

"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

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THE person who most needs a reformation in himself, is sure to see the most need of reformation in other people. And when the church is most in need of reformation, she always sees that the cause of the trouble is that the state needs to become Christian.



IN the penitentiaries of the land there is enforced rest and attendance at church—or chapel—on Sunday; and why should people who are not under arrest for crime be treated on Sundays like the inmates of a penitentiary; that is, shut up by law (the Sunday law), with nothing to vary the monotony of their confinement save the privilege of going to church?



THE scheme to "acknowledge God" by the religious amendment to the Constitution, advocated by the National Reform party and its allies, is really a scheme to ignore God; since it ignores the inalienable rights with which the Creator has endowed the individual. This scheme, instead of leaving every man answerable to God in religious conduct, would make the minority in religion answerable to the majority, under the claim that the will of the majority, in religion, is the "law of Christ." Pretending to leave every man answerable to God alone, it would really make man answerable to his fellowman, by putting upon men the prerogative of interpreting and defining the will of God, the majority for the minority. This would simply be popery, for any scheme is popery which aims to subject men to human authority in religion.

THE state, being an organization of men, cannot be religious without conflicting with that other religious organization of men—the church; that is, the two will necessarily occupy the same sphere. The church will preach religion, and the state will enforce religion; for the state cannot be religious without enforcing religion. But coercion and persuasion cannot go hand in hand in religion. The latter is nullified by the former, and the religious state becomes paramount in the sphere of religion. So that if the state can properly be religious, there is neither necessity nor room for any other organization in the sphere of religion which is not subordinated to the state. There cannot be two independent organizations; the state cannot be religious and be independent of the church. And in every case which history presents, where the state has meddled with religion, either the church has become subordinated to the state, or the state has been subordinated to the church.

National Reform "Objections and Answers."

IN a "Manual of Christian Civil Government," prepared by the editor of the *Christian Statesman*, who is a leader in the "National Reform" movement to "Christianize" the Government, the author devotes some space to a review of objections made to the movement, which he answers to his own satisfaction. A brief consideration of these objections and answers will be helpful to a right understanding of this important question now being pressed upon the American people.

First, the author cites "The Alarm Cry of 'Church and State.'" He proceeds under this topic to give the National Reform definition or conception of a union of church and state, thus:—

"A Christian secularist is the one who is logically driven to the union of church and state. He is forced to join hands with the advocates of ecclesiastical establishments. He forbids the state itself having any-

thing to do with religion. Yet he believes Christianity essential to human welfare. The state is incompetent to give her citizens what is essential to her own prosperity and perpetuity. She must therefore go to the Christian church and have that organization do what the state herself cannot do, but must have done in her imperative need. This is union of church and state. It is the church doing the work that is essential in the sphere of the state itself."

Christianity is essential to human welfare; but it reaches the state through the individual, not the individual through the state. As Christianity makes individual men and women better, it adds to the welfare of the state, but it does not and cannot make individuals better by means of the state. Right here lies one of the fundamental fallacies of the National Reform system. It puts the cart before the horse—the state before the individual,—and thus involves the whole subject in confusion well suited to the purposes of sophistry. The individual comes first. The Creator made individuals on the earth, not states. The state came afterwards, as the work of the individuals when they had become sufficiently numerous to warrant such a form of government. Individuals were the creators of the state and they change the form and character of the government at their will. The state, as regards such changes, merely reflects the changes which have *first* come in the individuals.

It is the mission of the church to spread the gospel. The gospel makes good people out of bad people, and in this way conduces to the general welfare and prosperity. The National Reform expositor says that this work belongs in the sphere of the state itself; but it is neither necessary nor possible for the state to do it.

But following this far-fetched and impossible definition of church-and-state union, the author proceeds to give a true one. "Union of church and state," he says, "is some mingling of civil and ecclesiastical offices and functions." And how, we ask, can the state be *religious* without "some mingling of civil and ecclesiastical offices and functions" being the necessary result?

He says that "The Bible is the supreme law of each [church and state] in its own sphere"; and "The state must confine itself to the sphere of maintaining rights and doing justice among men." This is true, and this is in harmony with the Bible rule of rendering to Cæsar what is Cæsar's and to God what is God's. But this is not what the author of this "Manual of Christian Civil Government" means; for he adds: "To do this it [the state] must be guided by the law of the righteous Ruler of nations; and for itself, and not through any church, it must acknowledge its divine Ruler, and the moral principles of his law, revealed both in nature and the Scriptures, that apply to its distinctive sphere and functions. This is its own religion. This is national Christianity. And this is the best possible safeguard against the intermingling of civil and ecclesiastical offices and functions, or the union of church and state."

That is to say, the state must acknowledge God and be religious in its sphere, and the church must do the same in her sphere, and both these are demanded by Christianity! How many different ways of acknowledging God and being religious, then, does Christianity demand or admit of?

There is but one sphere of Christianity; and when both state and church try to be Christian, they must necessarily attempt to occupy the same sphere, and one must soon appear as superfluous and become subordinated to the other. This is the way it has always been in church-and-state union. And yet the National Reformer would have us believe that this attempt to combine the civil and ecclesiastical spheres into one "is the best possible safeguard against the intermingling of civil and ecclesiastical offices and functions"! This is the way he would *prevent* a union of church and state!

"Another practical and pointed way of answering this stale objection" (that the National Reform movement means a union of church and state), says this National Reform spokesman, "is by asking, What church?" "Some church as a visible organization must be in view, if there is to be an actual union of church and state."

What church?—Any church or all churches combined. Can union of the state with a dozen churches be any better than union with one alone? Where there are a number of powerful churches, as in this country, the religion of the state will necessarily be such as is acceptable to all these alike; for the state could not unite with one alone, in the face of the opposition of the rest. And even if it should do this, the union would be a comparatively harmless one in its results, because the excluded churches would combine against it, and the state would have neither the power nor the courage to make "heresy" a crime punishable with civil penalties. But united with all the powerful churches, the position of the state would be far otherwise, and it could and would then proceed, under their dictation, to attempt the suppression of "heresy" by the severest punishments.

But how could there be a union of the state with all the leading churches, when these churches are not united with each other? Ah, there is one point—one church dogma—upon which all the leading churches are united, and upon which they may form a union with the state; and that point is, the necessity of observing Sunday as the Christian Sabbath. And the forming of the union upon this one point alone, does not at all affect the reality or the nature of the union. It is a union of church and state, identical in principle, however differing in details, with the plainest union of church and state that the world has known. And all the worse will it be for the small minority of Christians who take issue with the state and the powerful churches upon this one point. All the more will they be denounced for standing out against the state and the churches upon a

single point; they will receive only the less sympathy because their religious rights are not denied upon other points. Nor will it matter at all to them that the heavy hand of the law descends upon them for this one thing and not for such various forms of "heresy" as have been made punishable in the past. They will be fined, imprisoned, and otherwise punished, precisely as dissenters have been punished under the union of church and state in former times.

Thus the question "Which church" has no force at all as a reply to the charge that the National Reform movement does aim at a union of church and state.

Notes on the Declaration of Independence and the "Quebec Act."

BY JOSEPH BRADFIELD.

IN the Declaration and Resolves of the First Continental Congress, agreed to at Philadelphia, October 14, 1774, four acts of the British Parliament, one of them being "An act for making more effectual provision for the government of the Province of Quebec, etc.," were solemnly declared to be "impolitic, unjust, and cruel, as well as unconstitutional, and most dangerous and destructive of American rights."

And again, in the same document, in the enumeration of "such acts and measures as have been adopted since the late war, which demonstrate a system formed to enslave America," the Quebec Act is included; and it is there spoken of as an act "for establishing the Roman Catholic religion in the Province of Quebec, abolishing the equitable system of English laws, and erecting a tyranny there, to the great danger (from so total a dissimilarity of religion, law, and government) of the neighboring British colonies, by the assistance of whose blood and treasure the said country was conquered from France."

In the famous address to the people of Great Britain approved October 21, 1774, Congress said:—

"Know then that we think the legislature of Great Britain is not authorized by the Constitution to establish a religion fraught with sanguinary and impious tenets, or to erect an arbitrary form of government, in any quarter of the globe. . . .

"At the conclusion of the late war—a war rendered glorious by the abilities and integrity of a minister to whose efforts the British empire owes its safety and its fame—at the conclusion of this war, which was succeeded by an inglorious peace, formed under the auspices of a minister of principles and a family unfriendly to the Protestant cause, and inimical to liberty. We say at this period, and under the influence of that man, a plan for enslaving your fellow subjects in America was concerted. . . .

"To promote these designs, another measure has

been pursued. In the session of Parliament last mentioned, an act was passed for changing the government of Quebec, by which the Roman Catholic religion, instead of being tolerated, as stipulated in the treaty of peace, is established; and the people there are deprived of a right to an assembly. Trials by jury, and the English laws in civil cases are abolished. And instead thereof, the French laws are established, in direct violation of his majesty's promise in his royal proclamation, under the faith of which many English subjects settled in that province. And the limits of that province are extended so as to comprehend those vast regions that lie adjoining to the northerly and westerly boundaries of these colonies.

"The authors of this arbitrary measure flatter themselves that the inhabitants [of Canada], deprived of liberty, and artfully provoked against those of another religion, will be proper instruments for assisting in the oppression of such as differ from them in modes of government and faith.—*Journals of Congress, Vol. 1, p. 54.*

"This was evidently the object of the act. And in this view, being extremely dangerous to our liberty and quiet, we cannot forbear complaining of it, as hostile to British America. Superadded to these considerations, we cannot help deploring the unhappy condition to which it has reduced the many English settlers, who, encouraged by the royal proclamation promising enjoyment of all their rights, have purchased estates in that country. They are now the subjects of an arbitrary government, are deprived of trial by jury, and when imprisoned, cannot claim the benefit of the writ of *habeas corpus*. Nor can we suppress our astonishment that a British Parliament should ever consent to establish in that country, a religion that has deluged your island in blood, and dispersed impiety, bigotry, persecution, murder, and rebellion through every part of the world."—*Journals of Congress, Vol. 1, pp. 44, 45.*

In the Declaration of the Causes and Necessity of Taking up Arms, adopted July 6, 1775, the Quebec Act is referred to as a statute passed "for erecting in a neighboring province, acquired by the joint arms of Great Britain and America, a *despotism dangerous to our very existence.*"

In the Declaration of Independence, July 4, 1776, the same view of the Quebec Act is expressed by pronouncing it to be an act "for abolishing the free system of English laws in a neighboring province, establishing therein an arbitrary government and enlarging its boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these colonies."

The Quebec Act had its inception in the Vatican, and is a shocking instance of the insidious methods and perpetual intermeddling of the Roman pontiff in the political affairs even of Protestant nations. It is a well-established historical fact that Mgr. Guarandoti, who was secretary of the Propaganda under Pope Pius VII, wrote a letter to the British Cabinet ministers in which he enlarged upon the advantages of "the Canadian check," and in the most seductive terms explained what

an excellent thing it would be to have a proper understanding between King George III and Pope Pius VII. In this letter he also declared that the church would always in the future, as in the past, inculcate loyalty, obedience, and respect for sovereigns, and that her influence would be entirely against any revolutionary movements; calling attention especially to the fact that the spirit of independence in America at that time was confined exclusively to the Protestant colonies south of the St. Lawrence; that it was the Protestant colonies which resisted tyranny, while the Catholic colonies of Canada remained faithful to his majesty!

The Quebec Act was designed to create two factions in British America, divided on religious, racial, and territorial lines, either of which might, when occasion arose, be used as an engine to keep the other in perpetual subjection to the central authority at London. It was not doubted that the animosities engendered by a long series of wars in the past could be kept alive as a convenient leverage for oppression by allowing Quebec to retain its Bourbon constitution.

THE TEXAS DECLARATION OF INDEPENDENCE.

In the "unanimous Declaration of Independence, made by the delegates of the people of Texas at the town of Washington on the 2nd day of March, 1836," I find the following expressions:—

"The Mexican nation has acquiesced in the changes made in the government by General Antonio Lopez de Santa Anna, who, having overturned the constitution of his country, now offers us the cruel alternative, either to abandon our homes, acquired by so many privations, or submit to the most intolerable of all tyranny, *the combined despotism of the sword and the priesthood.*"

The Mexican government now "denies us the right of worshipping the Almighty according to the dictates of our own consciences, by the support of a national religion calculated to promote the interests of its human functionary rather than the glory of the true and ever-living God. . . .

"It has failed to establish any public system of education, although possessed of almost boundless resources in the public domain. . . .

"It has failed and refused to secure on a firm basis the right of trial by jury.

"It has suffered the military commandants stationed among us to exercise arbitrary acts of oppression and tyranny. . . .

"The Mexican government is a consolidated, central, military despotism, in which every interest is disregarded but that of *the army and priesthood, both the eternal enemies of civil liberty, the ever-ready minions of power, and the usual instruments of tyrants.*"

"Lord God of Hosts! be with us yet,
Lest we forget, lest we forget!"

Washington, D. C.

Christians Not Made That Way.

BY T. E. BOWEN.

THE Sunday-closing measures so strictly enforced at the instigation of the church people recently in Baltimore gave many practical illustrations as to the real working of these obsolete laws.

No hearts were made better. No tender feelings drawn forth toward God for his great love manifested to the children of men in so many ways. Instead of making men better, they were driven into the hypocrite's seat, or made to hate a little more intensely all that passes for religion. These feelings found vent in many slurring placards displayed in store windows. Here are a few:—

"For it is decreed that man was made for the Sabbath."

"Gone to church; go thou and do likewise."

A drug store had this:—

"We sell nothing but medicines, although we protest that it is a grave mistake for law-abiding citizens to fall sick on the Sabbath; as it necessitates the employment of physicians and diverts the minds of patients and their families from devotional exercise. As, however, we must keep open our store to supply such physical wants on this day, we shall, as far as it lies within our power, enter into the spirit of the new order of things, brought about by the truly good people of this community. To this end we will on this day offer spiritual advice and treatment gratis to all who may apply."

Here is some clerical advice given free, although you notice pardon is asked for giving it on Sunday, the clergys' busy day:—

"Not that we wish to enter into unseemly competition with the clergy during their business hours, but that between whiles the hardened sinner and impious Sabbath-breaker may be thus warned away from evil thoughts and removed from the temptations of idleness to the betterment of his spiritual welfare and to the edification of the truly good, whose tender, unselfish hearts throb with an altruistic ecstasy born of humility and charity. Therefore, we beseech you be not cast down, but with contrite heart, curb your desires."

But the following notice is especially noteworthy as showing how the religious people are regarded by the worldly people, and how futile is the effort to make people better by law:—

"And that it may direct you to a spirit of emulation, observe well the moral attitude and *seraphic countenance of the elect and truly good*, [italics ours] for they walk abroad and are plainly visible to the common herd, and may be known by the gentleness of their demeanor and the length of their faces."

Who can imagine they are doing Jesus Christ service in enforcing such laws? Surely they know not what

spirit they are of, any more than did the disciples of old when they asked Jesus to permit them to call down fire from heaven and destroy the Samaritans for not receiving their Lord. If we have not the spirit of Christ, we are none of his.

“A Revolution of the Most Radical and Far-Reaching Character.”

BY JOHN D. BRADLEY.

In introducing the following quotation we think of two things that are quite strange.

One is that the members of the United States Senate—the highest deliberative body in this country—have a better opportunity for free speech and an untrammelled expression of their opinions, than have the members of possibly any other assembly in the country from the national House of Representatives down to the most unpretentious town meeting. This freedom is naturally expected to be greatest in primary assemblies, and its curtailment is naturally expected to be most pronounced in those assemblies farthest removed from the people. This strange thing, however, is not likely to remain long, as it is now proposed by a member of that body that “all resolutions shall be referred *without debate*, . . . unless the Senate *by unanimous consent* orders otherwise.” The express object of this resolution is to shut off completely such timely and truthful utterances as we quote below.

The other strange thing is that there are a large number of people who see nothing inconsistent between the present attitude of the American Government toward liberty and human rights and its attitude throughout its whole history up to within less than two years ago. They admit that the succession of events has been rapid, but they insist that the “Republic” is simply making swifter and greater progress in the direction that it has always pursued; that it is simply hastening to its legitimate destiny and accomplishing the great purpose for which it exists. We are told that “For ages has Asia waited for America to be born, and to grow to her present strength,” and that the time has come for her to assume her “responsibilities” and to discharge her “obligations.”

To such people and to all others who have any doubts as to whether or not the American Government is repudiating the principles of republican government of which it has been the grand exponent for over a century, we commend the following earnest and able words spoken by Hon. A. O. Bacon, of Georgia, in the United States Senate, January 30:—

“Revolution means a turning over. In political matters it is used to signify a complete or radical change. There could scarcely be a more complete or radical change in the institutions of a country than a

change from a condition where all were free citizens and none were subject vassals, to a condition where in a particular locality all are subject vassals and none are free citizens; a change from a condition where all are allowed through their votes to participate in determining the legislation of the General Government, to a condition in a particular locality where all are made subject to laws in the making of which they are forever denied the privilege of having a voice; a change from a condition in which the people have all the rights, powers and privileges of sovereign statehood, to a condition where for all time they are to be allowed no governmental organization of their own excepting only such dependent organization as they are permitted to maintain at the will and pleasure of the General Government.

“The proposition is not to be successfully controverted that such radical changes in the principles and practises of our Government *will constitute a revolution of the most pronounced type*.

“If, therefore, the acquired territory is to be permanently held without statehood and without the privilege or right of their people to participate directly or indirectly in the enactment of the laws of the General Government by which they are to be governed, and if it is impossible that they can ever be given such privileges and rights, the permanent retention of these islands is an expansion of territory without the extension of our system of government; it is an expansion which destroys to that extent our political principles and our governmental ideals; *it is an expansion which is neither the natural growth nor the legitimate development of our system of government, but it is an expansion which is a revolution in that system*.

“The conditions which now exist, and which will undoubtedly exist hereafter if we permanently retain the Philippines, make it impossible that they can ever become a State; and to hold them as a subject colony *makes necessary a revolution in our system of government* which should not be aided by anyone who is loyal to the principles upon which that system was founded. It is a revolution which requires those who support it to deny the most venerated principles contained in the Declaration of Independence, and compels them to openly challenge and dispute their truth. It is a revolution which tramples under foot the warnings and precepts of Washington’s Farewell Address, which we have heretofore reverently read in this chamber upon each recurring anniversary, and the teachings of which the American people have held as sacred for more than a hundred years. It is a revolution which utterly scorns and derides the principles which have inspired in us the contemplation of a Republican government as a sacred thing, and which has heretofore caused us to make haste to recognize every Republican government which has been set up by those who have overthrown any form of monarchical government. It is a revolution which palsies our tongue when we would give voice to our sympathy for any people struggling for liberty anywhere on the earth, and makes us with accusing conscience sit in dumb silence for fear the accusing finger may be pointed at us. Nay, more, Mr. President, it is a revolution which, while it denies liberty to other people, endangers the liberty of our own people.

“Senators cannot fail to recognize that a people to preserve their own liberties must be true to the princi-

ples upon which their liberties rest. *They must not only be true to the principles of liberty as applied to themselves and as enjoyed by themselves, but they must be loyal to those principles in according the enjoyment of them to others.* The man who teaches his children that they can with propriety violate the Decalogue in dealing with the property of his neighbor and the persons of his neighbor's family, cannot promote or maintain personal honesty or personal virtue within the precincts of his own household.

"The advocates of the permanent retention of the Philippines do not like to hear the term 'vassal.' Nevertheless, one who is the subject of a government in which he has no voice, who only has such liberty as the government may grant him, and which itself may be taken from him at the will of the government, is a vassal. And that is the only political relation the Filipino can ever bear to the United States. The advocates of permanent retention do not like the term 'imperialism.' Nevertheless, whenever a republic owns outlying provinces, to be held permanently as dependent colonies, never to be admitted as a part of the republic in the control and administration of the government, that republic is to that extent imperial. And, if held permanently, that is the only relation which the Philippine Islands can ever bear to the United States.

"Ah, sir, it is true that the terms 'vassal' and 'imperial' grate on American ears. They are terms expressive of conditions violative of every principle of the free institutions of America. They are terms expressive of conditions utterly at war with the principles which Americans during three generations have drank in with their mothers' milk.

"To bring about such conditions and make them permanent which necessarily result in imperialism and vassalage, is, I repeat, *to revolutionize the Government*, because heretofore we have had no imperial colonies and no vassals, and we have vaunted political principles which have made it impossible that we should have either the one or the other.

"Now, sir, I use the term 'revolution' because it is the one which properly expresses the fact. The proposition is this: That to permanently retain territory which it is known can never become a State and the people of which it is also known can never be admitted to participation in the legislation and administration either of a State or of the General Government, people who must be ruled by a standing army in their midst, *is to work a revolution in the system of government as it has heretofore existed in the United States—a revolution of the most radical and far-reaching character.*

"There can be no such thing as an imperial republic. It will either be an empire or a republic. Under the name imperial republic, the form of a republic may be preserved; but the soul and spirit of republican institutions will surely die. *To speak of an imperial republic, true to republican principles and institutions, is to speak of a free autocracy or a Christian infidel, or a law-abiding lawbreaker.*

"I desire to say that the man who compares the proposed expansion, and the effects which must necessarily follow it, to the expansion of the past which has come from the acquisition of the territory acquired from France or from Mexico or from Spain before the late

war; the man who says they are alike; the man who says that the one may be taken as the authority and the defense of the other, is either woefully lacking in candor or still more woefully lacking in information, because they are as wide apart as the poles and as different as night is from day. *The one is the expansion and extension of free government and free institutions; the other is the destruction of free institutions and the birth and growth of imperial rule."*

The "Liberality" of the Papal Church under Leo XIII.

William Burt, D. D. (Methodist), in N. Y. "Christian Advocate."

AN approved biography of Leo XIII contains the following statement: "It is an old and barefaced accusation, which the enemies of the church have continually repeated, that she does not give sufficient attention to education, and that even her priests are ignorant. But the reign of Leo XIII has given a positive denial to all such assertions." The author, however, attempts to prove his statement by simply showing that the pope has caused to be published a fine edition of the works of Thomas Aquinas, has erected a statue to him in the Vatican, and has made the study of this learned philosopher to be introduced into all the universities, colleges, seminaries, and schools in the Roman Catholic world. But do these facts constitute Leo XIII a leader among educators?

It is well known that Leo XIII has always been one of the most zealous disciples of Thomas Aquinas. While he was bishop of Perugia he founded an academy for the special study of the "angelic doctor." In 1875, as cardinal, he presented to Pius IX a request that Thomas Aquinas might be proclaimed universal patron of all studies in the universities, academies, and seminaries of the world.

In harmony with his views as bishop he issued an encyclical August 4, 1879, recommending the teaching of the philosophy of Thomas Aquinas in all the schools and seminaries. This he confirmed by another letter written Oct. 15, 1879.

On Jan. 18, 1880, the pope placed at the disposal of his editors sixty thousand dollars for the publication of a new edition of the works of Thomas Aquinas, and again on Nov. 21, 1880, another sum of forty thousand dollars. On August 4, 1880, Leo XIII declared his favorite philosopher to be the patron saint of all Roman Catholic universities, colleges, and seminaries throughout the world. The pope then recommended a thorough education for those whose special duty it might be to confute the doctrines of the Reformation, "which education can be obtained only in the philosophy and scientific theology of which Thomas Aquinas was master." . . .

Every book and pamphlet written by Roman Catholics during the reign of Leo XIII which has contained a line or word expressing the right of free thought or of private judgment, has been immediately placed on the "Index," while the writers have been compelled to choose between retraction and absolute submission or excommunication. Some time ago the Bishop of Cremona and others were called to account for a certain liberal tendency in their writings. The pope gave them to understand that they were to believe and hold all that Thomas Aquinas taught, and nothing else. Their letters of retraction were as follows: "I deplore what your holiness deplores. I desire what you desire, and condemn what you condemn. I recognize no party but the Roman Church, and no father but the head of that church."

During the pontificate of Leo XIII the scholarly have been persecuted, while the narrow-minded and bigoted have been rewarded. The present pope caused Carini to die of a broken heart, and he treated very cruelly the scholarly Tolsti, while he has made bishops and cardinals of men utterly void of any knowledge of modern science, but rich in their hatred of evangelical truth. If the pope has been obliged to recommend or approve the establishing of schools as the only means of getting the control of the rising generation, he has allowed as little of modern thought and freedom to enter these schools as was absolutely necessary. . . .

In a letter to the vicar general of Rome, dated June 26, 1878, the pope says: "In the midst of many reasons for rejoicing we have much sorrow because of the general condition of the church, especially here in Rome, the center of Catholicism and the seat of the vicar of Christ. Here there is no restriction on the press; here Protestant churches are built even in the most populous streets, as if to insult us."

Again, on July 12, 1878, he wrote another letter to the vicar general, complaining of the liberty given to Protestants to build churches and open schools, by which means they "spread the poison of their errors." Then he issued the following decree: "The supreme excommunication, reserved as the special prerogative of the pope, is hereby pronounced against all those who give their names to the heretical sects, of whatever denomination, who take part in their religious services or listen to their preachers, who print the invitation to these services or the subject of the discourses. They commit mortal sin who go to sing or play in Protestant churches, the publishers who print Protestant books, and the architects, contractors, masons, and laborers who work in the construction, repairs, or decoration of any Protestant church. Parish priests are hereby instructed to see that no one will work for Protestants." This is not a document of the Middle Ages, but one that emanated from Leo XIII. . . .

In his encyclical to the bishops of Hungary, Aug. 20, 1886, which is really a political program for the

Catholics of Hungary, the pope speaks of the "modern sects as being more terribly fatal than the ancient Moslem." With the modern Moslem the papacy seems to be in most cordial relations. . . .

The authorized biographer of the pope says: "In his glorious pontificate Leo XIII has given special attention to the religious orders, has encouraged them, and helped them to rise up into their former position and power in the church." On Sept. 17, 1882, he recommended the cult of St. Francis of Assisi, and on May 30, 1883, he constituted the third order of Franciscans. He himself wished to be known as the protector of Franciscans, but the Jesuits have been specially favored by him. He was at first their pet disciple, and then became their willing servant. In his brief of July 13, 1886, the pope pronounced a eulogy on the Jesuits, whom he declared to be worthy of great honor in the Catholic Church, and he abrogated the "Brief Dominus" of his predecessor, Clement XIV, giving back to the Jesuits all the privileges and immunities which they once enjoyed.

On October 12, 1892, Leo XIII addressed a letter to the new general of the Jesuits, in which he greatly praised the order, and on July 30, 1895, he gave into the care of the order the direction of all the colleges and schools in Egypt.

It is a contradiction of terms to speak of Leo XIII as liberal and the friend of free institutions, whether they be ecclesiastical or civil, when by his every act he has proved himself to be the friend of the Jesuits. By restoring them to power he struck a dagger into the heart of liberty. This institution, born in Spain, soon spread itself over all nations, but because of its political intrigues, its immoral teachings, and its crimes Clement XIV was obliged to abolish the order. But a secret society of that kind, proportions, and power could not be destroyed by a papal decree, and hence the Jesuits, casting off for a time their distinctive garb, remained the same in heart and intent. They lived for awhile in the dark until they got rid of the pope who had decreed their death, and then came forth more heinous than before. After the death of Clement XIV the Jesuits returned to enjoy many of their rights and privileges. They became the confessors and counselors at courts and the favored educators of the aristocracy of the nations of Europe, but it was reserved to Leo XIII to recognize them officially and place them in power. Now the pope remains prisoner, and the Jesuits are directing affairs as they please. . . .

The Jesuits hate our Constitution and our free institutions, and secretly seek to undermine the Republic. "Eternal vigilance is the price of liberty."

Let me conclude by quoting another line from the pope's authorized biographer: "Leo XIII has absolutely continued the work of Pius IX and faithfully sustained his principles since he is verily his successor."



THE *Torch of Reason*, a western paper, which is an exponent of atheistic "liberality," said in a recent issue that "no man or woman should have the right to do wrong, and that the majority interested should have the say as to what is right and what is wrong; and that it is, generally speaking, the duty of every citizen to yield a ready obedience to the voice of the people the same as a child should readily obey its parents."

This is the natural logic of atheism, since it ignores the Creator altogether. The doctrine of freedom in government is that "all men are created equal, and are endowed by their Creator with certain unalienable rights," and that it is the proper business of civil government to preserve these rights of the individual. But if there is no Creator, as atheism asserts, then of course men are not "created equal," and the highest authority upon any question of right and justice is the people themselves. And this simply gives to the majority the authority to decide what is right in every matter, both civil and religious, and to oblige the individual to conform his life altogether as it may dictate, just as a child must submit to the dictates of its parents. It sweeps away individual rights altogether; for such a right is one which no majority can set aside. If the majority can rule in all things, then there can be no such thing as an individual right.

Thus atheism repudiates the Declaration of Independence, and betrays its essential oneness with the governmental theory of the papacy and of National Reform.

The American theory of government enunciated in the Declaration of Independence is the Christian theory, as stated by Christ himself in the language, "Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's." If there is no God, then we must necessarily render all things to Cæsar, and be answerable to him in religious things as well as in things civil. We would be amenable in all things to human authority. The papal theory of government demands submission in all things to the authority of the pope—a human being—and the National Reform theory demands submission in all things to the "law of

Christ," as interpreted by human authority. Thus all three demand the same thing; all three ignore the Creator, differing on this point only in their methods. All three stand opposed to the Christian and American theory which exalts the individual by recognizing in him that which is too sacred to be subject to merely human authority and of which no human power can rightfully dispossess him.

HORACE GREELY's idea of the doctrine which now rests upon a Supreme Court decision, that "this is a Christian nation," is expressed in the following from the *N. Y. Daily Tribune*, of March 7, 1865:—

"We deny that this is a Christian nation. France, Spain, Russia, Austria, Mexico, Portugal, Brazil, etc., are Christian nations, no matter how many of their people may be non-Christians; this country is *not* Christian, though a majority of its inhabitants probably are. 'Almighty God' is *not* the 'source of all authority and power' in our government; the people of the United States are such source. . . . The Federal Constitution is based on the idea that religious faith is a purely personal matter, with which civil governments have properly nothing to do, and with which they cannot meddle without doing far more harm than good."

It is plain from this that in Mr. Greely's view it was not any great credit to a country to be a "Christian nation." A nation might be "Christian" without being any better than Spain, Austria, or Russia, while the best government on the earth was non-Christian. Of course, to call such nations Christian is a slur upon Christianity; and it is impossible that a nation should be truly Christian irrespective of the Christianity of its people.

AN exchange notes that "by enforcing a puritanic Sunday law in South Norwalk, Conn., the mayor has inaugurated a Sunday exodus to Norwalk, a mile distant, where trade is permitted the first day of the week. Hence, if Sunday trade is a sin, the bigots have not lessened the evil by closing the South Norwalk stores, but they have caused to be added to the felony of Sunday traffic the offence of walking otherwise than 'reverently to and from church.'"

AN obstacle in the way of the enforcement of the New York City Sunday law against shaving, has been discovered by a Brooklyn lawyer who was counsel for a barber recently arrested for the crime of shaving a customer after 1 o'clock P. M. The law provides that first "offenders" upon conviction, "shall be fined not more than \$5; and upon a second conviction for a like offense shall be fined not less than \$10 and not more than \$25,

or be imprisoned," etc. Jacob Strubel, having been convicted and fined \$5, said he had not the money to pay, and when his counsel called the attention of Justice Fitzgerald to the wording of the law, which says nothing about the alternative of imprisonment for first offenses, the prisoner was discharged.

Sunday Enforcement in Baltimore.

[In an exchange we note the following with reference to the situation in Baltimore, Md., growing out of the recent crusade for the enforcement of Sunday observance in that place:—]

The ancient Sunday law of Maryland, passed in 1723 A. D., reads as follows:—

"No person shall work or do any bodily labor on the Lord's day, commonly called Sunday, and no person having children or servants shall command or willingly suffer any of them to do any manner of work or labor on the Lord's day (works of necessity or charity always excepted), nor shall any one suffer or permit any children or servants to profane the Lord's day by gaming, fishing, fowling, hunting, or unlawful pastime or recreation."

Urged forward by the Sunday reformers, the authorities of Baltimore ordered the rigid enforcement of the law. An order was issued to the entire police force for Sunday, Jan. 28, 1900, to note all violations of this law. It was announced that this order included cigar dealers, grocers, meat dealers, messenger boys, hackmen, coachmen, saloon-keepers, drivers, bootblacks, fruit dealers, soda-water dealers, ice-cream dealers, newsboys, lunch-room dealers, clerks, typewriters, confectioners, stationers, etc., etc.

Such was the program for January 28. As a result hundreds of violators and of witnesses who were registered by the police, gave fictitious names, and the plans of the Grand Jury were thwarted. The movement which the friends of Sunday had urged was turned into a movement against the ancient law by inducing steps for a new statute. Hence we have the following report, through the New York *Tribune*, of the situation one week later. Under date, Feb. 3, 1900, its Baltimore correspondent says:—

"The Blue Laws will not be enforced so rigidly to-morrow, for the reason that the Grand Jury has about six thousand witnesses of violations of the law already on its hands, and it is not anxious to have that number doubled by the police to-morrow. At a conference of the police authorities to-day it was decided to make exceptions to-morrow in the cases of newsboys, bootblacks, baggage-wagon drivers, elevator boys and cabmen. It is apparent that it is impossible to enforce the laws, made 172 years ago, without stopping street-cars, newspapers, and even cooks and servants from performing duties. The bill for the modification of the laws now in the legislature will probably be passed next week

and permit those members of the Grand Jury who insisted on a rigid enforcement of the old laws to get out of an embarrassing position."—*Sabbath Recorder*.

Religion in the Public Schools.

THE controversy over religious teaching in the public schools has appeared in the public schools of Harlem, N. Y. City. An atheist, named Bitner, whose boy attends one of the schools, does not want the latter instructed about God or given other religious teaching, and on this ground takes exception to the reading of the Bible at the opening services which the boy is obliged to attend. Mr. Bitner intends to carry the case into the courts if necessary.

The following statement of the case is made by the *Herald*, of this city:—

"John Jasper, Superintendent of Schools for Manhattan, said yesterday that the Bitner case had not been brought to his official knowledge. 'The laws governing the schools of this county,' he said, 'provide that no religious instruction shall be given or any teachings of a sectarian nature permitted. It is provided, however, that on opening school every day a chapter of Scripture shall be read, without note or comment. We have never had a complaint, so far as I know, that these provisions were being violated.'

"It was pointed out to Mr. Jasper that young Bitner's troubles had arisen through his refusal to copy from dictation the word 'God,' which was in the lines read. He was asked if there was anything in the instructions to teachers that prevents them from giving as dictation exercise lines that contain religious teachings.

"'No instructions on this subject, so far as I know, have ever been given,' was the reply. 'Teachers are allowed to use their discretion in the selection of exercises, and they are supposed to know that the law forbids them to impart religious or sectarian teachings.' Mr. Jasper declined to comment on the propriety of using the verse that had led to young Bitner's recalcitrancy."

Religious instruction is the highest and most necessary instruction that can be imparted, and for this very reason it does not belong within the domain of public school education. And as religious truth is so much in controversy, to attempt to teach religion in the public schools would only precipitate controversies in the schools, bitter as all religious controversies are, which would work only harm to the schools and to the cause of Christianity as well.

But it is a queer provision of the State law on this matter that "no religious instruction shall be given;" and yet that every day "a chapter of Scripture shall be read, without note or comment." Where does religious instruction come from, if not from the Bible? This part of the law would not be likely to stand a test in court.

In the recent case of the Catholic children in Pier-

mont, N. Y., also, it will be remembered, the State authorities to whom appeal was made, decided that the reading of the Bible in the opening exercises, to which the Catholic parents objected, was a violation of the school law.

An Open Letter to the Governor of New Hampshire.

Lisbon, N. H., February, 1900.

TO THE CHIEF MAGISTRATE OF NEW HAMPSHIRE, GOVERNOR ROLLINS,

Dear Sir: I trust the importance of the matter under considerations will be deemed by your Excellency a good and sufficient reason why I, an humble citizen, should address you in such manner at this time.

Having read your last Thanksgiving proclamation, and that unique and famous fast-day proclamation, I consider that we have therein good evidence of your great interest in the welfare of the people of this state.

Though myself belonging to a denomination of Christian disciples, who, in common with a large percentage of Protestants, believe in the immutability of God's great moral law, which is summarily contained in the commandments (Ex. 20), but who unlike nearly all other Protestants, believe in keeping these same precepts exactly as they are written; I do not write you as a representative of any class or society, but independently, as an individual who believes that no *civil* enactment should deprive any citizen in this great Republic, and in this "free State," of the privilege to worship God according to his or her own conscience; and especially when that worship is in *perfect accord* with the *expressed teaching* of God's Word.

If you have given this subject no particular thought, you, no doubt will be surprised to learn that one of the statutes of this State makes it a crime for me, or any other citizen to keep the fourth commandment exactly, or indeed at all, as it is written. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day [not the first] is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20:8-11. If *any* humble citizen believes the first day of the week is the Sabbath "according to the commandment," let no man, the pope, nor any body of men, not even our legislators, deny him his God-given right, to worship as he himself thinks he ought. On the other hand, when the highest law in the universe permits me, even *commands* me, to work upon the first, second, third, fourth, fifth, and sixth days of the week (but not on the seventh), how can I, as a servant of the Most High, obey a law even of New Hampshire, which commands me *not* to work upon the *first* day of the week?

How can I, or anybody else, *obey* the divine law as

it is, and at the same time, keep the Sunday law of this or any other State?

Even though I, or any other citizen, should never suffer by the enforcement of this Sunday law; yet it is certainly far from justice. It is wrong in the extreme, that any one who chooses to obey God, exactly as he commands, should by any law of this State, be made a *criminal* and liable to prosecution for so doing.

Trusting that, as the chief magistrate of this State, you will give this matter the attention its importance demands, and use your influence towards bringing the laws of this State into harmony with that principle of our national Constitution which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" thereby suppressing the evils that inevitably result from religious legislation, I am

Yours for civil and religious liberty,

G. E. JUDD.

Popular Blindness.

It is surprising to see how many good people are led to smother their natural feelings of kindness and sympathy for the oppressed, and seek to justify this Government and England in fighting weaker peoples, while clinging to the delusive idea that the gospel may be advanced by such means.

Many are weighing the situation; and were the higher sensibilities of their own hearts to prevail, they would decide in favor of those who are fighting for their rights, and against those who are fighting only for gain and glory. But glowing and misleading presentations hide the true issues, and right is lost sight of.

To hope that the cause of righteousness may be served by the same means which minister to pride, avarice, and oppression, is to build upon the sand.

Your readers are much indebted to the SENTINEL for standing guard over the dearest rights of mankind, and for portraying the inwardness and the outcome of the evil theory that "might makes right.."

CLIFFORD G. HOWELL.

Brighton, Mich., Feb. 12.

A Mistaken Calling for Christians.

EDITOR AMERICAN SENTINEL: The anti-saloon league in Denver, Col., headed by Rev. R. A. Chase, is working hard to have the midnight and Sunday-closing ordinance enforced. Rev. Chase and his secretary are visiting saloons and gambling houses as spies, and have already brought before the district attorney about fifty indictments, and they purpose to keep at it until they succeed in stopping all of this bad work going on after midnight or on Sunday.

How much better if these brethren would work in a fair and open manner for the conversion and salvation of these men who are running these saloons and gambling places, and if they should succeed, then they would shut up their places of destruction every day in the week and all the time, and would do it voluntarily because of love for the right. A Christian cannot be a spy or an inquisitor and work for souls.

G. W. ANGLEBERGER.

Alamosa, Col., Feb. 20.

How Trusts Work.

THERE are no trusts now, for all trusts have changed their form of organization so that they are business corporations. So in looking for the results of trusts we must study the operations of the great corporations of the country.

On Dec. 1, 1899, the Chicago, Burlington and Quincy Railroad Company reduced the wages of its "steel gang" and "bridge men" from \$1.25 to \$1.15 per day and "section men" from \$1.15 to \$1.00 per day. The two former are away from home for nearly all their work, and have to pay an average of \$3.50 per week for board. If they could work full time, six days, they could only earn \$6.90, and after they had paid their board they would have but \$3.40 for their week's work. But they seldom put in full time and often do not work more than three or four days per week, in which case they have little or nothing left for themselves. The section men are at home all the time, but they have to pay rent, for many of them are married men with families, besides paying for fuel, provisions and clothing at present prices. Formerly they were allowed to use the half rotted ties which were taken out and replaced with new ones. Though not the best of fuel, they could be used, and saved the expense of buying. But last fall an order was issued that all the old ties must be piled up "by the side of the track and burned." This was no advantage to the company while it was a loss to the section men.

This cut in wages was not made because the road was not making good returns for the money invested, for it has been for many years one of the best-paying roads, and the published statement of earnings show that last year was an average year. But the reduction is a serious one to the men, for most of the commodities of life have materially advanced in price.

The injustice of this reduction of wages was emphasized by the fact that one month later an advance was made in freight rates on between 400 and 500 different classes of articles, the increase being about twenty-five to thirty per cent. above the old rates. Thus while oppressing those who labor for them they, at the same time, by extortionate charges oppress the public which they serve.

We have been told many times that while trusts reduce the cost to the consumer they increase the wages paid to the workmen, that in this way they please both consumer and producer, and so are a benefit to all. But when we look at the facts we find that they have stated the case backwards, that they increase the cost to the consumer while in this as in many other cases they reduce the power to purchase. Instead of being "a necessary evolution of the times" and a benefit to the world, they are the result of that greed for gain, (and this instance is only one more evidence of it), that has taken possession of the heart of men—that greed that has no regard for the needs of a fellow-creature, that thinks only of self, and only cares that its ill-gotten gains may be heaped the higher, not knowing that they are piled up against the day of God's wrath. Jas. 5: 1-6.

J. O. BEARD.

Where the Reformation is Needed.

WHILE the National Reformers and their religious allies are shouting about the necessity of so reforming the Government that it will become Christian, to some disinterested observers it is apparent that it is in the church itself, and not in the Government, that a Christian reformation is needed. Here, for example, is what the New York *Sun* says on the point in a recent issue, under the heading, "Devices to Stimulate Church-going":—

"That there is actually a decrease in churchgoing at the present time, as alleged by so many of our correspondents, seems to be indicated by the extraordinary devices now in vogue in many places to induce people to go to the churches. The managers of traveling shows are not more fertile in artful advertising schemes, and their trickery to excite the popular curiosity is not more sensational, more vulgar and more catchpenny.

"Of late we have printed extracts, largely from religious papers, giving descriptions of these devices. They have included 'chicken suppers,' the introduction of 'lady ushers,' 'kissing games,' 'mock marriages,' and no end of other diversions in a similar scale of vulgarity. One of the heaviest tasks imposed on the ingenuity of many pastors and church and Sunday school officials seems to be to rack their brains to get up fresh novelties of this sort in competition with other churches engaged in concocting original and startling advertising devices for a like purpose.

"The latest rivalry in this business has taken place at New Brunswick, according to newspaper reports, and it has resulted in an absolutely novel entertainment by the Epworth League of the Methodist Church of that town. This was called 'A Single-hearted Confession Sociable,' and was an open confessional where unmarried young men and women were called on to tell publicly 'why we have never married.' It is said to have been extraordinarily successful as a mirth-provoking entertainment, the confessions being greeted with 'great cheers and laughter' by a crowded audience. . . .

"If that is the price which must be paid for filling a church most people will be of the opinion that it had better go empty."

Juggling With the Constitution.

"Springfield Republican."

It is becoming difficult to follow the Administration in its interpretation of the Constitution regarding the status of the new insular possessions. The theory advanced for the emergency has been that the Constitution does not apply to them by its own force at all, Congress having unlimited power to govern them and regulate their affairs as it pleases. It is under this doctrine that a tariff between the United States and Porto Rico is to be maintained, and the Filipinos are to be given no rights of American citizenship. The administration's dispatch to Gen. Otis, through Secretary Root, regarding slavery in the Sulus, is, therefore, bewildering. On October 27, 1899, Secretary Root informed the general that the Bates treaty with the sultan was confirmed and approved by the President, subject to the action of Congress; but he added:—

"With the understanding and reservation, which should be distinctly communicated to the sultan of Sulu, that this agreement is not to be deemed in any way to authorize or give consent of the United States to the existence of slavery in the Sulu archipelago, which is made impossible by the 13th amendment to the Constitution of the United States."

From this it appears that the administration holds that the Constitution of the United States does not apply to the insular possessions of the United States, so far as one paragraph of it is concerned. Slavery cannot exist in the Sulu islands, says the government to Gen. Otis, because the Constitution of the United States forbids it. In all humility let us ask: Under what rule of constitutional interpretation does one section of the Constitution apply, by its inherent force, to the insular possessions, while all the other sections do not apply to them? The imperialist lawyers have a fine job before them. To reconcile the administration's position regarding slavery in the Sulus with the imperialist theory of the limited scope of the Constitution, they must demonstrate that one small section of that instrument has a scope and an expansive force greater than all the rest of the Constitution put together.

This then is the doctrine of the new imperialism:—Congress has "plenary powers" over our new possessions.

The inhabitants of the annexed islands have no rights except such as Congress may grant them.

They are not entitled to any of the guarantees of the Constitution as to jury trial, free speech, a free press,

the right of petition and of peaceable assemblage, freedom from search and unwarrantable arrest.

And whatever injury this peaceable Republic may and surely will receive from the dangerous graft of militarism upon our system and the injected poison of subject races of savages, hybrids and aliens, "our protected interests"—the great campaign contributors—are "not to be injured." The Republic may perish, but the monopolies must be preserved.—*N. Y. World.*

A STORY, almost incredible, comes from Manila, to the effect that a Filipino soldier, captured in a recent skirmish, is to be tried before a military commission on the charge of assault with intent to kill, or of murder in case actual killing can be established.

This would be simply intolerable. It was on a similar plea that Weyler and other military governors in Cuba justified their butcheries. The men who were fighting for liberty were styled brigands and outlaws, and they were treated as criminals when they fell into the hands of the Spaniards. It was this practise which, as much as anything else, outraged the sense of the civilized world and especially aroused the resentment of the American people. It was to put a stop to the killing of soldiers on the pretext that they were committing crime and not in fair combat, that the United States drove Spain out of this hemisphere.

We do not want to play in the Philippines the shameful game that Spain played in Cuba. The American people will not endure it. We may confidently hope that this tale of the treatment of captured Filipino soldiers other than as prisoners of war will be found imaginary.—*Boston Post.*

THE Constitution aside, ought there to be possible in this country such a thing as a Congress possessing autocratic powers, subject to no review by the supreme court? Hitherto in the history of the Republic the United States supreme court has always stood above the legislative power, checking and restraining its excesses in so far as they violated the fundamental law. But now it is proposed to throw aside the supreme court and leave Congress with full power over at least 10,000,000 of human beings, very many of whom are advanced in civilization. The principle of absolutism, against which our Revolutionary fathers rebelled, and against which this Republic has stood, until now, as a living protest, is thus introduced as an active force for the first time in our republican system. No smooth words can explain away this advance of despotic principles at the expense of constitutional government in the United States of America.—*Springfield Republican.*

THE Sunday laws can never be harmonized with the Golden Rule.

THE solution of this problem of unnecessary Sabbath labor rests with Christians themselves. It is a fact that at least one-half of the people of this country are Christian enough to at least profess the Golden Rule, which is all the rule that is necessary to solve this Sunday problem. . . . Let us do unto others what we would like them to do unto us, and not require them to work on the Sabbath.—*The Ram's Horn.*

A UNION of the state with religion produces the same results that follow from a union of the state with the church; namely, the infliction of civil penalties upon dissenters from the state's, or the state church's, religion. And as the tree is known by its fruit, it must be concluded that union of religion and the state, and the union of church and state, are things which differ only in name.

LAST year Russia expended \$150,000,000 for her army, in a time of peace. For the same year she spent \$5,000,000 for the enlargement and reorganization of her prisons, and only \$3,000,000 for the education of her people, 95 per cent. of whom are peasants. Ignorance is the bane of the country, the people cannot farm without robbing their land, and last year 30,000,000 of them felt the stress of famine.—*Canadian Baptist.*

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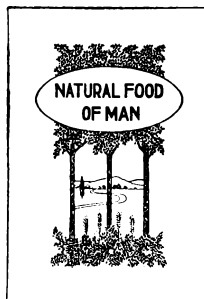
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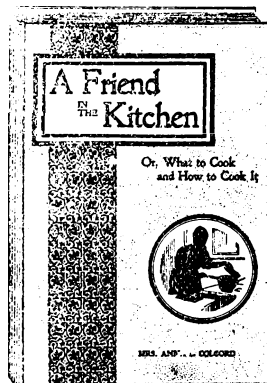
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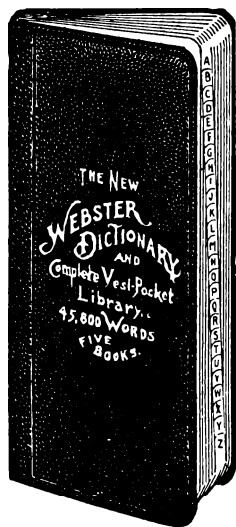
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NEW YORK, MARCH 1, 1900.

THE Sabbath law of God commands that the seventh day be observed as the Sabbath, and also commands that no other day be observed as the Sabbath. Hence it necessarily clashes with every Sunday law.

IT is wrong to perform secular work on the day set apart by the Creator as the Sabbath; but this is so only because of the duty which we owe to God. It cannot become a crime to do on one day of the week what is not criminal on another day of the week.

SABBATH desecration is a transgression of the law of God; and the penalty, fixed by the same Authority which enacted the law, is death. If men are to enforce this law, they are logically bound to execute its penalty, and send Sabbath-breakers to the gallows or the electric chair.

IT is not necessary to a union of church and state, that the two should be united to enforce religious beliefs and observances in general. A single point, as for example, the observance of Sunday as the Christian Sabbath, is sufficient basis for as real a union of church and state as ever existed. The results to all dissenters from this church dogma will be precisely the same—fines, imprisonment, etc.—that would follow to dissenters under the most obvious union of church and state that was ever known.

THE "civil Sabbath" is an alleged necessity of these times; yet if the men who are calling for it and expect to make so much use of it, would be perfectly civil in their own

conduct, the "civil Sabbath" would amount to nothing. If they would admit the necessity of the Golden Rule, and practise it, they would never interfere with the religion of their neighbors in the way that the "civil Sabbath" is designed to justify them in doing.

NEARLY all the States of the Union have Sunday laws, but these laws differ widely from each other in their regulations and their penalties. In some States, also, they are at times quite strictly enforced; and in other States they are almost dead letters. And California has been for years without any Sunday law at all. And yet Sunday observance is about as general in one State as in another; it is not promoted by the Sunday laws, nor hindered by their absence. It is as general in California, which has no Sunday law, as it is in Pennsylvania, which has been noted for its Sunday law. And who, from these undoubted facts and conditions, can point out any necessity for Sunday laws at all, or discover any good purpose which they clearly serve in society?

THE *Canadian Baptist* reports that no person can obtain the position of conductor on the Toronto Street Railway unless he is willing to work on Sunday, and says that this and the operating of other lines of business on Sunday "not only robs many of the Sabbath rest, but it robs those who will not give up their day of worship, of employment." But the *Baptist* seems to forget that no person can be deprived of the Sabbath except with his own consent, for Sabbath desecration is a sin, and no person is obliged to commit sin. Any person who prizes the Sabbath as he ought will hold on to it, and he who gives it up does so for the same reason that caused Esau of old to part with his birthright. And as for robbing people of employment, it is to be observed that either the Sabbath-keeping people or some others must be "robbed" of

employment; for all cannot be employed, and where one is taken on another must be dismissed or some other applicant for the same position must be turned away.

When we look closely at the facts that are alleged to make out a case for enforcing Sunday observance, we always find that there is no good reason for summoning the power of the state to help an individual to be a Christian.

IT is difficult to sift the truth from the mass of conflicting reports that come from the battle fields in South Africa; but one thing seems clear, and that is that the civilization of Paris, London, or New York is not essential to the development of those physical and intellectual qualities which make men heroes. The world would be just as well off to-day if it were not quite so highly civilized.

WE have received from the "Truth Seeker Company," of this city, a booklet giving the "Secret Instructions of the Jesuits;" being a reprint of a publication which appeared in 1723, in Amsterdam. We have no reason to doubt the genuineness of these "Secret Instructions." They were designed by the Society of Loyola to be kept very secret, and if by mischance they should fall into the hands of the public, the members were instructed to deny that they were the rules of the Society. Their publication however probably does little harm to the Jesuits and accomplishes little good for the cause to which that Society stands opposed. For the Jesuits have by no means a monopoly of the evil principles which their "Secret Instructions" embody; if they had such a monopoly, they could accomplish little harm in the world. But the trouble is that they exist to a greater or less extent in every heart where principle is subverted to policy, in every life that is devoted to the service of self. It is the general prevalence of this decadent spirit, rather than the machinations of the Jesuits, that is menacing the perpetuity of liberty and just government in the earth.