should array themselves upon the side of Sunday laws.

A SUNDAY bill is again before the Parliament of Canada. "It has," says a correspondent of the *Observer*, "attracted much attention, and will no doubt in due time provoke considerable discussion." The bill forbids all labor except the most necessary; sales, recreations, drinking of intoxicants, brawling or profane language on public streets or in the open air; shooting, fishing, firing of firearms; printing, publication or delivery of newspapers or other literature. It also aims at the sup-

pression of all railway traffic, except that of mail and milk trains, and certain specials in case of serious illness. The bill provides also that

At such time as the laws of the United States shall make corresponding provision, no through freight in transit from one point on the frontier of the United States to some other point on the said frontier shall be allowed to pass over Canadian roads on the Lord's day, except live stock and perishable goods.

The bill is said to have "the strong sympathy of the Protestant churches of Canada."

THE courts of Ohio have decided that Sunday baseball playing is illegal; "and now comes a singular state of affairs," says the *Christian at Work*. "The baseball umpire decides that a game of baseball consists of nine innings, and that eight innings cannot constitute a game. A report comes from the West that the courts have not been able to upset this queer decision, and that the eight-innings game on Sunday goes on. Eight innings are quite satisfactory for a Sunday diversion, and as it is one inning short of being a violation of the law, the baseball fraternity are willing to put up with it until they can get the Sunday law repealed."

THE *Catholic Review* makes the death of a poor woman a few days ago in this city, through the heartlessness of State charity officials, the occasion to attack State charity. It says:—

State charity is not only a failure, it is an abomination. Whatever the erratic may think of the union of Church and State in other matters, in this it is imperative that both should work in harmony, the State supplying the funds, and Christianity supplying true vocations for nursing the sick, and caring for the helpless. Humanitarian humbugs have long ago demonstrated that while they can write books on charity, they cannot run an hospital on any other than a money-making basis.

State charity is indeed cold, and is seldom honestly administered, but only evil could possibly result from a union of Church and State even in this matter. State funds could only corrupt the Church even if they were charity funds.

THE Toronto Synod of the Anglican Church, in session at Toronto, June 13, passed some resolutions in regard to the observance of Sunday in that city. In speaking to these resolutions "the Rev. Professor Clark," so says the *Toronto Mail*, of June 13, "took occasion to refer to the term 'anti-Sabbatarian,' as was applied by some people towards clergymen who favored the submitting to the people generally the question of Sunday cars. He himself had been referred to as an 'anti-Sabbatarian,' but he would remind his hearers that in the New Testament there was nothing to the effect that the Sabbath should be kept on Sunday and not on Saturday. The idea of keeping the Sabbath as at present arose from an early Christian custom. For his own part he would allow no one to dictate to him as to the manner in which he should keep the Sab-

bath. Even in the matter of Sunday street cars for the workingmen no man should be allowed to dictate to others. He would not say that cities that had street cars were very heathenish and less Christian than 'this most self-complacent and self-satisfied city of Toronto.'"

THE Pope, it is stated, has requested several competent men to furnish him with detailed memoranda for an encyclical letter which he proposes issuing in favor of a reunion of the Eastern and Western churches. The Vatican has been under the belief that European diplomacy would favor the maintenance of the *status quo*, and therefore gave every opposition to the desired rapprochement. The Pope intends to give instructions to the representatives of the Latin church in the East to modify their attitude towards the rival church, and to strictly avoid any actions of an inimical nature, in order that a more friendly spirit may be generated between the two churches.

THE new Congress of Brazil has failed to pass laws putting into effect the new Constitution, and so that instrument has been shorn of its effectiveness. The new Constitution provides for the complete separation of Church and State, yet the Administration has just refused to admit that ecclesiastical property is subject to the common law. It takes the position that the pre-existing body of laws was not annulled, *ipso facto*, by the adoption of the Constitution, and that until they are specifically repealed and others enacted in their places, they must remain in force. Popular opinion, however, is wholly to the contrary, and it is a matter of much public complaint and indignation that the Executive is not putting the Constitution in force.

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