

"Equal and Exact Justice to all Men, of Whatever State or Persuasion, Religious or Political."

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WHO has sown dragon's teeth broadcast over the land that such a horde of sons of Belial, born to violence and slaughter, has sprung up? Or, has the old myth another application in these last days, and does the voice of the dragon speak these, its creatures, into being?

Is it true that they who lead men captive shall be themselves led into captivity? And is it true that those who take the sword shall perish by the same swift and merciless weapon? If it be true, is this their Nemesis, which is now abroad, visiting merited vengeance for offenses that must be expiated?

It is true that the little flock watching, waiting, listening for the voice of the Great Shepherd, is ready to follow when he speaks, and the wandering, at the sound of his word turn to him and are born again unto life. Is it just as true that they who follow him not, who do not listen for his voice, and who know it not even if spoken in their ears, that they hear the voice of the dragon when it speaks, and answering to its spirit go forth to do its will? And thus by mutual slaughter cleanse the earth and fulfill the plan of Him who will do right by all?

SOME men have fattened upon the heart's blood of their fellows, and have ruled and feasted so long that they feel it to be their place by divine right to rule and feast. And if not by right divine at least by right of might which is sufficiently divine for them; like the haughty Englishman who boasted that every man of his blood had been a true exemplar of their family escutcheon, a mailed knight with armed heel full upon the throat of his fellows. What is the history of nations? Bloodshed and battles! What is the history of cities? Misrule and robbery! What is the history of man? Sin! Shall not ven-

geance overtake them? and from whence will it come?

To every tide there is a turning. Long success in accumulating capital at the expense of the laboring classes results at last in strikes and bread riots. Years of the abuse of political privileges for selfish uses, and the conversion of public trusts to private benefit, destroy at last all political integrity, and make of the polls only places where reputation, place, and power are bought and sold; and of executive chambers, and legislative halls, with all the retinue of offices and office-holders national, State and municipal, from the smallest to the greatest, an army of retainers, bound by mutual, selfish interest, but a vantage ground, and a fortress, and a personal following, from which, and by which, to defend and maintain the opportunities for individual profit and power which have been gained. Thus are the natural uses of government subverted. Nothing can there be predicted of governmental action except that it will not subserve the best interests of the greatest number, and that it will not protect the weak or restrain the unjust encroachments of the strong. Such a condition as this is virtual anarchy, covered with the complicated forms of a highly developed governmentalism.

GENERATIONS of bondage, either in actual or relative slavery, result in the formation of a caste hedged in, restricted, shut up to itself morally, mentally and physically, denied progress except along the lines which its own untoward circumstances open. The development that follows is one of morbid growths, diseased mentalities, coarse, deformed, enfeebled bodies, vicious morals or utter lack of all moral sense, and the result is unexpected and abnormal forms of lawlessness, criminality and vice. The finer feelings of morality and humanity being calloused or destroyed, nothing remains but the brutal human animal, ranging up and down seeking food for its passions and satisfaction for its unnatural desires. These again reacting, rouse answering passions of vindictive revenge in the hearts of those who illegally assume, in impatience of law or distrust of its efficacy, to punish. So, political, legal, and social conditions

combine to increase and develop each the unfortunate conditions of the other and produce such disaster as are their inevitable results.

FINANCIAL combinations, such as the world never before saw, add their factor to the situation. Colossal fortunes in few hands, gigantic enterprises controlled by few minds; business corporations and trusts managed for the benefit of the few, which should conduce rather to the interest of society at large; even the legal tender currency of the country subject to fluctuations in value and quantity, governed by speculation instead of by the call of the products of the earth, and the factory, and the furnace, and the business necessities of the people; the good faith of financial legislation doubtful and uncertain. The breadstuff markets of whole peoples liable to be cornered, and prices fixed, not in keeping with the cost of production or quantity in stock, but at the limit which it is possible to compel the consumer to pay; an insatiable greed for wealth, such as can only be accounted for on the supposition of the belief that the dollar really is almighty. How long will the social body politic endure these conditions unmoved?

THE Church, which should only be the conservator of public morals and civic order, by maintaining private morals, has forsaken its trust and instead of appealing to the individual is striving to control and govern men in the mass. There is an attempt to apply the same principles and methods to the management of the Church and the furtherance of religion which are used in the advancement of the business of great secular corporations or the control of municipalities; indeed, there is an attempt to confound politics with religion and Church affairs. This amalgamation will not make fine gold of the base alloy but will debase the gold and produce a dangerous compound. It is needless to inquire what will be the result of such a course in Church and State. These combinations are not new, they have been tried over and over again, and the results have always been similar. The question as regards this factor in the problem of the nineteenth century is only whether or no, being combined with other factors in

different proportions than ever before in the experience of man, the results will not be far more dangerous and destructive than previously. There never was a time when pseudo-religious and religio-political organizations were so numerous and world-wide in their influence as at present. They all make for unrighteousness.

THE last decade of the nineteenth century is passing. This is the end of the century to which many have looked forward with fear and anxiety; while many have thrown themselves with merry recklessness into the giddy whirl of frivolous gaieties and physical delights which they term characteristically *fin de siècle*; and still others look forward with a calm personal joy, but with an agony of anxiety for others and of pity for the world at large, to the rapid fulfillment of prophecy and the nearing hour when the second great crisis in the world's history shall come, and it shall be again as it was in the days of Noah. As "upon stepping stones of our dead selves we rise to higher things," so will this world purified by fire rise from its ashes to fulfill its original promise and purpose. If all these untoward combinations and relations are factors which serve their purpose in hastening this grand climax in the history of the world and the human race, then he that searches them out and watches their action and notes the results, waiting and watching with joy to see the fulfillment of the Master's word, is not a pessimist and a misanthrope, but the noblest optimist, and a true lover of his fellow-man.

W. H. M.

#### Did Papists Establish Religious Liberty in Maryland?

WE have several times recently referred to the claim of the papists that Roman Catholics established religious liberty in Maryland, and have challenged their right to any credit whatever on that score. First, because what they did was done only to prevent the legal establishment of some form of Protestantism; and second, because religious liberty was never established in Maryland, but only religious toleration. It has been well said that "toleration is not the opposite of intolerance, but is only a counterfeit of it. Both are despotisms. The one assumes to itself the right of withholding liberty of conscience, and the other of granting it." But toleration is the highest conception possible to papists, and consequently no State under the control of papists ever established religious liberty.

The charter under which the colony of Maryland was permanently established was granted to Cecilius Calvert, second Lord Baltimore, June 20, 1632, by Charles I. The established church that day, was then, as it is now, not Roman Catholic, but the Church of England. The charter granted to Calvert provided that—

the patronages and advowsons of all churches which (with the increasing worship and religion of Christ) within the said region, islands, islets and limits aforesaid hereafter shall happen to be built; together with license and faculty of erecting and founding churches, chapels and places of worship in convenient and suitable places within the premises, and of causing the same to be dedicated and consecrated according to the ecclesiastical laws of our kingdom of England.

The laws of England provided only for churches and chapels and worship according to the ritual of the Church of England, and according to this charter Lord Balti-

more had no authority to establish any other. He is, therefore, entitled to no credit for not establishing the Roman Catholic religion. He could not have done so had he attempted it, without risking, not only his proprietary rights, but also his head; for the charter further provided, as follows:—

We will also, out of our abundant grace, for us, our heirs and successors, do firmly charge, constitute, ordain and command, that the said province be of our allegiance; and that all and singular the subjects and liege-men of us, our heirs and successors, transplanted or hereafter to be transplanted, into the province aforesaid, and the children of them, and of others their descendants, whether already born there or hereafter to be born, be and shall be liege-men of us, our heirs and successors of our kingdom of England and Ireland; and in all things shall be held, treated, reputed and esteemed as the faithful liege-men of us, and our heirs and successors, born within our kingdom of England; also lands, tenements, revenues, services, and other hereditaments whatsoever, within our kingdom of England, and other our dominions, to inherit or otherwise purchase, receive, take, have, hold, buy and possess, and the same to use and enjoy, and the same to give, sell, alien, and bequeath; and likewise all privileges, franchises, and liberties of this our kingdom of England, freely, quietly, and peaceably to have and possess, and the same may use and enjoy in the same manner as our liege-men born, or to be born, within our said kingdom of England, without impediment, molestation, vexation, impeachment, or grievance of us, or any of our heirs or successors; any statute, act, ordinance, or provision to the contrary, notwithstanding.

Observe, this section of the charter provided that all privileges, franchises, and liberties were to be the same in the province as in England, "*any statute, act, ordinance, or provision to the contrary notwithstanding.*" This made it impossible for either Lord Baltimore or the colonial legislature to abridge either the civil or the ecclesiastical rights of the people, as guaranteed by the laws of England. This meant that while the Established Church of England might be made also the established Church of the colony, no other could be thus established. Indeed it meant even more than this, and more than Lord Baltimore, as a consistent Catholic, could carry out, for it at least rendered probable the establishment in the colony of the English Church. To prevent this, and also to defeat the design of the Puritans to seize the colony, Leonard Calvert's legislature passed in 1649 the act by which "all Christian sects were secured in the public profession of their faith, and allowed to worship God according to the dictates of their own conscience." This act was perhaps not warranted by the charter granted by Charles I, to Cecilius Calvert, but it gave the papists that liberty which they did not uninterruptedly enjoy in England, and was less likely to invite royal censure than would have been an act, establishing Romish worship to the exclusion of all other forms. This would not have been permitted by the king, nor would it have been endured by the colonists; for only three years after the meeting of the first legislature, a large company of Puritans settled in Maryland and soon began to manifest a spirit of resistance to the authorities. The following from the American Cyclopædia, art., Maryland, is to the point:—

The first legislature met in 1639. In 1642 a company of Puritans, who had been expelled from Virginia for non-conformity, settled in Maryland, and soon began to manifest a spirit of resistance to the authority of the proprietary. . . . The Puritans, whose arrival in the colony has already been noticed, settled in Providence, which at a later period received the name of Annapolis, and became the seat of government. They still proved turbulent, and as a means of conciliating them their settlement was erected in 1650 into a separate county under

the name of Anne Arundel; and still additional members of this denomination arriving from England, Charles County was organized for them a short time afterward. From this time they began to exercise a controlling influence in public affairs. On the overthrow of the royal government and the establishment of the commonwealth in England, their party insisted upon an immediate recognition of the new order of things. The authorities, however, proceeded to proclaim Charles II. But in the next assembly it was found that the Puritans had a majority; and in 1652 commissioners from England visited Maryland, with whom were associated Clayborne, the old opponent of the proprietary government, and Bennett, the leader of the Puritans of Anne Arundel County. They removed Gov. Stone, and completely established the authority of the commonwealth. Kent Island was once more delivered up to Clayborne, and he acquired also Palmer Island at the mouth of the Susquehanna. In 1654 Lord Baltimore made a determined effort to regain possession of the province, and having succeeded reinstated Gov. Stone; but Bennett and Clayborne, the former of whom was now governor of Virginia, again interfered, and reversed all that Lord Baltimore had accomplished. They established a commission for the government of the colony, and placed Captain Fuller at its head. Hereupon a civil contest ensued, and hostilities were carried on by land and water. Providence was attacked by the proprietary party, but the Puritans were victorious, and killed or captured the whole invading force. Many of the captives, among whom was Gov. Stone, were condemned to death, and at least four of them were executed. This decisive action was fought March 25, 1655. Three years after, however, the power of the proprietary was restored, and his brother Philip Calvert appointed governor.

This shows how futile would have been any effort on the part of the papists to have established Romanism in Maryland in the face, not only of the prohibition of the charter, but in opposition to opposing sects which were more than a match for the Catholics. As we have before remarked in these columns, Maryland does not even now enjoy religious liberty, but only religious toleration, and that was granted by the legislature composed not wholly of papists, as many imagine, but of papists and Puritans, as a compromise to which both parties were driven by fear of each other.

C. P. B.

#### Representative Religious Petitions Again in Congress.

ON October 13, Mr. Bowers, of California, addressed the House upon this same question of Church exclusion, from the debate on which quotations were made in last week's issue, and to put a keen edge upon his criticism of the religious influence which had been brought to bear, referred to the persecution of seventh-day observers in Arkansas, reading from the speech of Senator Crockett in their defense,—continuing from this the *Record* contains the following:—

MR. STOCKDALE. They were punished for working on Sunday, were they not, and not for worshipping God?

MR. BOWERS, of California. Well, why should you punish them for that? What is the commandment? "Six days shalt thou labor and do all thy work," and "on the seventh thou shalt not do any work." We do not know when the world was created. No man knows. But I will tell you what I do know. You may not like the Jews; I like them; there are a lot of good fellows among them, good friends of mine. You may not like them, but there is one thing you will all admit, they are an intelligent people, and in eighteen hundred years they have kept their reckoning and they observe the Sabbath day that Christ observed, and you put American citizens in prison for doing it, for keeping faithfully one of the ten commandments. [Laughter.]

Now, when you talk about this being a Christian land, I will give you some more instances to digest. In the State of Tennessee some Seventh-day Baptists—and every one who knows anything about them knows that they are a good, honest people—were working in their own field, after observing the Sabbath day which Christ kept, and they were arrested because they were at work plowing in

their own fields not disturbing anybody. They were put to jail, found guilty, and sent to prison. They were going to carry the case up, but the old man died in jail and so escaped further torment on earth for Christ's sake. The sons served out their time. What do you think of that?

Again, I want to say to the gentleman who has been pleading here for Christianity, for fairness, justice, and mercy for the heathen to-day, that I will give him facts, some from his own State.

I am informed—I can not bring the evidence, but if the statement is disputed I will try to prove it, or if I have been misinformed I will own up—I am informed that twelve people are now under indictment in that State for Sabbath-breaking and one of them is a woman who is under indictment for having been seen through a window sewing in her own room in her own house on Sunday.

MR. DALZELL. What State is that?

MR. BOWERS, of California. The State of Maryland.

MR. RAYNER. There is no such case in Maryland.

MR. BOWERS, of California. Very well; that is just what I was getting at. We have heard from Maryland now and the question is, was I misinformed, or is the gentleman who lives there misinformed? I guarantee that I will either produce evidence of the correctness of my statement to the gentleman and to this House, or I will confess that I am in error.

MR. RAYNER. We had a case there some years ago—

MR. BOWERS, of California (interrupting). Have you not got laws that permit that sort of thing?

MR. RAYNER. I say we had a case there some years ago.

MR. BOWERS, of California. Oh! I will not yield to you to make a speech because then they will call time on me. [Laughter.] Have you not got laws in Maryland that will permit that?

MR. RAYNER. We have the best Sabbath laws in Maryland of any State in the Union.\*

MR. BOWERS, of California. Mr. Speaker, I think that you and every right-minded man will pardon me, if not approve of my sentiments, when I say that I have the utmost contempt for that kind of piety which would produce such results, which depends upon the sheriff's club and the prison cell to propagate, sustain, and to enforce it. Such piety never emanated from a just God or from the Son of man. I think when you come to put your Christian charity at work you had better look at home. You look too far off. You had better call your missionaries home from China and send them to the bordering States to teach the religion of the meek and holy Jesus to your own people. [Laughter.] What have the Chinamen to gain by giving up their religion for a religion that produces such results as I have described? Anything? But I must hasten on. Cant, hypocrisy, cruelty, these three masquerade under the mantle of Christianity to-day, as those three did under the cloak of the Pharisee when the Son of man walked on the earth.

The discussion being still continued, October 14, Mr. Maguire, of California, said:—

Now, there has been some criticism and some complaint indulged concerning a remark made by my colleague, Mr. Geary, in relation to the petitions presented, by conferences and associations of ministers of religion throughout the country, to this body. I make the same objection to the attempts of these religious bodies to reinforce their perfectly proper personal petitions by appeals to the power and membership of their respective churches. I deny that any religious conference in this country, or any religious association in the United States, represents or is authorized to speak for the political sentiments or political opinions of those who constitute the membership of their churches. I deny that any annual conference of two hundred ministers has a right to control, or does control, or does represent, the political sentiments of the sixty-four thousand members of its faith.

The same proposition was presented, the same stereotyped resolutions that have been here filed were submitted to the annual conference of the Congregational Church in California the other day and their adoption was urged. They were finally adopted, but the proposition to declare that the conference represented the sentiments of the members of the church on this question was rejected. It was rejected because two or three ministers rose and strenuously protested that the conference had no right to speak on this question for the members of the church, and declared that three-fourths of the church members were opposed to the position which a majority of the conference was ready to assume.

MR. MORSE. Has the gentleman from California the resolutions of the Congregational conference to

which he referred? If so, I hope he will print them with his remarks.

The final religious reference in this discussion was from the lips of Henry W. Blair, formerly senator from Massachusetts, and author of the well known "Blair Bills," now in the House. The record of Mr. Blair's words is this:—

How much more time have I, Mr. Speaker?

THE SPEAKER. The gentleman has one minute remaining.

MR. BLAIR. I will use that to touch upon this question of religion which has been brought in here. The gentleman from Massachusetts [Mr. Morse], who sits on my right, tells me that he has received a telegram from the Congregational clergy upon this subject, and other communications have been received from the Methodist clergy. Now, sir, this is no conflict between religions. They have had an exposition of religions out in Chicago recently, and I do not know what sort of religion the Chicago people will decide to let us have hereafter [laughter], but for one, I am in hopes that they will give us the good old Christian religion which has made us what we are.

But, Mr. Speaker, in the interest of the Christian religion, in the interest of the efforts of its missionaries at home and abroad, in the interest of our own country and of mankind, I do insist that this immigration of the lower orders of Chinese people, bringing with them destruction to our industrial system, destruction to the morality of our country, destruction to the physical condition of our people—I do insist that immigration shall cease, absolutely cease, in the interest of all these great elements and of whatsoever appertains to the progress of humanity.

Mr. Blair's reference to the Parliament of Religions rouses the query in one's mind: If those dusky-faced, keen-eyed courteous, kindly-tempered gentlemen of the Orient, Dharmapala, Mozoomdar, Vivekananda, Hirai, Shibata, Kung Quang Yu, who at the Parliament of Religions so unflinchingly held the mirror up to the State religion which this United States professes,—if they could have sat in the gallery of the House during the discussion of this exclusion bill, and listened, what would have been the mingled surprise, pity, amusement, contempt, sorrow, which they would have felt? And would they not have been justified in feeling so? What else could they have felt, unless it might have been a righteous indignation at the ignorant hypocrisy of this people that calls itself a "Christian Nation"?

"O, wad some power the giftie gie us,  
To see oursel's as ithers see us!"

W. H. M.

### The American Protective Association in Congress.

THE religio-political methods of the American Protective Association have become so pronounced in character as, in the minds of some, to call for the attention of Congress and the appointment of a congressional committee of investigation.

On October 27, in the House of Representatives, Mr. Weadock, of Michigan, having risen "to a question of high privilege touching the validity of the election of a member," and referring to a petition which he held specifying reasons why this election was not legal and valid, said:—

In connection with this matter I might say that it will involve an investigation of the existence and animus of a society which has become very general throughout the United States—a society which the petitioners and others contend is un-American, illegal, and, under the constitution of the State of Michigan, a treasonable organization. This society has gone to the length of ordering arms—

MR. HAUGEN. Mr. Speaker, I rise to a question of order. It is impossible on this side of the House to hear what the gentleman is saying.

THE SPEAKER. The House will please be in order. Members will please take their seats and cease conversation.

MR. WEADOCK. This society, which exists in several States, has become particularly offensive in the eighth district of Michigan. Some of its members have gone to the extent of ordering arms in large numbers from the manufacturers of firearms in this country, and it is alleged that a reign of terror exists there owing to the machinations of this organization. I do not deem it proper at this time to go into the allegations of the petition.

MR. LUCAS. What society is the gentleman referring to?

MR. WEADOCK. It is named in the petition.

MR. MORSE. Tell us its name.

MR. WEADOCK. It is the American Protective Association.

MR. DINGLEY. Mr. Speaker, is that a privileged matter?

THE SPEAKER. The gentleman states that he rises to present a memorial relating to the title of a member to his seat, which is privileged.

MR. HOPKINS, of Illinois. Does that permit the gentleman to arraign any society?

MR. WEADOCK. I am not arraigning any society.

MR. MORSE. We understand you are.

MR. HOPKINS, of Illinois. It seems to me to be arraigning a society when the gentleman says it is traitorous, and that it is procuring arms with a view of intimidating the public. All that does seem to me to be arraigning a society.

THE SPEAKER. The Chair understood the gentleman to be stating some of the specifications contained in the memorial.

After a hot discussion, the report of which occupies a column and a half of the *Record*, as to the admissibility of the matter offered by Mr. Weadock, the whole question was withdrawn to be brought up again hereafter. It is noticeable that Mr. Morse, of Massachusetts, and Mr. Dingley, of Maine, who have made themselves extremely prominent in all matters of governmental religiosity which have so far been before Congress, seemed to be touched to the quick immediately upon the mention of this matter. It is natural, and it probably will be found, that those congressmen, who have openly and publicly espoused the cause of the legal enforcement of religion, in the Sunday closing of the World's Fair, will, if the question should actually come before Congress as to the institution of a congressional investigation into the methods and purposes of the American Protective Association, defend that association with all their skill; and block, as far as lies in their power, every attempt to lay bare its spirit and make publicly known all its doings. They will fight this with the same fervor and intensity which Roman Catholic members would show if a similar attempt were made to investigate the Ancient Order of Hibernians, sometimes known as the Hibernian Rifles, or any one of the many such Catholic organizations. Why this should be so, if both parties are not imbued with a similar spirit of religious antagonism, is not obvious. Religious partisanship in civil things is one of the most marked types of irreligion. Organized Protestant politics is precisely as wicked in the eyes of God, and of all intelligent Christian men, as organized Roman Catholic politics. The immediate danger to this country is not so much, as some are evidently beginning to see, from Roman Catholicism as from Romanized Protestantism; indeed, there are those who have all along known that it was not Rome, but the image to Rome, which would eventually control this Government and destroy the liberties of its people.

W. H. M.

THIS office is in receipt of a considerable number of letters, from widely different sources, in defense of the American Protective Association. Some of those from whom these letters come are well known to myself who have written the articles, particularly referring to this association,

\* We are informed that Mr. Rayner has since stated privately that he was misquoted in the *Record*; that he said *worst*, not *best*.—EDITOR SENTINEL.



entitled, "Dangerous Antagonisms," in the issue of Oct. 19; and, "Stirring up Religious Strife," in the issue of Oct. 26; and the article above, which was in the hands of the compositor before the receipt of the letters referred to.

Of course every one realizes that what I have said is in arraignment of the association impersonally,—some of the noblest characters, humanly speaking, that the world ever saw have been, through mistaken judgment, to which all humanity is subject, champions of error, or, what is just as bad, champions of righteous causes after erroneous methods; and it is quite certain that there are many such among the ranks of the American Protective Association, as also it is that there are in the number of those whom they antagonize. This is a contest of principles, not men; one is always sure then of a foe deserving of his steel. Good men often ignorantly range themselves on the side of bad principles; but bad principles are never found on the side of truth, right and goodness.

Several of those, whose letters I have before me, are gentlemen for whom I have the highest personal regard, and whose feelings I would on no account wound. In deference to their expression of feeling, as far as I am myself concerned, I am perfectly willing to withhold all further statement, or formation of opinion, in reference to the American Protective Association until such time as its fruits show its character unmistakably to all. If, when that time comes, it should prove that I have been in error, in what I have said, no one will be more glad, and no one will hasten more quickly to say so, than I.

W. H. MCKEE.

#### Religion and State Again.

THE Chicago *Presbyterian* says: "We believe, as did the fathers of the Republic, in the separation of the Church and State; but we do not believe, as they did not believe, in the alienation of religion and the State." Just what may be meant by this is not a little difficult to determine, either from the words quoted, or the entire article. It seems, however, that while the *Presbyterian* would not foist upon the State any Church organization, or require the State to support any sectarian formulas; it would have the State and religion as closely allied as possible. But what religion would it have thus allied? Is there any which the *Presbyterian* can allude to in this remark, distinct from organization? Is not this statement simply a covert argument in favor of the union in fact of Church and State?

The *Presbyterian* is no doubt interested in the friendship of religion and the State, because of the supposed good which will accrue to one or both on account of their close association. This being the case, it is of course interested in the kind of religion which the State shall be closely associated with. This interest will lead it to use its influence to secure for the State's acceptance the kind of religion in which it believes the greatest good is to be found.

All other persons holding similar views of religion and State, will also possess and actively manifest a like interest. But all will not agree as to what true religion is, and hence will widely differ as to what religion should be accepted by the State.

It should be remembered that the State as such can accept but one religion. It can no more accept, encourage, and be

closely and beneficially associated with several differing religions than an individual can do the same thing. Hence, before this close association between religion and the State is even begun, a choice of religion must be made by this corporate individual. But just here we are met by a distinct constitutional prohibition, which so long as observed must leave the State out of the question of religion; for it denies to it the power to make any selection or establish any kind of religion.

The mistake which pious people are making in reference to this serious question, is in the supposition that unless the State has some kind of religion the people of the State are necessarily irreligious. But the reverse of this has always been true. The more religion the State has had, the less the people have had; and only where the question of religion has been left entirely with the people individually, has the virtue, force, and moral power of it been manifested with comparative fullness.

The reason is clear: State religion is necessarily a religion of majorities or tyrannical minorities. In such religion neither the element of justice nor freedom predominates, and hence the opposite, with all their corrupting and debasing influences must prevail. The very thing which is indispensable to the efficacy of religion—freedom of choice—is wanting in a State religion, and can only be present in full force where the State has no religion and cannot have.—*The Independent Patriot*.

#### Can God Love and Protect This Republic?

THIS Nation has been a favored one. God was manifestly in its founding; his powerful hand marvelously restrained those elements of persecution and injustice which threatened the Republic when the persecuted of other shores, who had found refuge here, themselves turned to be persecutors. True religious liberty, after severe contests with the demon of intolerance, was for the most part established. Had the same earnest and devoted energy exercised by our forefathers been perseveringly continued by the succeeding generation the Republic would now be far in advance of her present attainments.

During all these years and amid all the changing scenes of the Nation, so long as the principles of true liberty—which are the principles of the gospel of Jesus Christ—were not repudiated, God *could* and *has* blessed and prospered the Republic. But that time is now past. The SENTINEL has been telling faithfully of this evil work, stating clearly how it *would* be done, before it *was* done, and since it *has* come to pass, its voice continues to proclaim *when* and *how* the wickedness was committed. There is done, although the men who did it knew not what they were doing (simply because they would not believe the truth when brought to them), yet it matters not now whether they knew it or not; for the results are the same. They might have known, therefore they are blameworthy and stand condemned, although they themselves may be supreme judges and law makers of the Nation.

Judas knew not what he was doing when he betrayed the Saviour, yet he was told all about it beforehand, as plainly as words could express it, by his loving Redeemer. It seems now very strange that in face of all that Jesus told him he should

go and do precisely the very thing Jesus told him not to do. Jesus had said that it would have been better for the man who should do that wicked act had he never been born. The trouble with Judas was, he thought he knew something to be true, *different* from what Jesus was talking about. He thought that Jesus would work a miracle and deliver himself, even though he should betray him into the hands of the chief priests, whom he knew were thirsting for Jesus' blood. He wanted that money, and felt confident that Jesus would take care of himself and come out unharmed. But when it was too late, he learned with bitterness that Jesus knew what he was talking about, and that he meant *just what he said*. He found himself in the cunningly laid snare of the devil from which he could not extricate himself;—yes, and all for thirty pieces of silver. How he now loathed that money!

Another point with Judas: by his disregarding the faithful warning of Jesus he went headlong into something of which he himself could not see the outcome. After he had fallen into the snare Jesus himself could not rescue him. He had passed the bounds of His mercy and must be left to the destruction he had presumptuously chosen. It is a fearful situation to pass the boundary of God's forbearance and mercy. Judas had all the privileges of the other disciples. He had listened to the gracious words that fell from the lips of Jesus, but during this time when mercy and forgiveness lingered for him, his soul was so filled with self and covetousness that all the precious teaching of salvation availed him nothing.

It is also said of Judas that when he had received the sop (and Jesus plainly told them all beforehand that the man who consented to receive it would betray him) Satan entered into him. It is not at all likely that Judas realized this fact, but a fact it was. He was then under the full control of the power of evil; yes, and at the same time working for,—having hired himself to,—a fallen church power. Judas hired himself to the church, but was led by Satan. This is significant of that power which controls fallen churches. All this was written for our learning.

We, who constitute this Republic, have had great light from heaven. For this light and favor God holds us accountable. Mercy has lingered for us, as a Nation, but when, in the face of solemn warnings, based upon God's word, sound reason and the history of other nations, we repudiate, governmentally, the principles of true religious freedom, we, at that moment, pass our probation, and ruin and desolation will, from that time, await us. That step has now been taken. Countenance has been given to religious laws, which mean persecution; and that act sanctions all religious persecution from the foundation of the world. Like Judas, those who have done this have stepped presumptuously upon ground from which heaven cannot save them, neither can they extricate themselves.

The counsel of God's Spirit has been spurned (and it is only by the warning counsel and power of the Holy Spirit God can work upon human hearts). That Spirit was present in the Senate chamber, warning and entreating the representative men of the Nation not to meddle with religious dogmas when those measures were being clamored for by the chief priests of to-day. They themselves know

that the burning words uttered by men in their presence, warning against these things, were sent home to them by some mighty power with unwonted force and clearness. That power was the Holy Spirit, then warning them before they followed in the steps of the Supreme Court and sold religious liberty for a few pieces of the fleeting favor of man. Yet, in face of all these solemn warnings they presumptuously did the very thing they were warned of God not to do. Congress thus says it knows more than God, and do as it may, all will come out gloriously, notwithstanding God says in his Word that such a course means ruin. The sop has been deliberately received, and as it was with Judas so it will be with those who, having received the sop, go immediately out to do what they do quickly, Satan having entered into them. Supposing themselves to be serving God—for they have hired themselves out to the fallen churches—they are under the wrong leader, in the form of an "angel of light." As that fallen religious system cared nothing for Judas and his sorrow after he had served its purpose, in like manner all the professed love of these apostate systems now amounts to nothing; for they will desert and be powerless to save those who have served them,—but then comes the end. Then the cup is full, and God arises with justice.

In view of the blazing light upon the true Sabbath (seventh day) and other warnings which have been spurned and set aside to exalt into the place of God the false institution of Sunday and kindred errors, God's anger burns against the guilty. Just as surely as He sits upon a throne in power and justice, He will arise and lay bare the foundation of this wickedness. His word has gone forth, and it will be fulfilled. It is a fearful thing to fall into the hands of God without a shelter. Christ is our only refuge and shelter. Those who exalt these rival claims set at naught the lowly Man of Nazareth, who is soon to come again, and although, as the deluded Jews thought that God was with them in Jerusalem at its destruction, men now presume to believe Jesus is in the exaltation of Sunday; yet, when too late, they will discover, as did the Jews, that their house is left unto them desolate,—and utter ruin follows.

It is not too late for *individuals* to flee for refuge and mercy to Christ. But, like Lot, it now means haste with no looking back. Delay not, but hasten to plant your feet on the solid Rock of eternal truth, and live.

T. E. BOWEN.

#### No Consistent Sunday Law Possible.

THE following is from *Lloyd's Weekly London Newspaper*, of the 8th ult. :—

The *Lowestoft Standard* is constrained to say a word or two with regard to the prosecution of Frederick Leach, the Kirkley news-agent and tobacconist. Leach has been breaking the law by opening his shop on Sunday, and as a result has been twice fined by the magistrates. He feels himself hardly treated, and that not without reason. You see in the same town a man fined for selling a *Lloyd's* paper in his shop, whilst Salvationists are allowed to hawk the *War Cry* about the streets and to turn their place of worship into a news-agent's shop with impunity. There is another aspect of the case with respect to the boats which during the season ply for hire on Sundays. Their proprietors are not summoned, although the act forbids the use of any boats or barge on the Lord's day. Then why should Leach be punished? Again, there are those grocers in the town who possess beer licenses. Why should they not be summoned for selling other articles on Sundays? Why should two restaurants be permit-

ted to open? The act is simply absurd. A publican may sell tobacco on Sunday, whilst a regular tobacconist may not. A Salvationist may hawk papers, whilst a recognised news-agent may not; and some few people may imagine the act to be a good one, whilst other may not.

There is an evident inconsistency in the law, but that is not the thing against which complaint should be made. The trouble is with the existence of any Sunday law. There never has been, and never can be, a consistent Sunday law. Sunday laws are arbitrary and inconsistent simply because they have no shadow of foundation in right and justice. In the first place the observance of Sunday in any way is contrary to the law of God, and therefore to compel men to observe it, is to compel men to sin; and in the second place, to compel men to rest even on the Sabbath of the Lord, is contrary to God's law, and so Sunday laws are evil in principle and in application.—*Present Truth, London, Eng.*

#### Nature and Effect of American Sunday Laws.\*

THE origin, growth and persistence of the conception which finds its embodiment in what are known as "Sunday laws," would, if analyzed by a competent—and, therefore, of course, an impartial—student, form a most curious and interesting chapter in the History of Ideas—a work, by the way, which, notwithstanding the labors of Lecky, Buckle and others, yet remains to be written.

Only the ignorant or the intellectually dishonest contend for what is called the "holiday theory" of these laws—the idea of a "holiday" enforced by a fine being palpably absurd, and the combined prohibition of *play and work* essential to the completeness of every Sunday law sufficiently refuting the suggestion that such laws are passed with any reference whatever to a "holiday," or concern for the benefits thereof.

Sunday laws, then, are recognized by all who know, and are avowed by all who combine knowledge with intellectual honesty to be simply and solely embodiments of a religious dogma in the statute law. Some courts have undertaken to sustain them as exercises of the "police power," the limits whereof, it is said, are "hard to define." The proposition admits that this power is limited; and, unless this be conceded, we are stranded on the rock of paternalism, and there is no distinction between the American and the Russian polity. It is submitted that the police power of a free government has a limit, rather than "limits," and that there is no difficulty whatever about the definition of this limit, though it may be a task of some delicacy, in a given instance, to determine whether it has or has not been exceeded.

A free government is a government of law. All law deals with relations. Human law deals with the relation of individual citizens to each other, and to the great corporation, or ideal entity, the State. Hence, a government ceases to be free and becomes paternal and despotic when it undertakes to regulate or interfere with individual conduct without reference to these relations. This, then, is the limit of the police power in a free State—it can restrain or constrain the citizen with reference, and with reference only, to the effect

of his conduct on other people or on the State. It cannot control him in any manner or to any extent whatever with the slightest reference to the effect of his conduct upon his own personal welfare. Unless we concede this limit of the police power, we can have no limit whatever.

Now, Sunday laws stand absolutely alone in our jurisprudence, in that they transcend this limit of the police power of a free government. They are the only attempts that have ever been made by American legislatures to regulate the conduct of citizens without any reference whatever to the effect of that conduct on other people or on the State. Sunday work and Sunday play are punishable by fine or imprisonment, though it cannot be pretended that they affect the State in any wise, and though no individual can be found to testify that he was disturbed or deprived of any civil right thereby. It follows that Sunday laws are passed to enforce on the individual the performance of a duty entirely dissociated from his relations to the State or to other individuals. That duty concerns his relations with Deity. It is a religious duty. All religious duties are matters of dogma. A Sunday law, therefore, is not an exercise of the police power, but a religious dogma embodied in a statute.

That dogma is that it is a Christian duty to abstain from play and work on Sunday. Its origin is curious enough. There is plenty of evidence that the Founder of Christianity and the Apostles "observed" the "Sabbath day" or Saturday, and knew Sunday only as "the first day of the week." But there was a deep-rooted idea among the early Christians that the Master would soon return to earth, and that he would return on the morning of Sunday at the hour of the resurrection. This gave rise to the practice of assembling at that hour, in order to be "prepared to meet him." The believers being assembled, prayer and praise naturally followed. Thus, gradually, a certain sanctity came to attach to Sunday in the Christian mind. In Constantine's time there were a large number of "sun-worshippers"—among the subjects of the empire. With these, also, Sunday was a sacred day. That astute and conscienceless ruler sought to conciliate the followers of Christ(?) and Mithra, the sun-god, at the same time, by promulgating the first "Sunday law" ever known. It required "rest" of the "judges and people of the cities," only, and expressly excepted agricultural laborers from its provisions. While it flattered the Christian bishops, by establishing to some extent for Sunday the regulation prescribed for Saturday by the fourth commandment, it professed to honor the day from the standpoint of Mithraic idolatry—describing it as "the venerable day of the sun." Other edicts of emperors and popes, referring to Sunday "observance," were issued from time to time. But, in a general way, it may be said that the day was on a level in dignity with "saints' days" and other festival occasions everywhere, and in many places it was less regulated than some other commemorative occasions.

This state of things continued till the seventeenth century, when puritanism came to the front in Scotland and England. "To their immortal honor," says one of their eulogists, the English Puritans devised that extraordinary "institution," "Our American Sunday." All of our

\* By James T. Ringgold, member of the Baltimore Bar, and author of "The Law of Sunday," etc., etc.

Sunday laws are derived from and modelled after the Puritan Sunday laws of England. From the Puritans of England and no other source comes the inspiration which prompts the enactment and enforcement of such laws.

(To be continued.)

### Church and State in Australia.

[The following extract is from the letter of an Australian correspondent to the *Review and Herald*, Battle Creek, Mich. It is interesting to note the development of the agitation of the question of Church and State union which it shows, and the evidence it contains as to the origin of the revival of interest in this subject, and the part which American example and Christian Endeavor propaganda is playing in that far away South Pacific Continent.]

In the various churches in Australia, the young people are coming to the front, or at least, taking the most active part in aggressive work and missionary enterprise. Throughout the colonies, Mr. Clark, from America, has organized the Christian Endeavor Societies, and from personal observation, I can say that the meetings of these societies, and the work they do, are full of attraction, and give evidence that the Spirit of God is at work. But with the work along real Christian lines, is also work along antichristian lines in the misguided zeal of those who would enforce religious decrees through the power of law. In this field, we meet with those who are strong advocates of the union of Church and State. There is now a revival of interest in this subject, and the more the Church loosens her hold upon the hearts of the people, the more will this interest deepen, and the louder will be the cry for the aid of the State to compel men to wear a form of godliness, though its power be lacking. It is evident from the Word of God, and the luke-warm condition of the religious world, that the question of union of Church and State has come to stay, and be answered on the one hand or the other.

The *Argus* and the *Age* (our leading dailies) see the danger that threatens this young State, and raise a cry of alarm. In commenting on the action of the Wesleyan conference in regard to the union of Church and State, and the intermeddling of clergymen with politics, one of the dailies says, "It is the old scheme, after which the ecclesiastical mind has never ceased to hanker, of making the world perfect by invoking the aid of the civil power." In a further paragraph, the *Age* warns the people not to listen to the clergy in this matter, or "they will surrender their right of choice altogether, and be driven to the polls like sheep at the crack of the clerical stock whip." These editors declared that politics is one thing, and religion another, and that the introduction of religion into politics at this juncture, when parties are divided by issues of practical interest to the working classes, is an experiment that may be disastrous to the party of progress, and is deserving, therefore, of no encouragement. To these arguments the clergy reply that it is "impossible to keep religion and politics apart," and they claim that the doctrine of the separation of politics and religion is "profoundly atheistical and immoral." It is not necessary to comment upon this answer, inasmuch as Jesus has said, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

Influenced by the unrest of the people, who are like blind people groping for the

path, seeking for something tangible to which to cling, Christian leaders feel the need of some power to check the disintegrating process.

Mr. Owen (in "Australian Sermons") exhorts the Australians to take heed from the distress in America in allowing men to exercise the right of choice, the right to worship God according to the dictates of their conscience, and says:—

May Australia be warned off from a similar course, ere it shall be as hard for her to correct the mischief as the Americans appear to find it.

In no country will American example be more closely followed than in Australia. It has, no doubt, been the influence of her freedom in civil and religious matters that has given to Australia the liberty to go and do likewise; but Australia is quick to note the change in America's attitude upon the question of Church and State, and will not be far behind the feet of her elder sister, who has come of age.

From the attitude of Australia to the question of the union of Church and State, it can be readily seen that missionary workers in these colonies, as in America and elsewhere, must be well posted in history, in the rights of governments, the rights of individuals, and in the Word of God.

FANNIE BOLTON.

Melbourne, Aus.

### South American "Tolerance."

[This extract from the missionary news of the *Christian at Work* is extremely suggestive of the tolerant intolerance of some of the South American States.]

I CONSIDER, says Bishop John P. Newman (Methodist), of Omaha, South America a great field for missionary work. The State religion in all States except Argentina is the Roman Catholic, and although the constitutions are generally strict in their wording as regards religion, they are generally interpreted liberally, and the Protestant churches are not interfered with. In Peru I was not allowed to preach in Spanish. It would have been contrary to the law. But I was allowed to advertise my sermon and to preach in English as much as I desired. In Chili I said to a high official, "Your constitution provides that all public worship shall be according to the rites of the Roman Catholic Church. How is it that you allow us to hold meetings undisturbed?" "Public worship," he answered, "we define as that maintained at the expense of the State. Your meetings are not maintained by the State, therefore they are not public." In Uruguay I inquired also according to what construction of the constitution Protestant meetings were allowed. "Well," answered my informant, "the constitution simply says that the Roman Catholic religion shall be maintained. It doesn't expressly forbid Protestant meetings. So we say what isn't forbidden, is allowed."

### A Lutheran Minister Asks Some Questions.

THE New York *Press* of Monday, Oct. 30th contained this bit of news: "The assassin of Mayor Harrison was a good Catholic." What does it mean that the largest per cent. of criminals, law-breakers, and assassins of public officials are Catholic? What does it mean that the wretched coward who stole into notoriety by the assassination of one of Chicago's most pop-

ular public men, is branded as a good Catholic? Does it mean that the Catholic Church does not develop men of moral character and Christian virtue? Does it mean that they do not teach the pupils in their church schools, that murder is wrong, unlawful, punishable and God-forbidden? Does it mean that their religion is neglectful of giving a full and unqualified explanation of the curse by divine law, and the threat by human law against the destruction of life? Does it mean that the holy Decalogue is throttled and gagged by priest and sister? Does it mean their ignoring of the fact, that Protestants are American citizens whose rights will suffer no encroachment; without the invocation of the exact penalty of justice? Does it mean that the law of God and this country can be hoodwinked by the cry of "the deed of a crank"? Does it mean that the Catholic Church, refuses to recognize the killing of a non-Catholic as murder? Does it mean that the church will shield that villainous brute and murder from the tooth of the law? Or, what does it mean that the majority of outlaws are Catholic, and that many of them escape the whip of justice?

J. G. HENRY.

### Sunday Closing.

ENOUGH energies have been expended in efforts to secure legal interference in keeping open the World's Fair on Sunday to convert, if rightly used, a great army of souls. What has been accomplished by these well-meant efforts may be in the right direction, and do good, but the failure in the distinct purpose in view, together with the present drift of sentiment, is a good, practical lesson for all Christians, viz.: that the powers of the State are not the best channel through which to educate the world and promote Christianity. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's," draws a distinction we ought not to lose sight of. The Government is a machine, incapable of individual moral sentiment. It may reflect the tendencies of its people, as a whole, but cannot be made to fairly represent any religious sentiment based upon spiritual obligation.—*The Congregation News*.

That is truth well said. If any genuine good has been gained, aside from demonstrating the utter weakness of the law, it has come through the influence of "public sentiment," outside of law. When that public sentiment gets enough religion and conscience into it and back of it to cut loose from the civil law and trust the case to the law of God and the Bible, the beginning of victory will be in sight. When that time comes the false claims of Sunday will wither in the light of truth, and God's Sabbath will be restored. Until that point is reached Christianity and the Church will suffer repeated defeat and continued disaster.—*Sabbath Recorder*.

"DURING almost a hundred and fifty years Europe was afflicted by religious wars, religious massacres, and religious persecutions; not one of which would have arisen, if the great truth had been recognized, that the State has no concern with the opinions of men, and no right to interfere, even in the slightest degree with the form of worship which they may choose to adopt."—*Buckle's History of Civilization in England, Vol. I.*



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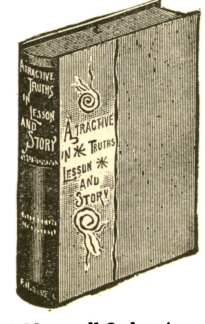
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A BARBERS' Sunday-closing ordinance, passed by the common council of Omaha, has been vetoed by the mayor.

A SPECIAL dispatch from Victoria, B. C., of Oct. 7, says:—

A remarkable thing in connection with the Rath-drown homicide trial to-day is the fact that when it was sought to introduce the dying statement of the dead man, Jones, an objection was made, and sustained by the court, on the ground that it had been taken on Sunday, and it was therefore thrown out.

This is an excellent example of how legal Sunday observance may defeat the ends of justice.

IN the last of October a conference of Russian Church men was called to meet in Moscow to discuss methods for the disposition of dissenters, with especial reference to Stundists and Baptists. Two similar assemblies have been held before and the suggestions of the previous conferences have been followed by the government. It would seem that nothing remains for these dissenting sects but exile or extinction. These are object lessons. That which they teach should not be belittled.

IN the case of Sadie Means, who was expelled from the Second Presbyterian Church at Columbia, S. C., for working in the telephone exchange on Sunday, the South Carolina Synod at Clinton, on the 4th inst., ordered that the action of the Charleston Presbytery in the case be annulled and that the session of church in Columbia, "restore Sadie M. Means to all her rights and privileges as a member in full communion by said church." Notice of appeal to the General Assembly was given.

At the Baptist ministers' meeting, held in the Twenty-third Street Baptist Church, in this city, on Monday Oct. 6, Rev. Dr. Hiscox, of Saratoga, read a paper on "The Transference of the Sabbath." The paper presented was somewhat similar in form of treatment of the subject to that read on the occasion reported by a correspondent in last week's issue. Dr. Hiscox showed the utter unreliability of all, and the completely mistaken application of most, of the New Testament texts quoted to uphold the idea of Sabbath transference. The reading was listened to with general respect. A few were very uneasy in their seats, and one young divine was overheard to remark, "Twaddle!" with about the same subvocal unctious with

which he would ordinarily say "Amen." The moderator remarked when the paper was finished that it had left him as regards the question, in that state of mind now made historic by the classic expression, "Where am I at"? All discussion of the paper was deferred until the next meeting, Monday, Nov. 13.

THE Nashville *Christian Advocate*, in commenting upon the Nebraska white-capping affair, in which a local Woman's Christian Temperance Union, attempted by means of switches and tar and feathers to show its disapprobation of certain young women, says:—

This Nebraska episode, though happening in an out of the way place, is an admirable illustration of what will inevitably follow when the friends of good morals lose confidence in the supremacy of spiritual forces, and resort to physical instruments for overthrowing the evils that afflict society.

This is true, and applies no less to courts and policemen's clubs, than to whitecaps and their switches and tar and feathers.

THE constitution of this State is to be revised by a constitutional convention chosen for that purpose at the late election. The League for the Protection of American Institutions proposes to bring before this convention the question of the appropriation of public funds for sectarian purposes. In a recent letter sent out by the league, it is stated that millions of dollars have been appropriated in this State for such purposes, and a tabular statement shows that between 1884 and 1893 over \$12,000,000 have been appropriated in this way; \$5,500,000 to Roman Catholic institutions, \$365,000 to Protestant institutions, a little over \$1,000,000 to Hebrew institutions, and \$4,700,000 to "undenominational" institutions, which, it may be assumed, are generally under non-Roman Catholic control.

Commenting upon these facts, the *Outlook* calls upon Roman Catholics and Protestants to unite their forces in a demand on this convention that it shall engraft upon the new constitution the fundamental principle that all funds raised by taxation from the public shall be expended under the control of the public. This is, however, too much to expect of Roman Catholics. It is true that Cardinal Gibbons has declared that the Roman Catholic Church in the United States does not believe in governmental subsidies for Roman Catholic institutions. But as actions speak louder than even the words of a cardinal, nobody believes that he means it in other than a Pickwickian sense. The action of the constitutional convention on this point will be awaited with interest. The Catholics of New York can be relied on to give the lie sooner or later to the declaration of the cardinal. However, as they do not control the convention they may not have opportunity to do this until the new constitution shall be submitted to

the people. Then the fine hand of Jesuit cunning will certainly be discerned "knifing" that instrument at the polls, in case it shall contain a provision excluding popish institutions from the State crib. That some professed Protestants will not do the same, because their institutions will also be deprived of their share of public pap, is by no means certain.

APROPOS of what has lately been said in the SENTINEL in regard to military religion, is the following, taken from the San Francisco *Chronicle*:—

The first military company of the League of the Cross, the local temperance society of Catholic boys, has been organized. The members of the society in the cathedral parish have taken the lead in the matter, and their company is already started with a membership of between thirty and forty boys. They have not yet elected their officers, but that will probably be done at the next meeting. The first drill will take place next Monday night in one of the National Guard armories, in all probability.

Col. William P. Sullivan has the matter of drilling the boys in hand, and will choose drill masters for all the company.

The question of priority has been definitely settled. The boys of St. Mary's Cathedral will not be the first company in rank unless they earn the honor. It has been decided to make that company first which succeeds in securing the most charter members. Arrangements have not yet been made for uniforms and arms, but they will be made without difficulty at the proper time. This week companies will be formed in the other parishes of the city.

The Protestant Sunday-schools have set the example in this. Need they be surprised if it be followed? and will it be any wonder if these juvenile organizations come to emulate and at length to antagonize each other? What are the possibilities of such an education and training?

AT Centerville, Md., Nov. 9, the case against Charles Ford was dismissed at the request of the complainants, they paying the costs. Judge Robinson refused to continue the other cases pending the decision of the Judefind case by the Court of Appeals, unless the defendants would agree to abide by that decision when rendered. The cases were accordingly set for trial.

THE *Catholic Mirror* articles, on "The Christian Sabbath," reprinted in the SENTINEL some weeks ago, have now been printed in tract form as No. 113 of the *Bible Students' Library*. Thirty-two pages; price, 4 cents. Usual discount in large quantities. Address, Pacific Press, 43 Bond Street, New York, or, Oakland, Cal. Those who desire these articles for immediate use, and would prefer, can obtain them at 4 cents per set by ordering Nos. 37, 38, 39, and 40 of the AMERICAN SENTINEL.

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