

THE SENTINEL OF LIBERTY

"If any man hear my words, and believe not, I judge him not."—Jesus Christ.

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THE SENTINEL OF LIBERTY

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Liberty is not a luxury; it is a necessity.



No strength from union can be gathered in a union of church and state.



The only proper basis of civil legislation is the demands of civil justice.



As there is no religion apart from a church, so there can be no union of religion and the state apart from a union of church and state.



All the world has no more right to deprive a single individual of any natural right than a single individual would have to deprive all the world of such a right.



If the state ought not to oppose any religion, it ought not to help any religion; for the various religions of the land being opposed to each other, the state cannot help one without opposing another.



Majority rule in religion is not for the good of the majority. In religion, the indorsement of the majority affords no guaranty of truth; and without such a guaranty, religion is worthless, and its enforcement upon any person becomes an outrage.

In religion, the state, like the individual, will naturally be guided by the church. Hence union of the state with religion, or a religious state, means church rule in state affairs.



The same principle which would justify the state in enforcing the true religion, would justify it in enforcing a false religion, since the state is not infallible, nor its laws and standards unchangeable, and it has the same right to enforce a religion at one time as at another.



If the state has a right to bind the conscience of an individual, it has also a right to loose the individual conscience and substitute its own standard of right and wrong in the place of any and every other standard. But the state cannot be a saviour to any person, nor afford justification for any before the bar of God.

Human Statute vs. Divine Law.

Strictly speaking "statute" is not a synonym of "law." A *statute* is an authoritatively declared rule, ordinance, or decree. *Law* is the superior standard of justice; and whether recognized or not, exists in the very nature of things.

Blackstone states this principle as follows: "This will of his [man's] Maker is called the law of nature. * * * This law of nature, being coeval with mankind, and dictated by God himself, is, of course, superior in obligation to any other. * * * No human laws are of any validity if contrary to this."

Upon the truth of this principle rests the doctrine of God-given, inalienable rights. Human statutes can neither give nor take away rights. They can only, on the one hand, recognize such rights and guarantee their free exercise; or, on the other hand, deny them and abridge their exercise. No law is of any real value that does not appeal to the conscience: but this, stat-

utes can do only so far as they are in harmony with the law of nature; for God alone has any right to bind the conscience.

This truth has been obscured by the assumption of men to be *lawmakers*. Once granted that any man or set of men can *make* law, it cannot be denied that the same man or set of men can bind the conscience, or in other words "command men under sin," as expressed by the Roman Catholic Church.

Let not the reader misunderstand the position here taken. Every man ought to yield cheerful and conscientious obedience to every just statute; for every such statute is simply one or more of nature's laws declared in human language; and when so announced ought to be obeyed for conscience's sake.

It is only just that every man should bear his proportion of the burden of building and maintaining roads, bridges, etc. This nature demands, and yet it is something that cannot well be done until some recognized authority has by statute defined this duty and declared in what manner it shall be discharged. But the element in the statute that appeals to the conscience is the fact that it defines a self-evident duty, a duty not primarily dependent upon the statute, but existing in the very nature of things.

But men forget this; many have never thought of it at all, and so feel free to dodge taxation, to shirk road work, etc. The evil of this misconception of human limitations in the matter of law-making does not end here; indeed, this is but the beginning. God has himself codified in human speech his own moral law, defining particularly man's duty toward Himself. And this is a realm that man ought never to invade.

But men have invaded that which is peculiarly the realm of conscience, and have attempted both to define and to make law touching the duty of human beings toward the Divine. The evil of this has been two-fold. First, it has resulted in persecution for conscience's sake; and second, it has seduced millions into transferring their allegiance from the divine law to human statute.

A striking example of making void moral obligation by a wrong conception of a purely civil statute, is furnished by the use which Christians make of marriage and divorce laws. The divine law forbids divorce and remarriage except for one cause. But human statutes permit divorce and remarriage for many causes; and professed Christians avail themselves of these lax provisions.

The writer is not one who believes that the state ought to attempt to compel anybody to be subject to the divine law of marriage and divorce; God himself did not do this, but through Moses permitted divorce for other causes. But the church ought to preserve clear and distinct the distinction between human *statute*

and divine *law* so that no one might substitute the human for the divine *as a rule of moral action*.

No human statute can possibly measure up to the standard of the divine law. It inevitably follows that by making the moral law of the Creator the subject of human legislation, men only lower the moral standard. And by not only consenting to such legislation, but by demanding it, the church gives countenance to the claim that the State has authority over the conscience. It is inevitable that those who accept this view readily adopt as their rule of life not the divine law itself, but the human modification or interpretation of that law. Thus thousands of professedly Christian people are to-day living in adultery with no compunctions of conscience, because of a wrong conception of the sphere of civil government. Having complied with the civil law, they feel that nothing more can be required of them; and nearly every Protestant church practically accepts this view of the matter by making, not compliance with the law of God, but compliance with the statute of the State, the test of fellowship.

The same thing exactly is true of Sabbath observance. Many thousands who believe that the seventh day is the Sabbath according to the express terms of the divine Sabbath law, feel perfectly justified in disregarding that day and keeping another because enjoined by the statutes of the State. Thus is the law of God made void by human tradition and human statute. The remedy lies in keeping ever in view, and instilling into every mind, the great truth that God and God only has the right to command any man under sin; that the divine law alone imposes moral obligation; and that no matter what human statutes require or permit, the divine law is that by which every soul will be tested in the judgment of the Great Day. B.

Are They Wise?

Hon. John J. Ingalls, some years ago a conspicuous figure in the United States Senate, says in a recently published article:

"Irrespective of creeds and theology they are wise who would recognize God in the Constitution, because faith in a Supreme Being, in immortality and the compensations of eternity conduces powerfully to the social order by enabling man to endure with composure the injustice of this world in the hope of reparation in that which is to come."

But Mr. Ingalls does not explain how recognizing God in the Constitution can have any influence with the individual faith in "the compensations of eternity." Certainly he would not have us understand that the people will not believe in these "compensations" unless vouched for by the government.

It seems strange to find Mr. Ingalls among the

“Reformers” who would put God into the Constitution, since if we mistake not he was of the opinion not so very many years ago that “neither the Sermon on the Mount nor the Ten Commandments have any place in politics.” He doubtless told the truth as to the general practice, and that may be all he meant by the statement. Certainly his more recent utterance, quoted above, is sadly out of harmony with the former one, if by it he intended to express his own sense of the fitness of things moral and things political.

Faith in God and obedience to the principles enunciated in the Sermon on the Mount and to the Ten Commandments ought to control in every walk in life, and where these cannot go men ought not to go; but they must be written in the individual heart, not in constitutions nor upon statute books.

B.

Christianity and the Civil Law.

Many people in this country hold to the idea, which has been fortified by several court decisions, that Christianity is a part of the “law of the land.” It is surprising that a conception which so belittles Christianity should be held by members of the Christian church, and put forward by anybody in behalf of religion; yet it is by church people that this doctrine is most zealously maintained in its traditional semblance of truth.

Of course, if Christianity is a part of the common law, it is enforceable upon all the people as such and religious freedom can no more exist here than in any land which maintains a state religion. This manifest truth is sufficient in itself to stamp the idea of common-law Christianity as one altogether at variance with the American conception of government.

But even if American principles of government were in harmony with such a thing, it is utterly impossible that Christianity should be incorporated into the civil law. This is because of the nature of Christianity, as being a system devised by the Omniscient, for a purpose infinitely transcending the purpose of civil government. The greater cannot be incorporated into and become a part of the less. The infinite cannot be embraced within the finite.

So far from being merely a part of the civil law, Christianity is infinitely more than all human law could possibly express. Christianity is not a *part* of anything; it is a complete system in itself. The law expresses justice, but Christianity embraces all justice, and much more than this. It embraces all divine truth. It embraces mercy, without which it would avail nothing for the transgressor. It embraces all the attributes of the divine character. In short, it is nothing less than life, even the life of its author, Jesus Christ. And as “God was in Christ” when the Saviour of mankind

walked and taught on earth, and in exemplifying Christianity the Saviour was revealing God to the world, it must be true that Christianity is the very life of God (which is manifested still through human flesh), and is therefore as infinite and illimitable as God himself. It can no more be a part of anything than God can be a part of anything. God is all and in all, and Christianity is the all in all of perfect living.

The conception therefore which would make Christianity a part of the law of the land, is infinitely short of the truth, and calculated to work harm in proportion to the degree of error it embodies. Christianity can no more be enforced upon the people, as the law of the land is enforced, than God himself can be enforced upon them. God does not force himself upon any person, and cannot be forced upon any one, by any power in the universe, much less by any power on earth. This truth all professors of Christianity ought to know, and they of all people on the earth should be foremost to oppose a doctrine which places Christianity in so false a light before the world as does this doctrine which makes it subservient to human laws.

s.

The Religious Character of Sunday Laws.

There is not the least shadow of doubt that Sunday laws are enacted and enforced because of the supposed sacred character of the day. The codes of most of the States style Sunday either “the Sabbath” or “Lord’s day.” Blackstone treats infractions of Sunday laws under the heading, “Offenses against God and religion;” and in this he is followed quite generally by American authorities. In New York, we are told by Judge Kent that “the statute has for over a century recognized the sanctity of the day and punished its violators.” In Georgia, the code styles Sunday “the Lord’s day;” and in *Bass vs. Irwin* (49 Ga., 436), it is declared that as such “all courts and magistrates are to consider it;” while in *Saltar vs. Smith* (55 Ga., 244), it is plainly said that “the code but re-enacts the law of the Almighty.” In Arkansas the language of the court (18 Ark., 186) is that “the day is set apart by divine appointment as well as by the law of the land.” In Pennsylvania (*Johnston’s case*, 22 Pa., 102), the courts recognize “divine command and human legislation;” while in Iowa (*Davis vs. Smith*, 1 Green, 406), we are told that the day is “established by laws both human and divine.” See “The Legal Sunday,” page 113.

But notwithstanding the array of evidence of the true character of Sunday laws there are many who attempt to defend them as merely “civil statutes,” “sanitary measures,” “police regulations,” etc.

Much is made because of the assumed fact that “nobody is required to observe the day religiously;” “no-

body is required to do a single religious act on that day," etc. And such arguments are advanced even by men who declare that "take the religion out and you take the rest out;" and again, "You cannot long preserve the Sabbath [Sunday is meant] as a day of rest unless you preserve it as a day of worship."

But whatever is true of the actual language of the various statutes, it is certain that religious observance is the thing sought to be secured by them. This is evident from the language of "the usual exemption" of observers of "another day." Such exemption usually runs as follows:

Arkansas: "Persons who are members of any religious society who observe as Sabbath any other day of the week than the Christian Sabbath, or Sunday, shall not be subject to the penalties of this act, so that they observe one day in seven, agreeable to the faith and practice of their church or society."

Connecticut: "No person who conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and who actually refrains from secular business and labor on that day, shall be liable to prosecution for performing secular business and labor on the Sabbath provided he disturbs no other person while attending public worship."

The Indiana code provides that "nothing herein contained shall be construed to affect such as conscientiously observe the seventh day of the week as the Sabbath," etc.

Iowa is the same as Indiana, while Kansas exempts "any person who is a member of a religious society, by whom any other than the first day of the week is observed as a Sabbath, so that he observes such Sabbath."

Examples of exemptions might be greatly extended for they are very similar in all the States having exemption clauses for the benefit of Sabbatarians; but it is unnecessary. They all show very plainly that the object of the law is to secure "conscientious" observance of a day, for only "conscientious" observers are exempt. And in two instances which we have cited, to be able to claim the exemption the individual must be *a member of a religious society*, by whom other than the first day of the week is observed as a Sabbath.

Thus in at least two States Sabbatarians might use the Sunday law to enforce discipline upon unruly members, for by the terms of the statute any one who does not keep the seventh day "conscientiously" may be prosecuted for working on Sunday.

Again, in either one of these States the Sunday law subjects members of Sabbatarian families to the temptation of joining such Sabbatarian church simply to be secure against prosecution for Sunday labor, for to be entitled to the exemption the individual who would claim it must be "a member of a religious society that keeps a day other than Sunday as the Sabbath."

Thus, viewed even from the most favorable standpoint, Sunday laws are distinctly religious in character, and are designed to secure religious observance of the day, or of some other day in lieu thereof.

B.

"What Sanctifies the Links."

The Inter Ocean of the 15th inst. has an article under the above heading in which are stated some facts very significant as showing the growing disregard for Sunday as a sacred day.

"Sunday golf is now played openly on all the links in and round Chicago," says the "Inter Ocean." "What is more, it is played by church members in good and regular standing." The astonishing part of it is that "there is not a word of complaint at Lake Forest, in Evanston, or in Lake View against this condition, although three years ago each of these suburbs protested vigorously against 'Sabbath desecration' by the golf players. So complete has been the revolution in religious circles that it is said the golf players of some fashionable North Shore suburbs take their golf outfits to church on Sunday morning, stand them in the lobbies until services are over, and then proceed directly to the links, where they dine and pass the remainder of the day either as players or spectators of the noble game."

This seems remarkable indeed, inasmuch as the ministry of the "Sunday keeping" churches has been laboring so long and so earnestly to impress upon the minds of the people the thought that Sunday is a sacred day. But according to the journal from which we quote, "it seems that the pastors have come to accept Sunday golf either as a necessary evil or an innocent recreation, or both. At all events, the absence of all pulpit criticism is evidence of the fact that they have ceased to contend against it."

"There is nothing harmful in Sunday golf, as the golfers see it; not a thing," continues the "Inter Ocean." And the modifying clause, "as the golfers see it," might well have been omitted, for in Illinois there is no law either human or divine against doing on Sunday anything that may be lawfully done on other days, unless the doing of it disturbs the peace.

But it is the known absence of divine law especially which emboldens church members to spend a portion of Sunday in playing golf. The pulpit and religious press have both been at considerable pains to impress upon the minds of the people the thought that the fourth commandment of the Decalogue is of no force as applied to the seventh day of the week, the very day which it specifically mentions. And it is not strange that accepting that view touching the day specified in the divine law they readily adopt the same view of the

relation of the commandment to the first day, a day not named in any commandment, and inferentially referred to only as one of the "six days" upon which the Creator worked.

Continuing the discussion of golf, the Inter Ocean says: "The recreation is as innocent of guile as any game could possibly be. It is healthful from both a physical and a moral viewpoint."

Thus far all is clear sailing. Certainly, Sunday golf is perfectly proper for the respectable residents of Chicago's most eminently respectable suburbs, "but," as the "Inter Ocean" says, "precisely the same is true of Sunday fishing, Sunday hunting, Sunday base ball, Sunday bicycling, and Sunday horse racing." It is indeed true that "those who find pleasure in Sunday sports of any kind or all kinds are unable to see where there is any harm in them." And it is equally true that all of these sports are just as innocent upon Sunday as on other days, unless it can be shown that they are not in keeping with the character of the day; hence, examine this question from any possible standpoint and one is brought face to face with the question of the divine authority of Sunday as a sacred day.

If the divine Sabbath law applies to Sunday, then clearly not only Sunday golf but all Sunday games are wrong, and ought not to be indulged in by Christians. But the "if" is so large that only those who refuse to consider it candidly can get around it, under it or over it.

In their efforts to explain away the claims of the seventh day, the friends of Sunday have destroyed in the minds of the people the force of the only divine Sabbath law, hence in the absence of civil law on the subject, and even in the face of civil statutes, even church members are quite disposed to do about as they please on Sunday.

B.

Some of the Inconsistencies of Sunday Laws.

Some weeks ago Representative Charles R. Saunders of Boston introduced a bill in the Massachusetts legislature the purpose of which was to so amend the Sunday law of that State as to permit the sale of cigars and other forms of manufactured tobacco on Sunday. To a reporter of the Boston Post, who interviewed him upon the subject, Mr. Saunders said:

"It is hard to believe we are at the threshold of the twentieth century when a woman, trying to earn an honest livelihood, can be arrested in Massachusetts, fined and ordered to be imprisoned, unless the fine is paid, for selling a cigar on Sunday. Yet this is just what happened last August to Catherine Graham of Revere.

"She was licensed by the town to keep open her

dining room on Sunday to supply people with food and drink. This she did, and to some of them she also sold a cigar. She was arrested and fined \$10, and the Supreme Court a fortnight ago decided that the conviction must stand under the Massachusetts law.

"Drugs and medicines can be sold on Sunday, but the Supreme Court decided in 1889 that cigars were not drugs or medicine. The sale of cigars, however, on Sunday has continued at hotels, druggists, common victuallers and newspaper stores with little or no objection.

"Two Sundays have passed since the decision of the court called the matter to the attention of the authorities. Notice was given that all sales of cigars on Sunday were illegal, but there is no evidence that the sale was diminished to an appreciable extent.

"Where any regard whatever was paid to the notice, some simple device was used to evade the law. If a 5-cent cigar was wanted, a Sunday Post was sold for 8 cents, and a cigar thrown in. One who must have a 10-cent cigar paid 13 cents for his Post.

"A plate of beans and cup of coffee, usual price 15 cents, sold for 20 or 25 cents, with a 5 or 10-cent cigar as a gift. To have an entire community making a laughing stock of a law of the commonwealth and chuckling at its evasion is an injury to public morals. It tends to breed disrespect for all law.

"Moreover, what real reason is there for prohibiting the sale of cigars on Sunday? Horses and carriages which rattle through the streets, disturbing people more or less, can be let on Sunday purely for pleasure, and so can yachts and boats. Street railway cars, ferry boats, steamboats and railroad trains are all legalized on Sunday.

"I do not use tobacco myself, but its sale on Sunday should be legalized for the comfort of those who do and to stop universal desecration of the law. It will make no change in the practice of years. It will simply make legal what is bound to be done any way, and do away with a deal of hypocrisy.

"Instead of Sunday being a day of cheer and sunshine, the policy at the founding of the colony was one of repression and severity. In those days there was a union of church and state. No one could vote who was not a church member. When in doubt upon a question the civil magistrates consulted the elders, who were clergymen. The result was the usual evils which throughout history accompany such a union."

Mr. Saunders' position against the Sunday prohibition of tobacco selling was well taken. Of course tobacco is not a necessary of life and is even injurious, but it is just as necessary as Sunday papers; and it is no more injurious on Sunday than on other days. To prohibit it one day in the week is thoroughly illogical, but no more so than is all restrictive Sunday legisla-

tion. Mr. Saunders' remarks bear just as much against all Sunday legislation as against the special feature of the statute which his bill proposed to amend. B.

The Federal Courts on Imperialism.

Another important step bearing upon the establishment of imperialism as the national policy of the United States, was taken recently in the form of a decision by Judge Lochren of the federal circuit court, applying specifically to Puerto Rico, and in general to all the territory controlled by the government outside the United States. The decision is of importance because it comes from the federal judiciary, which heretofore had not spoken upon the great question of the right and authority of this nation to govern people in other lands without their consent.

The federal judiciary is one of the three coordinate branches of the national Government, and its attitude in this matter is of special interest and importance in view of the fact that both the other branches—the law-making and executive bodies—have pronounced and proceeded to act in harmony with the assumption that the nation had such right and authority—that the Constitution of the United States does not apply to territory outside the United States, and hence that Congress and the President are not bound by the Constitution in dealing with the people of such territory, but can make and enforce such rules for their government as they see fit.

The decision of Judge Lochren is squarely against this view; but this decision does not of course speak for the whole federal judiciary; and until the Supreme Court has pronounced upon the question it will remain undetermined whether or not this branch of the federal government will give its sanction to the proceedings of Congress and the President in the matter, and so fully commit the nation to the imperial policy. Judge Lochren's decision for the moment casts a stumbling block in the way of the establishment of this policy, and it remains to be seen whether his view will be affirmed by the higher federal courts, or whether any obstacle which this one branch of the government can interpose will be sufficient to stay the forward march of the powerful forces enlisted in its cause, which have already advanced so far toward its realization.

As an important link in the chain of circumstances determining the settlement of this great question of national policy, Judge Lochren's decision is worthy of especial note, irrespective of the view one may hold touching imperialism as a national policy. We quote only such parts of the decision as touch directly upon this subject:

"The contention on the part of the United States is

that by the cession the island of Puerto Rico did not become an integral part of the United States, nor subject to the Constitution, but merely an outlying province or dependency to be ruled by the absolute will of Congress untrammelled by any provision of the Constitution; and, second, that the war with Spain was not ended so as to displace the jurisdiction of the military commission until the exchange of ratifications of the treaty on April 2, 1899, and that then because the Constitution had no force in that island such jurisdiction continued until displaced by the provisions of some act of Congress.

"This contention on the part of the government, that territory ceded to and brought under the sovereignty of the United States is no part of the United States, and outside of the Constitution and its guarantees, is strenuously urged, and an elaborate argument of a law officer of the war department, as well as arguments of several distinguished senators, in support of this contention have been presented and carefully considered. The arguments are ingenious, but, in view of the history of the country and the terms of the Constitution and the very numerous decisions of the supreme court, all to the contrary, I do not find them persuasive.

LIBERTY AND TYRANNY.

"Our general Government was founded by the men of the Revolution, who had rebelled against the arbitrary power asserted by Great Britain, to govern her outlying colonies at the will of her parliament. They established this Government upon the asserted theory that all just powers of government come from the consent of the governed. They founded, as described by President Lincoln in language not yet forgotten, 'a government of the people, by the people, for the people.' It will be, indeed, marvelous if it is made to appear that these men who then founded our national government so constructed it that it is capable of ruling with unlimited power a subject people who have neither guaranties to protect them nor any voice in the government. This is foreign absolutism—the worst form of tyranny.

"If the Constitution does not extend to Puerto Rico and our other new acquisitions of territory, Congress has the untrammelled absolute power to establish subject governments, or make laws for such territories; it has the power to establish dependent monarchies or satrapies, state religions and even slavery. The argument of one of the senators referred to that the last clause of the thirteenth amendment prevents the establishment of slavery is obviously lame and impotent, for if the Constitution does not extend to those parts of the domain of the United States, nor limit Congress in its powers of legislation over them, by what process will this single clause of an amendment of that instru-

ment detach itself from the skin of the parchment, and alone fasten itself upon these new territories? * * *

"The argument, much repeated, that if the national Government of the United States has not the power to deal with these new territories untrammelled by the Constitution, its power is less than that possessed by the other governments of the civilized world is admitted. It proves nothing. The national Government of the United States is one of very limited powers. In respect to its own people, in its entire domain, and generally, except in nations, and concerning matters expressly committed to it by the Constitution, its powers are much less than that possessed by other governments. No one will dispute this.

"The national Government of the United States was created, and its powers and jurisdiction granted and limited by the federal Constitution. Its powers can only be increased by amendment of that instrument. * * *

"The power of the general Government to acquire additional territory rests upon its Constitutional power to make war, which may result in conquest, and its like power to make treaties, which may bring territory by cession. The power to govern such acquired territory results from the power to admit new states and to make all needful rules and regulations respecting the territory or other property belonging to the United States. * * *

"The novel doctrine that the power of Congress to govern territory ceded to the United States may be conferred by a foreign sovereign, by and through the terms of the treaty of cession, and that the general Government can exercise powers thus granted by a foreign sovereign, independent of and in disregard of the Constitution, until Congress, mayhap in the future, shall by its enactment see fit to extend the Constitution over the territory, is contrary to the holding of the Supreme Court of the United States above cited, to the effect that the general Government is one of enumerated powers and can claim and exercise no power not granted to it by the Constitution, either expressly or by necessary implication. It is clear that the general Government cannot legislate over territory where the Constitution from which its every power is derived does not extend. The Constitution must be in force over a territory before the general Government can have any authority to legislate respecting it. No foreign sovereign can invest the general Government with any legislative power. * * *

"The plain, obvious and undeniable fact is that the general Government of the United States, created by the Constitution, and possessing no vitality or power not directly drawn from that instrument, can only exist and legislate where that Constitution is in force; and that every tract of territory that comes

under the sovereignty of the United States comes necessarily under that Constitution, which alone gives life to that sovereignty, and beyond which that sovereignty must cease. * * *

"Further discussion or citation of authorities upon this branch of the case seems to me to be needless. It must be held that upon the cession by Spain to the United States of the Island of Puerto Rico, that island became a part of the dominion of the United States, as much so as is Arizona or Minnesota; and that the Constitution of the United States, *ex propria vigore*, at once extended over that island; and that this extension of the Constitution gave Congress, whose every power must come from that instrument, the authority to legislate in respect to that island as a part of the United States territory.

"It follows that all the provisions of the Constitution in respect to personal and property rights, including the right to trial by jury in criminal prosecutions, became at once, when the cession was completed, a part of the supreme law of the land." s.

A recently published letter from Manila states that early in April the Jesuits distributed a pamphlet in that city, in which is set forth the "truths which Christians must observe." Among the things most strongly condemned by the Jesuits in this pamphlet are religious tolerance and recognition of civil marriage. Consequently this act of the Jesuits is considered by many to be an attack upon the American administration. The pamphlet in question says:

"The commands of the church must be obeyed in the same manner as the law of God.

"You must subject your own judgment to that of the church, and think exactly as the church thinks, for the church cannot be overcome.

"You must reject and condemn the Masonic sect, so frequently rejected and condemned by the Supreme Pontiffs.

"You must reject and condemn liberty of worship, liberty of the press, liberty of thought, and the other liberties of perdition condemned and rejected by the church.

"You must also reject and condemn liberalism, and also modern progress and civilization, as being false progress and false civilization.

"You must utterly abominate civil marriage."

The General Assembly of the Presbyterian Church convened in St. Louis on the 17th inst. The paramount question to be considered is the revision of the Westminster Confession of Faith. Amending a creed is not an easy task and it is by no means certain that the advocates of revision will be able to muster sufficient votes to make the desired change.

NEWS, NOTES AND COMMENT

A press item says that "hereafter the clergymen of Council Bluffs will not attend funerals on Sunday. The people of that city will please govern themselves accordingly and postpone dying the latter part of the week."

* . * *

The changed attitude of Methodist church leaders toward worldly amusements as related to the church discipline, is indicated by the following, spoken before the Methodist conference in Chicago by Prof. C. W. Pearson, of the Northwestern University:

"Our present opposition to science and to progressive biblical scholarship alienates the educated and thoughtful; our present apathy in regard to social questions keeps away the wage-earning classes and the poor; our present attitude toward amusements repels all healthy and cultured people, and especially the young and joyous, to whose best development innocent amusements are as necessary as instruction and work."

By letting down the bars against "progressive biblical scholarship"—that is, the "higher criticism"—and against "amusements"—which means theater-going, card parties, etc., the church will not "repel" so many people and probably will not suffer a loss in membership as was the case last year; but such means of increasing church membership contrast sharply with those employed with such marvelous results by the apostles and the early Christian church.

* * *

The often-asserted but frequently denied alliance between this country and England refuses to down. The discussion of the question has been revived by the following language attributed to Ambassador Choate at a recent dinner in London:

"From people who have such mutual interests as these [American and British] you do not need loud professions of friendship. It would be hard, indeed, to dissolve such ties [as those between America and England], and actions speak louder than words."

Commenting upon this utterance the Inter Ocean, a strong administration organ, says: "Joseph Choate is this country's chief diplomatic representative abroad. Therefore his public utterances must always be measured by the diplomatic standard. Measured by that standard, his words can mean nothing less than that a diplomatic understanding—actual and binding—exists between the governments of the United States and Great Britain."

The Inter Ocean hastens to deny that any such understanding does exist, and to roundly denounce Mr. Choate for intimating such a thing. Meanwhile the people generally are left in uncertainty concerning the matter, but with the growing conviction that Mr. Choate's words did not belie the facts.

* * *

The present situation in two large districts of the British empire affords a crucial test of the character of the "Christianity" of "Christian nations," of which Great Britain stands a conspicuous example. The two districts in question are India and South Africa. The British nation is spending millions in killing men in South Africa, while millions of its subjects in India are dying from starvation. The figures are given by a writer in the Springfield Republican, thus:

"The Boer war up to April 1 had cost the British government about \$100,000,000. This is at the rate of nearly \$20,000,000 a month. It was stated by one of the speakers at the New York missionary conference Sunday night that \$1 a month would suffice to support the life of a single person in the famine district of India. Thus it may be said that the British government is currently expending enough money in killing people in South Africa for the sake of crushing their liberty, to feed 20,000,000 of its starving subjects in India, where, with outside aid, less than 6,000,000 are being cared for."

* * *

Concerning the famine in India, the question has been asked, "Could it not have been prevented in some way by the government?" To this inquiry Rev. Rockwell Clancy responds in the Christian Endeavor World:

"If government could control the weather, then it might be possible to prevent famine. India is dependent on the great monsoon for its harvests. The monsoon blows over the land from the Indian Ocean, and first touches the southwest coast during the latter part of June, and then spreads over the country. The rains should continue till the end of September. The failure of the monsoon means famine."

Of course government cannot control the weather in any degree, and hence cannot prevent failure of crops; but the amount of money spent in organizing, drilling, equipping, and maintaining armies, and in building and maintaining navies would far more than suffice to relieve all the distress caused by famine in these days of rapid communication, when all the world is no larger, practically, than a single state a hundred years ago. And this to say nothing of the increased production if the men now withdrawn from industrial pursuits to learn the art of destroying life, were engaged in producing those things which sustain life. If the money which England is spending in the South African war were being spent in India in feeding the starving people, there would be no famine. It is true

the crops failed in a large district, but it is stated that in the whole country there is grain enough to feed the people, but those who need it have not the means to buy. These facts are a fearful commentary on the boasted civilization of the nineteenth century, to say nothing of Christianity.

* * *

The general manager of the Union Traction Company of this city estimates that the labor troubles are costing the company \$1,000 a day in loss of receipts. "The managers of other transportation systems," it is said, "both surface and elevated, have expressed like views and it is probable that the labor difficulties which have prevailed during the last sixty days have reduced street and elevated railroad earnings by something like \$100,000. The receipts of the street railroads have long been regarded as one of the most trustworthy indications of the state of city business." Commenting upon these facts a daily paper says: "It would be a modest estimate to say that every 5 cents missed by the transportation companies represents at least 25 cents missed by the butcher, the grocer, the dry goods merchant, druggist and landlord from the same cause. This loss is the injury inflicted incidentally upon general business, quite apart from the losses suffered directly by those who are engaged in the struggle. It suggests the extent to which the general public is interested, on the economic side, in what is commonly called the labor question, and how important a right treatment of that question is from the point of view of the public."

* * *

Some quotations made from European journals by the Springfield Republican (Mass.) throw what that paper calls a "sobering illumination" upon the regard in which the Monroe doctrine has now come to be held in Europe, thus:

"The London Economist pokes fun at the Monroe doctrine, and says: 'It has become so increasingly illogical that the older diplomacy will not consent to recognize it, and will undoubtedly, when the emergency arises, deny that it can be an excuse for compelling any European power to surrender its purposes.' The Saturday Review questions whether we have not 'voluntarily abandoned all moral claim to insist on the recognition of the Monroe doctrine by Europe;' our right to do so has always been challenged, but now that the United States 'has chosen to appear as a conquering power in eastern seas and among the West Indies, the claim is being gradually exposed in all its naked extravagance.' The Outlook is of the same mind: 'The sole ground upon which the United States can successfully maintain their exclusive influence on the American continent is that they shall not interfere on other continents. The rule applies to men and nations alike, that in requiring others to attend to their

own affairs, you must define your own business and stick to it.' The force of these statements must be admitted."

* * *

In a recent address delivered before the Savings Bank association in New York City, on "The Aristocracy of the Dollar" Colonel T. W. Higginson said:

"I remember in my youth there was a certain gentleman who was suspected of being a millionaire. What is the possession of a million dollars now, let us say, within the precincts of this Chamber of Commerce? Respectable poverty.

"Aristocracy of birth and aristocracy of wealth have up to this time divided the world between them. The aristocracy of birth has steadily lost prestige for many years.

"Year by year, for the last century, the assimilation of the aristocracy of birth with the aristocracy of wealth in the English House of Lords has gone on steadily. The change is distinct gain."

* * *

In a recent speech in Congress on the Navy Appropriation bill, Senator Lodge said:

"My reasons for desiring more ships and desiring them quickly, is my belief that the safety of the United States depends upon the strength of our navy. We do not need the navy for the protection of our insular possessions. The danger lies in our own great coast line and in the defense of the Monroe doctrine in this hemisphere. We are about to enter upon the construction of an isthmian canal. Whether it will be better to fortify that canal or not is yet an open question. But to control that canal, to defend it, to hold it open for our commerce and for the commerce of the world, even though it be against an enemy's fleet, we must be the naval masters of the Caribbean Sea.

"We would be foolish indeed if we should close our eyes to the possibilities of the situation. We could never allow the Danish islands to pass into any other hand than ours. The Monroe doctrine is a great protection to the United States, but I am by no means sure that some European nation (perhaps one whose navy is now receiving such rapid increase) may not test the Monroe doctrine."

Though the Senator did not mention Germany by name, his meaning was unmistakable, and his words have elicited sharp retorts from the German press.

* * *

The York (Pa.) Gazette, of May 6th, publishes some interesting statistics that go to show that, contrary to the prevailing idea, so-called Christians outnumber nearly two to one the adherents of any other religion, while all the others outnumber the Christians less than two to one. These statistics are credited to a French statistician, who states that there are in round numbers 477,000,000 Christians, 256,000,000 of the followers of Confucius, 190,000,000 Hindoos, 177,000,000 Mohammedans, and 148,000,000 Buddhists.

Of course it goes without saying that only a small proportion of those who are called Christians are such in reality, since in such an enumeration as this the entire population of such countries as the United States and England is counted as Christian.

Southern Correspondence.

SUNDAY LAW AGITATION IN LOUISIANA.

The legislature of Louisiana is now in session at Baton Rouge, and before the session of sixty days closes a campaign will have been carried on before it for and against the repeal of the present Sunday law. Ever since its passage in the legislative session of 1886, repeated attempts have been made to repeal or amend the law, but thus far without success. It is practically a dead letter, and this is offered by some as a reason demanding a change; while others object to it as being class legislation. The law is certainly a unique contribution to legislative jurisprudence because of two main features which will appear evident upon a careful reading of its provisions:

"No. 18, Sec. 1. That from and after the thirty-first day of December, A. D. 1886, all stores, shops, saloons, and all places of public business which are or may be licensed under the law of the State of Louisiana, or under any parochial or municipal law or ordinance, and all plantation stores, are hereby required to be closed at twelve o'clock on Saturday nights, and to remain closed continuously for twenty-four (24) hours, during which period of time it shall not be lawful for the proprietors thereof to give, trade, barter, exchange or sell any of the stock or any article of merchandise kept in any such establishment.

"Sec. 2. That whosoever shall violate the provisions of this act, for each offense shall be deemed guilty of a misdemeanor, and on trial and conviction, shall pay a fine of not less than \$25, nor more than \$250, or be imprisoned for not less than ten days nor more than thirty days, or both, at the discretion of the court. Provisions of this act shall not apply to newsdealers, keepers of soda fountains, places of resort for health and recreation, watering places and public parks, nor prevent the sale of ice.

"Sec. 3. That the provisions of this act shall not apply to newspaper offices, printing offices, book stores, drug stores, apothecary shops, undertaking shops, public and private markets, bakeries, dairies, livery stables, railroads whether steam or horse, hotels, boarding houses, steamboats and other vessels, warehouses for receiving and forwarding freights, restaurants, telegraph offices and theaters, or any place of amusement, providing no intoxicating liquors are sold on the premises; provided, that stores may be opened

for the purpose of selling anything necessary in sickness and for burial purposes; provided that nothing in this act shall be construed so as to allow hotels or boarding houses to sell or dispose of alcoholic liquors, except wine for table use, on Sundays; and provided, further, that no alcoholic, vinous, or malt liquor shall be given, traded or bartered or sold or delivered in any public place on Sunday, except when actually administered or prescribed by a practicing physician in the discharge of his professional duty in case of sickness; in such case the physicians administering the intoxicating liquors may be charged therefor.

"Sec. 4. That all laws or parts of laws contrary to or inconsistent with the provisions hereof, be and the same are hereby repealed."

It will be observed that there is no allusion to matters religious on the face of the law, revealing cleverness in the use of names and terms by its author. But of course the law is on the statute book of Louisiana in deference to the prevailing religious sentiment.

The other feature is the provisions of the law exempting so many lines of business from its prohibition. On its face these exemptions would seem to serve as licensing some lines of business on one day of the week to the detriment and loss of other lines of business which are legitimate on other days of the week.

Of course the religious people who are interested in the Sunday institution are "up in arms" about it, particularly in New Orleans, where a Sunday Rest League is bending its energies to keep the law upon the statute books. At a recent meeting of the League a memorial to the legislature was prepared, and in urging its adoption one speaker said that he had been told by a sugar planter that in the height of the grinding season he "ceased operations on the seventh day, because even the leather belts would disintegrate if they did not get a period of rest." Another said: "The same may be said of the hardest steel. Every man who shaved himself knew that his razor needed rest, and every mechanic knew that car wheels would disintegrate if they did not get a period of rest." A doctor said rest was necessary for the human system, and referred to the fact that in 1853 over 600 English physicians had memorialized parliament, saying one day's rest in seven was essential for the physical man.

One speaker quoted Cardinal Gibbons, who says of the weekly rest day: "It contributes immeasurably to the restriction of vice and immorality, and the promotion of peace and social order."

It goes without saying that rest is necessary for spiritual and physical reasons. This was known by the very first man Adam, for "the Sabbath was made for the man." But the great question raised by this whole

matter of Sunday laws is, why should one man or set of men be permitted to choose the day for another set of people to rest upon and demand acquiescence to the point of being jailed for non-compliance? And why be so concerned about the saloon keepers' rest from his business when the druggist is compelled by the same law to be always ready to compound prescriptions, and the hotel cook and carriage driver to have platter and food prepared and harness and animal ready for duty? There is woful inconsistency in the measures for propagating religion by civil enactment. The truth of the matter is that a "zeal for God but not according to knowledge" is at the bottom of the Sunday laws. More anon.

S. B. HORTON.

New Orleans, La., May 16.

Postal Frauds in Cuba.

The country and more especially the administration has been startled rather rudely by the discovery of gigantic frauds in the Cuban postal service.

A man named Neely, treasurer of the postal service for the island, is accused of embezzlement of the funds in his custody to a large amount, the shortage being variously estimated at from \$30,000 to \$100,000. It is said that "if possible Neely will be sent to Cuba for trial, that a native jury may pass upon his case and administer punishment if his guilt be proved. Neely is under heavy bonds in New York, and Governor Roosevelt says Governor General Wood's request for his extradition will be granted. This matter is within Governor Roosevelt's discretion, in the absence of any formal arrangement for the return to Cuba of persons accused of crime."

Havana dispatches state that the public is not excited over the looting of the postal funds, but views the matter with ironical amusement. "The average Cuban," it is said, "expects, after his Spanish experience, that public officials will steal. He thinks it a good joke that Americans engaged in showing the Cubans how to govern should fall into Spanish practices."

This cynical view of official morality is not shared by the national administration, remarks an administration paper. "The looting of the Cuban postal funds is regarded as a grave reflection upon American integrity, and an unendurable humiliation. The administration is resolved to put an end to the scandal at once, to punish the offenders as severely as possible, and to convince the Cubans that when the United States promised them honest government it meant exactly what it said.

"This nation occupies a position of trust in Cuba that makes such offenses as that charged against Neely

even more outrageous than the plundering of our own treasury. The administration's determination to let no guilty man escape is fully approved by the country."

If the Cubans are to be suitably impressed with the absolute honesty of the American government it will be necessary not only to punish Neely and his pals, but to establish such a censorship of the press as will effectually suppress a large share of the news from this country, especially during the coming political campaign. It is said that this city has a floating debt of \$13,000,000 in excess of the legal limit, every cent of which represents fraudulent transactions, if not out and out stealing. Then there is the story of Captain Carter's operation at Savannah, besides divers other steals and jobs, some of these directly connected with the war for the deliverance of Cuba, all of which ought to be suppressed before a proper impression can be made upon the untutored Cuban mind. B.

Turkish Diplomacy.

The Turkish empire occupies a position altogether unique among the nations. Nominally independent, it has existed ever since August 11, 1840, only by the sufferance of "the Powers." Many times it has seemed that the Turk must speedily be driven from Europe and his territory divided between neighboring states, but as often some unforeseen circumstance has prevented this consummation. It is true that national existence for Turkey rests upon nothing more substantial than the jealousy of other powers, but thus far this has sufficed to prevent the end which everybody recognizes as only a question of time.

The present Sultan, Abdul Hamid II., has shown a skill in diplomacy second to no crowned head of Europe. His history is thus briefly sketched by the "Chicago Tribune:"

Abdul Hamid is a Turk and Mussulman of the old school. He is 58 years of age, and the innovations of modern civilization have left little impression upon him. He rules Turkey as his predecessors ruled it, and has only yielded grudgingly to the progress of the age.

He became the ruler of the Ottoman Empire in August, 1876, at a moment when the Servian and Bulgarian provinces were in the revolt which immediately preceded the Turko-Russian war, and when the combined powers of Europe were exerting their utmost pressure to compel Turkey to adopt new policies.

DANGER TO HIS EMPIRE.

Upon his accession to the throne Abdul Hamid was confronted by the immediate danger of the disintegration of his empire. At that time Turkey in Europe included Servia, Bulgaria, Roumania, Montenegro,

Bosnia, Herzegovinia, and Thessaly. These provinces were not only in a state of revolt but Russia and Austria were known to have designs upon territory which would extend their own frontiers to the Mediterranean. The dissolution of Turkey was freely predicted in every capital of Europe, and the strife between the powers for possession of the broken parts of empire, for the spoil of Constantinople, and the control of the Dardanelles promised to embroil all Europe in general war.

Abdul Hamid undoubtedly realized that it was too late to save the Balkan provinces, but he was quick to recognize in the general European situation the opportunity of saving his throne and his footing in Europe and of still maintaining Constantinople as the seat of Mohammedan power.

CZAR KNOCKS AT CONSTANTINOPLE.

For the first time he played his game on the chess board of Europe. All the world knows what followed. The war with Russia lost Servia and Roumania to the Sultan. Bosnia and Herzegovinia went to Austria, but Montenegro was erected into a buffer state that for the time blocked Franz Josef's pathway to Salonica. The Czar's victorious armies were at the gates of Constantinople, and Turkey's position in Europe hung only by a thread.

Then it was that Abdul Hamid taught Europe its first lesson in Oriental statecraft. By a secret treaty with Lord Beaconsfield the Sultan ceded to Great Britain the Island of Cypress. In return Lord Beaconsfield guaranteed the territorial integrity of Asia Minor and sent the British fleet through the Dardanelles.

CHECKS RUSSIA WITH ENGLAND.

Russia was checkmated. The Czar at once realized that his troops marching into Constantinople would be shelled by the British fleet. He was reluctantly compelled to give up a project long dreamed of by Russia and to submit to the terms of the treaty of Berlin, dictated by an European congress demanded by Lord Beaconsfield, who really acted as the agent of the crafty Sultan.

In June, 1878, the powers were compelled to take steps to secure the enforcement of the terms of the treaty of Berlin with reference to the ratification of the Montenegrin frontier. In this controversy the Sultan lost. He endeavored to save himself by changing his ministry, thus giving Great Britain almost complete ascendancy at Constantinople. He watched the negotiations of the powers closely, waiting to make the most of any apparent disagreement. But in the end he failed, being compelled to cede Dulcigno to Montenegro, but not until after having received two ultimatums backed up by the allied fleets of the powers.

Sultan Abdul Hamid's position in Europe was rapidly becoming precarious. Nearly every power had

claims upon him. He owed money to every banker in Europe. He could only pay in territory, as cash he had none. The territorial demands of Greece were still unsatisfied and the Russian war indemnity yet unpaid.

PLAYS FRANCE AGAINST BRITAIN.

So long as the concert of the powers existed the Ottoman Empire was doomed. This was Abdul Hamid's situation in 1880 and 1881.

The English and French rivalry for possession of Egypt gave Abdul Hamid the coveted opportunity for breaking the concert of the powers. The powers had united in pressing the demand for the completion of the Berlin treaty with reference to the territorial claims of Greece. The Grecian government was clamoring for a settlement and was actively preparing for war. Gladstone had succeeded Beaconsfield and was encouraging Greece. Austria was suspected of designs in Salonica Bay. Gladstone, reversing the policy of Beaconsfield, sided with Russia.

The Sultan saw in the situation an opportunity to divide the powers. He appealed to France, reminding the republic of its interests in Tripoli and Tunis, to which England was hostile and Germany and Austria friendly. England and France were at once embroiled in a quarrel over northern Africa, Russia siding with England.

SULTAN'S THREAT OF WAR.

The powers were pitted against each other and the European concert broken. The Sultan fortified the Dardanelles, called the redefs to their colors, and made a brave show of preparing for war. His tactics partly succeeded, for, although in the end he was compelled to give in to the demands of Greece, he only gave a part of the territory originally demanded.

In 1886 the powers again came together to consider the Bulgarian question after the revolution which finally ended in Prince Alexander's resignation. Russia and Austria, working together, demanded the restoration of Prince Alexander, who was entirely under Russian influence. Germany and Italy took the same position. The Sultan appealed to England, asserting that Russia was intriguing to secure permanent control of Bulgaria from which to menace Turkey with another advance on Constantinople.

The Sultan's appeal to England was not misplaced, for Gladstone had been succeeded by Lord Salisbury, who regarded Russia as England's natural foe. As a result England refused to recognize the treaty of Berlin as binding. The European concert was broken, Russia was compelled to consent to the election of Prince Ferdinand as ruler of Bulgaria, and that province was kept under the suzerainty of Turkey, Russian influence for the time being destroyed.

AMERICA'S FIRST EXPERIENCE.

The United States' first experience with Turkey came during President Cleveland's administration, after the Armenian massacres of 1893-94. The United States and Great Britain both presented demands for indemnity and the pressure of the two governments became acute. The Sultan adopted the ruse of calling upon a conference of the powers to adjust the claims, knowing that the policy of the United States precluded the participation of this government.

The result justified the Sultan's statecraft. The powers joined in appointing a commission of inquiry, to which President Cleveland, following traditional American policy, held aloof. President Cleveland, however, did direct American Consul General Jewell to accompany the commission and make a report to the United States government from the evidence gathered by the delegates of the powers. The Sultan refused Consul General Jewell permission to make such a report. Great Britain was compelled to act jointly with the powers. As a result British claims for indemnity have been involved with a mass of general claims and the demands of the United States were lost sight of.

RUSSIA AGAINST ENGLAND.

In 1895 the powers again joined in a concerted effort to compel the Sultan to consent to reforms in the administration of Armenia. Great Britain favored a naval demonstration and sent a fleet to the entrance of the Dardanelles. The Sultan promptly appealed to Russia, asserting that England contemplated the seizure of territory in Asia Minor. Russia and France, both interested in Asia Minor, naturally refused to indorse a policy of force and the European concert was again broken.

In 1896 Great Britain threatened the Sultan with the occupation of Constantinople until the reforms in Armenia were put in operation. The Sultan replied to the threat by asking the Czar to appoint officers to inspect and strengthen the fortifications of the Dardanelles and giving the Russian fleet permission to pass through the Bosphorus. Great Britain was again balked.

Just at present Turkey is unquestionably under Russian influence, and it is believed that if the United States pushes its demands to the extent of making a show of force the Sultan will promptly appeal to the Czar.

A committee of one hundred has been organized in New York to aid in the relief of famine-stricken India. Bishop Potter said at the meeting for organization, that it was a curious fact that the famine was due to England's good government, which by putting a stop to tribal wars with their vast loss of life has caused a multiplication of the people beyond the power of

the crops to supply them in case of drouth. Of course the bishop intended no reflection upon the British government in making this statement. The only possible blame that can attach to the government for the famine is in the fact that while millions are starving in India the government is pouring out treasure like water in killing thousands in Africa. But for the African war England might be doing much more than she is for the relief of famine sufferers.

"The Review" of Buffalo, N. Y., notes that a society exists in France for the promotion of Sunday observance, and a strong effort has been made by it to secure the closing of the Paris Exposition on Sunday. It is said that in making this effort "the society did not rely upon the assistance of the French people, but rather upon the influence of Englishmen and Americans." That is, in its efforts to secure the closing of the Exposition on Sunday the society appealed not to the people who manage the Exposition and who patronize it, but to outside influence. It was their purpose to compel the closing of the Exposition, not that anybody would have been better off for closing it in such a way, but it would look better and be more respectable.

"The Review" very sensibly remarks that, looking at the question from a purely business standpoint, and taking into consideration the peculiar views of the Parisians, it does not seem to be a very logical and desirable thing to close the Exposition on Sunday. "Even should the directors conclude to observe Sunday, that fact would have absolutely no effect upon the Parisians. They would continue to regard the first day of the week as a holiday." And that is just all the effect compulsory observance has upon anybody anywhere—simply no real effect at all. If Sunday were indeed the Sabbath by divine appointment, the only possible good that could come to anybody from observing it would have to come through voluntary and not forced observance.

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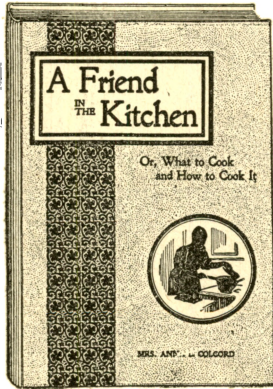
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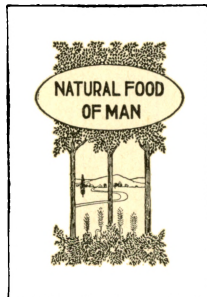
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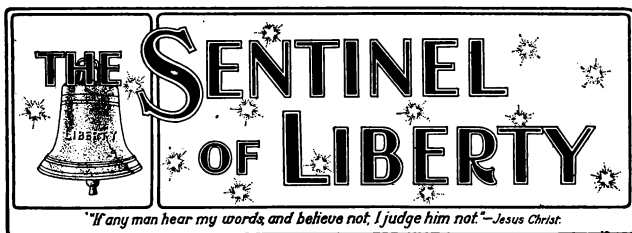
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CHICAGO, MAY 24, 1900.

The sale of fruit on Sundays has been stopped at Haverhill, Mass., by order of the city marshal. Some fruit dealers wanted to close on Sundays and complained to the marshal about other dealers who wanted to keep open; so the latter are compelled to close in order that the former may keep Sunday without financial loss.

At a recent meeting of the Allegheny (Pa.) board of school controllers, says the Pittsburg Post, the question of the "flag salute" was considered, and it was decided not to make this exercise compulsory upon the pupils of Allegheny public schools, contrary to the wishes of the Allegheny G. A. R., who had passed a resolution calling on principals and teachers to enforce the salute each morning in their schools.

A report of the Ecumenical Conference on Foreign Missions, held recently in New York City, is to be published early in the fall, and will appear in two volumes of about 500 pages each. Parties wishing this report should address Publication Committee, Ecumenical Conference, 156 Fifth Ave., New York, making checks payable to Edwin M. Bliss, Chairman. Price to advance subscribers, \$1.00 for the two volumes. To others, \$1.50.

The present expense of maintaining the United States army, says an authority who writes in the Saturday Evening Post, is "\$330,000 a day, or \$1,375 an hour, or \$229 a minute." "The curious feature in the whole case," he adds, "is that the politicians are trying to hide the fact that we are maintaining a large army, and if we are to pursue our present plans the size of it may have to be increased. Thus in the legislation that is proposed there is the most painstaking care to keep from any one the idea that we are drifting toward the enormous war expenses of a modern power. At the same time, when we add to these figures the one hundred and forty-odd millions which we are paying out for pensions, we exceed the army expenses of any nation on earth, with the possible exception of Great Britain, whose expenditures in South Africa may form the greatest total in the history of warfare. It is a

striking contradiction of ideals that just after the Peace Conference at The Hague, where disarmament was discussed, every nation that took part in the feast of concord has since increased its expenses either for war itself or for appropriations for war. It all goes to show that we are still far from general brotherhood."

A society called "The American Union" has been organized in Brooklyn, N. Y., with the aim of advancing the interests of the public school and other American institutions. It claims a membership of 22,000. Foremost among its specific objects is that of enforcing "the law providing for the reading of the Protestant Bible each day in the schools." In itself, of course, the reading of the Bible is most excellent, but the place for this very essential feature of proper child training is not in the public schools supported by the tax money of atheists and Christians alike. The Bible itself condemns such a course by enjoining upon men to do unto others that which they would have others do unto them.

The statement made last week, that millions of people in this country are pushing forward the project to make this a "Christian" government, so that the "revealed will of God" will be enforced as a part of the law of the land, may seem to the reader to grossly exaggerate the facts; nevertheless it is every bit true. The whole National Reform scheme is indorsed by Rev. Francis E. Clark, president of the great Christian Endeavor Society, which alone contains over two million members. Then there are the Christian Citizenship League, American Sabbath Union, W. C. T. U., Epworth League, League for Social Service, etc., aggregating millions more, all zealously working with the idea and aim of Christianizing the state. They do not realize that evil results will follow; they are for the most part excellent, earnest people, who think they are doing God service. But their ignorance and blind trust in the assurances of their leaders will not at all affect the nature of the result. Some of the worst things that ever happened in human history came as the result of a zeal that was not according to knowledge.

In a recent speech Lord Salisbury, the British premier, sounded the alarm of war before the English people as no British statesman has sounded it before in many years, and the fact of his customary conservatism added to the sensation produced by his words. But Lord Salisbury is in a better position than are the people to know the exact facts of the situation, and the virtual alliance existing between England and the United States makes his words mean much for the American people as well.