



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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The will of God cannot be defined by popular vote.



Conscience, like any guide, must have absolute freedom or be of no use at all.



The state can obey the will of God only by keeping altogether separate from religion.



The fact that a religious institution appeals to the state for support, is itself proof positive that it has no connection with the Lord.



The "gateway of politics" is altogether too low and narrow to serve as an entrance way for that divine kingdom which is finally to fill the whole earth.



All the laws of the nations put together could not outweigh a single command of God, or absolve a single individual from one point of allegiance to God.



The rights of the people are not preserved by the minority surrendering their rights to the majority, or

by invading one individual's rights to maintain the "general welfare", but the rights of all are maintained by the preservation of the rights of each.



Since all the nations of earth are declared to be but as the dust of the balance before the Lord, it should be evident to people who believe the Bible that God does not depend upon the nations for the setting up of his kingdom in the earth.

Individual Rights and the General Welfare.

The general welfare can never be promoted by the sacrifice of individual rights. This is contrary to a widely prevalent idea, but it is the truth. It is impossible to separate the general welfare from the individual welfare, or individual welfare from individual rights. It is impossible to reach "the masses" without touching individuals. The individual is not touched through the masses, but the masses through individuals. Whatever works against the individual cannot fail to work against the masses.

This is not saying that the circumstances of all individuals must be the same, or denying the necessity of certain restrictions upon individuals for the public good. It is only denying the idea that the public welfare may be something quite apart and essentially different from individual welfare, so that individual rights might in some cases be utterly set aside under the plea of public necessity. The danger is that people may be "educated" to the point of accepting this idea, and thus the barrier of public sentiment be removed from the pathway of misguided zealots who would stop at nothing in their efforts to bring about certain moral reforms through which they imagine themselves divinely commissioned to save the nation.

Rome was greatest when the individual Roman was most exalted by the privileges of Roman citizenship. England's greatness dated from her Magna

Charta, which declared for the individual rights and liberties of the barons, and marked the dawning of the day of individual liberty for all the people. The United States rose to greatness by giving to the world the Declaration of Independence, championing the cause of the individual against the government, which under the plea of the "general welfare" or any other plea would deprive him of his inalienable rights of "life, liberty and the pursuit of happiness." The love of liberty has ever been the chief factor in promoting national greatness, and the love of liberty is always the love of individual liberty. On the other hand, the denial of individual liberty under despotic governments has always been defended by the plea that it was necessary to promote the welfare of the nation. This is the way of the Russian government to-day and of other despotic powers that might be named. In Spain, individual rights have been so long subordinated to the "general welfare" that the nation is far advanced on the road to extinction and its evident decay is a subject of general comment. In every despotic government, the people must sooner or later assert their individual rights through a revolution, or the individual spirit which animates men to perform heroic deeds in the name of liberty must die out under the crushing heel of the oppressor, and decay seize upon the system from which the life spirit has departed.

The protection of individual rights is for the individual welfare, and this conservation of the individual welfare directly promotes the general welfare. The two can never be in antagonism to each other. But once the line is drawn between the rights of one individual and the general welfare, the way is open for debarring the rights of other individuals, and there is no logical stopping place short of the worst systems of despotism which the world has known.

The "general welfare" is always the sum total of individual welfare, and the body politic may be affected throughout by the injury done to a single member of it. Deny the rights of one member and a blow is struck at the rights of all. Promote the welfare of one, and the good that is realized flows out in blessing upon others. Leave every individual free to enjoy his God-given rights and thus to promote his own welfare, and the highest state of the general welfare must be the natural result.

s.

Great Britain's Danger.

"There is a greater danger for England than the danger of defeat in this war," remarks the Chicago Journal. "There is the danger that has grown steadily since Gen. Kitchener's defeat of the mahdi's wild men, that England will exalt military prowess above all the other good qualities of her people. This is the curse of France to-day, and we cannot help thinking, as we

read of drunken crowds surging through the streets of London, of a lord mayor sending hysterical telegrams and of sober statesmen and clergymen betraying unsuspected hysteria, that England herself may be in a frame of mind that will soon send her well along the road her neighbor is traveling to ruin. The calmness and self-restraint that is supposed to characterize English public life has been missing for a long time, and, to the amazement of the world, there have been discovered qualities that we had assumed to be the exclusive possession of the Latin races. No mob in Paris or Rome could have exceeded the fury of the London mob, and neither in Paris nor in Rome could the men of 'light and leading' have shown less inclination to chill the ardor of the throng than Englishmen of authority have shown."

Nor is this danger confined to England, nor yet indeed to any one nation; it is world-wide. "The nations are angry." The war spirit is everywhere. It would require only a very little thing to set the world ablaze.

B.

What He Welcomes.

One of our most esteemed religious exchanges, published in an eastern city, has for one of its departments, "Young People's Work." This department is in charge of a special editor, and is frequently filled with good things—but not always. One exception we wish to note.

"About four years ago," writes the editor, "I said in a public gathering that our country needed a war; something to wake it up from its condition of lethargy; a war with a foreign nation."

The present writer heard a very similar remark more than twenty-five years ago by a man of the world, who thought there were "too many men," and that "a war would help business." It seemed heartless then, and with a larger knowledge of the horrors of war, it seems to the writer even more heartless now.

After protesting that he does not believe that war is "a good thing in itself," the editor referred to continues: "And now that our battle has come and gone, I am looking for the effects which I hoped a war would bring. And one by one, and two by two, I see them coming. Not so marked indeed as one might wish, but here and there are signs of what seems to me a better state of things."

This is a most remarkable paragraph to be penned by a Christian editor for young people, or for anybody, for that matter. Its influence can only be to cause those who read it to regard war with favor. But from the Christian standpoint war is utterly indefensible.

But let us look for a few moments at some of the "reasons" assigned why war, while admittedly not

“good in itself,” is nevertheless sometimes to be desired. The editor continues:

“It seems to be in line with nature that from time to time all things are treated to a thorough shaking up. The cyclone and the hurricane keep the forest trees from growing weak and frail and flabby. So the man in business grows blunt and dull if his work is like a tread-mill year by year, and he needs the danger of defeat or competition to whet and sharpen up his thick-edged wits.”

The editor does well to liken war to “the cyclone and the hurricane;” but the idea that such terribly distractive storms are essential or even helpful to the growth of forest trees, is certainly a mistake. Unquestionably trees are benefited by the strong winds common to all parts of the country at certain seasons of the year; but “the cyclone and the hurricane” twist and uproot, leaving in their wake only broken, or at least weakened trees, which, if not denuded of their beauty, are at least *windshaken at the heart*.

We should, however, let our editor make his own application of the figure he has introduced. He says:

“As a country we were being drugged with the monotony of secure and easy-going prosperity. Patriotism was on the verge of slumber, for slumber is a pit that is deep and often fathomless. Men in office, as a general rule, saw no peril to the state, and so by methods, sometimes fair and often foul, they sought their own advantage, while all about them other men protested and found fault, not at what men in the office did, but because they themselves could not do the same. And all the while the great mass of people heeded not the actions of the office-holders and the politicians on the winning side, nor yet the howls of the disappointed barking at the doors.”

Patriotism is “love of country,” and undeniably this has been wonderfully stimulated by the war with Spain. In the common acceptance of the term, patriotism means love of one’s own country, but usually the love of country developed by foreign war is broader than this in that it stimulates and revives not only love of one’s own country, but in the case of the more powerful nations it excites love of the country of the other party, to the extent that not infrequently only the possession of a large share of the territory of that country will satisfy that “love.” But such “love of country” is only selfishness.

However, it will be best to let the editor to whom reference has been made tell his story. He continues:

“The war with Spain awoke this sleepy, almost dormant, patriotic spirit. Men in office had thrust upon them, without their asking, new and great responsibilities, which either made strong men of them and brought out those sterling qualities, such as they themselves had never dreamed of, or else these same responsibilities proved too great; the weakness of the men appeared and they were forced to give way for

stronger though not more honest men. And the people lifted up their heads, before this bent intently on their work, and watched the progress of their country, went out to guard its honor on the sea, the battle-field, and at the ballot-box. The conscience of the country was startled from its stupor and again became an active, influential agent in shaping and controlling the action of the country.”

It may seem almost iconoclasm to cast athwart this beautiful pen-picture, the hateful shadow of sordid motives, overweening ambition, petty jealousy in army and navy, embalmed beef, and postal fraud scandals, etc., but the overdrawn picture makes it necessary that the truth be told, or at least referred to, “lest we forget; lest we forget.”

And even the writer we are thus briefly reviewing seems himself to realize that there is another side to the picture, for he adds: “I sometimes fear that the shaking up was hardly long enough, and not severe enough to bring about the best results.” And surely something is wrong. Either “the shaking up” was not long enough or hard enough, or possibly it was not the sort of shaking up that we as a people needed, for assuredly it has led only to evil so far as this nation is concerned. Our arms have triumphed, but in the moment of victory, even in the framing of the treaty of peace, Greed struck down Liberty; the Declaration of Independence was trampled in the dust; and to-day the government once the handmaid of Liberty is doing the bidding of Despotism, and the end is not yet.

B.

The Holy Day by Law Established.

The advocates of legal Sunday enforcement are manifesting more than ordinary activity at the present time in Wisconsin. One of the themes discussed by the secretary of the Sunday Rest Day Association of the State is, “Can We Afford to Change Our Holy Day for a Holiday?” Of course nobody who has a holy day can afford to change it for a holiday; nor is there any reason why he should. Whoever pleases to observe either Sunday or another day as a holy day has a perfect right to do so; and no earthly power has any right to require him either to think of it or to treat it as a holiday. “He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day unto the Lord he doth not regard it.” Therefore to the individual to whom any day is holy it is holy, and nobody but himself can make it otherwise. It is just as true that to the individual to whom any day is a holiday, to him it is such and no earthly power can make it any thing else to him.

Probably, however, the question refers not to individual belief and practice, but to the legal recognition of Sunday by the State. In other words, the real ques-

tion is, Shall the State change its "holy day" for a holiday? But what right has the State to have a holy day? And if the State has a holy day what right has the State to require the individual to observe that holy day if he does not wish to? The rights of the State are simply the rights of the individuals. The State has no rights apart from the individuals. The State exists simply and solely to secure the free exercise of individual rights. It is for this purpose that "governments are instituted among men," as declares the Declaration of Independence.

But the point we wished specially to note is that according to the logic of the situation and of the demand made by the Sunday Rest Day Association, the State of Wisconsin not only has a "holy day" but that "holy day" is dependent upon a statute made by the legislature, not only for its existence as a holy day in the first place, but for its continuance as such. If the plea of the secretary means anything it means that let the civil law either be repealed or become a dead letter and the so-called holy day becomes merely a holiday.

B.

No religion has any right to the "protection" of civil law. Governments are not instituted among men to preserve religions, but to preserve rights.

The Nature of Sunday Laws.

There is one very important difference between Sunday laws, and laws creating and setting apart holidays. It is this: Sunday laws are mandatory, while laws touching holidays are simply permissive. Sunday laws say that you shall neither work nor play; while laws setting apart holidays leave the individual free to work, to play, or to be idle according to his own tastes and convenience.

Familiar examples illustrating this difference between statutes touching holy days and holidays are furnished by the Fourth of July, Thanksgiving, Christmas, etc. Business is very generally suspended upon these days, but people are not compelled to observe them as they are Sunday. The law simply makes such days *dies non*, or *dies nefasti*, that is, days upon which legal business cannot be transacted—courts do not sit, and notes, bills, etc., falling due on one of these days, are due and payable on the succeeding day. But nobody is required to observe such days by refraining from anything he wishes to do, which might properly be done on other days. He may work, he may play, or he may buy and sell, if he can find those who are willing to engage in trade with him. But he cannot compel his neighbor to answer to a suit upon a national or state holiday; nor can he mulct a debtor in costs for

failure to redeem his commercial paper on such a day. In short, in the one case the egis of law protects the *man*; and in the other, it shields the *day*. In other words, the law recognizing holidays seeks only to secure to the individual the largest measure of personal liberty; while statutes touching Sunday are designed to secure *from* every man tribute to a religious institution, and this for religious reasons pure and simple.

B.

A Tale of Two Nations.—Israel and Imperialism.

God had set the people of Israel in the world for a double purpose. They were to give to all mankind the true principles of the Christian religion. They were also to give to all nations the correct principles of civil government. According to the plan of the Lord, Israel was to be a power among the nations; but she was not to be a nation among the powers. The principle of government by the consent of the governed was instilled into her national economy by God Himself. The King of Heaven caused this precious principle to distill itself into the hearts of the children of Israel as the dew of the morning is distilled from above on leaf and flower. As long as Israel held to the principle of government by the consent of the governed and obeyed the mandate of God expressed in the words of Balaam, "From the tops of the rocks I see him, and from the hills I behold him; lo, the people shall dwell alone, and shall not be reckoned among the nations"—as long as Israel obeyed this mandate, she would be great among the powers and blessed by them. With one voice they would proclaim "Surely this great nation is a wise and understanding nation, for what nation is there so great?"

ISRAEL A COMMONWEALTH.

From all this it is clear that Israel was a *commonwealth*, and was so recognized in the Bible itself. The true principles of the Christian religion and of civil government were designed of God to be her crown of glory, in things spiritual and in things temporal. God was Israel's Sovereign by her own consent, as well as the Guardian of her every way.

The government of Israel was administered in the name and by the authority of God. The work of Moses, of the seventy elders, of the rulers and judges, was simply to enforce the laws that God had given; they had no authority to legislate for the nation. This was, and for a time continued to be, the condition of Israel's *existence as a nation*. From age to age men inspired of God were sent to instruct the people, and to direct in the enforcement of the laws.

The civil government of Israel was very simple.

It was simple in the outward form as well as in the inward spirit. There was none of the pomp and glory which naturally accompanies royalty. There were no titles and no thrones. The mind cannot conceive of a more simple administration of civil affairs than that which God Himself planned for His chosen people.

For a number of years Israel, to a greater or less extent, followed the plans and wishes of God in the matter of their civil government; but little by little a new wave of feeling, unknown to the older generations, began to vibrate the heart chords of Jehovah's chosen host. Increase of population and intercourse with the other nations began to work changes of thought, sentiment and principle.

CUSTOMS OF THE HEATHEN.

These introduced themselves insidiously; little by little, they stole the hearts of the children of Israel. The people began to adopt the customs of the heathen round about. Thus they sacrificed, to a great extent, their own peculiar, holy character, "gradually they lost their reverence for God and ceased to prize the honor of being His chosen people. Attracted by the pomp and display of heathen monarchies, they tired of their own simplicity. Jealousy and envy sprang up between the tribes. Internal dissensions made them weak; they were continually exposed to the invasion of their heathen foes and the people were *beginning to believe that in order to maintain their standing among the nations, the tribes must be united in a strong central government.* As they departed from obedience to God's law, they desired to be free from the rule of their Divine Sovereign, and thus the demand for a monarchy became widespread throughout Israel."

We have now reached one of the saddest days and chapters in the history of God's people. From being a government by the consent of the governed—a commonwealth—Israel became a monarchy; and the story of the inauguration of this new state of affairs is of the most supreme interest to every soul who loves and values civil freedom.

It was during the days of Samuel's administration. He was divinely invested with the three-fold office of judge, prophet and priest. Under his administration the people had prospered in temporal things and godliness had been promoted. With the full consent of the nation, Samuel appointed his sons to office as his assistants. These young men "turned aside after lucre and took bribes and perverted judgment." This was a bad thing for both them and Israel; but Samuel had adhered to the true principles in appointing them to office, that is, he had obtained "the full assent of the nation."

LIKE ALL THE NATIONS.

Thus came that gathering long to be remembered in the annals of Israelitish story. "All the elders of

Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, 'Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations.'" (I. Sam., 8th chap.)

Here was a plea on the part of the people for a monarchy. They wanted a king to judge them "like all the nations." In other words, they wanted to be like all the nations.

But all the other nations on earth at that time, save Israel alone, were heathen nations. Their inspiration came from Satan, and their principles were born of evil and not of good. Every one of these were monarchies. Their kings obtained the thrones, whether by fair means or foul, they little recked. The people were not asked whether they liked the form of government or not. It was for them to obey the king and ask no questions.

The common idea of things was that the majority of mankind were born saddled and bridled for the minority, born booted and spurred to ride them. So when the elders of Israel gathered together to ask Samuel to make them a king to judge them like the nations round about them, they asked that the principles of Satan in government might be installed in place of the principles of God. This was the beginning of a long dark night, the gloomy clouds of which even the advent of Christ, the Day-Star, could not entirely dispel, and which even to this present time has not come to the morning.

"The cases of abuse among the people had not been referred to Samuel. Had the evil course of his sons been known to him, he would have removed them without delay; but this was not what the petitioners desired. *Samuel saw that their real motive was discontent and pride, and that their demand was the result of a deliberate and determined purpose.*"

Samuel plead with God. And the Lord said unto Samuel, "Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, *but they have rejected Me*, that I should not reign over them." In the request which the people of Israel made to God, through Samuel, they rejected the government of God and the principles of that government, but these principles involved that one eternal and almighty principle, "the consent of the governed." This principle also invoked the idea that Israel should dwell alone and should not be reckoned among the nations.

"The days of Israel's greatest prosperity had been those in which they acknowledged Jehovah as their king, and when the laws and the government which He had established were regarded as superior to those of all the other nations. Moses had declared to Israel concerning the government of God, 'this is your wisdom and your understanding in the sight of the

nations, which shall hear all these statutes, and shall say, surely this great nation is a wise and understanding people,' but by departing from God's law the Hebrews had failed to become the people that God desired to make them, and then all the evils which were the result of their own sin and folly they charged upon the government of God. So completely had they become blinded by sin.

"The Lord had, through his prophets, foretold that Israel would be governed by a king; but it does not follow that this form of government was best for them or according to His will. He permitted the people to follow their own choice because they refused to be guided by His counsel. Hosea declares that 'God gave them a king in His anger' (Hosea 13:11)."

A MIRACLE OF UNSELFISHNESS.

Israel had petitioned for a king. God knew that a monarchy would not be the best form of government for them; nevertheless, He said unto Samuel, "Hearken unto the voice of the people in all that they say unto thee." In these words the Lord admonished the prophet to do for the people a thing which He knew would not be best. Was divine wisdom blinded? Had the power of omniscience deserted the Omniscient One? Nay, verily. But the God of Heavens was simply standing by the principles which are the basis of eternal government now and forevermore. The people wanted a king. They wanted to set aside that simple form of government by the consent of the governed with which God had provided them, and in its place they wanted a hereditary monarchy. To this new form of government their minds consented, and God was willing that the principle of government by the consent of the governed should work, even if it expelled Him from being king over His own people. O, miracle of unselfishness! Wonder of the ingenuousness of the soul of the Most High! God is love. In love volition is everything and arbitrary force is nothing. And God would not o'erstep the bounds which He set, even to keep Himself enthroned in the hearts of His people. He would not force Himself upon a nation which preferred another king—another kind of government.

Samuel faithfully set before the people the burdens that would be laid upon them under the new regime. He contrasted this with their present perfectly free and prosperous condition, "their king would imitate the pomp and luxury of other nations, to support which grievous exactions upon their persons and property would be necessary."

"Ye shall be his servants," were the closing words of the prophet, "and ye shall cry out in that day because of your king which ye shall have chosen you, and the Lord will not hear you in that day." However burdensome its exactions should be found when once the monarchy was established, they could not set it aside at pleasure.

"WE SHALL HAVE A KING."

But to all the pleading of the prophet, only one answer rolled back from the people, "Nay, but we will have a king over us that we also may be like all the nations, and that our king may judge us, and go out before us and fight our battles."

"Like all the nations." Could Israel only have heard the sobs and seen the tears and known the anguish wrung from the breasts of many a thousand subject among "the nations!" Could Israel only have heard the piteous wail of the little children lacking bread—could they have seen the look of pinching want of mothers among "the nations" whose husbands had been taken for the service of the king—in a word, could they only have realized the differences between the sweets of liberty and of the many bitter things of monarchy, their petition would never have been heard. Their voices would have been hushed in solemn silence, as inwardly they blessed God for their happy lot.

Jehovah Himself had ordained that they should not be like the nations. This they should have considered a privilege and sacred holy distinction; but they deserted the cold snow waters of Lebanon for the murky streams of the valley. They left that which was high and holy for that which was earthly, sensual, devilish. Long years afterwards in the straitness and the siege, when the Roman armies surrounded Zion, the beauty of the whole earth, the harvest of this sad day was reaped to the full. The dregs of the cup which they now, for the first time, put to their lips, they drank to the double.

But on this memorable morning their eyes were blinded; they could see only the glitter and tinsel of royalty, the splendor of monarchical regalia. A mist obscured their vision. Their brains were swimming in the intoxication of pride. They knew not the hour of their visitation. God let them have their way that that sacred principle of government by the consent of the governed might not be marred even by its own Maker. And from this unfortunate hour began the Empire of Israel.

P. T. MAGAN.

Liberty Not License.

Liberty is not license. The idea is frequently expressed that people must be deprived of a certain amount of their liberty, as a safeguard against the evils of license and anarchy. The expression is an unfortunate one, because while it is meant to state what is true, it tends to obscure the distinction between liberty and lawlessness, and to accustom people to the idea that real liberty can rightfully be taken away from individuals for the public good,—an idea which divests liberty of its essential sacredness and breaks down every safeguard about it.

Liberty and license are opposites, always contending against each other. License always interferes with somebody's liberty; that is the very reason it is frowned upon by the laws of civilization. All people should have liberty, and therefore none should have license. It is not liberty that should be taken from the people, but the opportunity to do that which interferes with liberty in others, and this interference with liberty is the only reason there can be for its prohibition. Real liberty is not against itself, and to prohibit liberty in the name of liberty is an act contradicting itself.

Liberty is a natural right. It is a self-evident truth that "all men are created equal," and "are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness." Being thus a natural and God-given right, it manifestly does not need to be prohibited to secure God-given rights. The rights bestowed by the Creator are not in conflict with each other.

Liberty is a law, and is therefore not against law, but against lawlessness. The highest law—that of the Ruler of the universe, is denominated by Him the "law of liberty." What higher testimony than this could be given touching the sacredness of liberty, and its perfect harmony with all just law and right government?

The preservation of personal liberty, not as a mere privilege existing by right of sufferance, and subject to the dictates of expediency, but as an inalienable right, granted not by government but by God, and of which no innocent person can ever justly be deprived, is essential to the preservation of this Republic.

S.

White Ribboners in Oshkosh.

The Woman's Christian Temperance Union of Wisconsin held its twenty-seventh annual convention at Oshkosh, May 22 to 24, in the Algoma Street M. E. Church. The convention was called to order by the president, Mrs. Mary C. Upham, wife of ex-Governor W. P. Upham. The number of delegates was one hundred and twenty-six. The church was beautifully decorated with flags and banners; five national colors were artistically arranged. A large picture of the late Frances E. Willard was in the front of the auditorium. Above the chancel were the letters in white, "W. C. T. U.," which were very large, and over them was neatly arranged in blue the word "Welcome." Several large white ribbon bows were neatly arranged.

THE DEVOTIONAL EXERCISES.

were conducted by Mrs. L. A. Hodge of Waunakee. The morning session consisted mainly of the seating

of the delegates in the order of the counties represented, the roll call and the reading of a few reports.

The first report read was that of the corresponding secretary, Mrs. W. A. Lawson of Baraboo. The report did not deal with statistics, but mainly with the

BRIGHT PROSPECTS IN MEMBERSHIP

and interest, and also contained several valuable recommendations to the different unions in the state organization. Mrs. Lawson called attention to the fact that the state W. C. T. U. had grown by the addition of between 700 and 800 new members during the past year, and also that thirteen new local unions had come into the organization during the same time. She recommended that every union in the state be visited by some worker in the W. C. T. U. outside the state at least once a year to encourage and instruct. Mrs. Lawson further recommended that funds be secured for the use of the unions in bringing these outside speakers into the state. She mentioned that many of the unions in the state are doing work of reform and improvement that is not outlined or prescribed in the plans of the organization. One of the most important of these, she mentioned, was

THE CURFEW.

The unions of the W. C. T. U. have pushed the enactment and enforcement of the curfew law in many parts of the state with success. Much charitable work has been done by the unions, pastors' salaries have been readjusted, reading rooms, libraries and traveling libraries have been established; with the aid of the W. C. T. U. churches have been built and many other lines of reform and improvements have been started and aided by the state W. C. T. U.

Mrs. G. I. Follett of Spencer, secretary of the

LECTURE BUREAU OF THE WISCONSIN W. C. T. U.

read a report of her work for the past eight months. There were four lecturers in the state, viz.: Mrs. Lenora M. Lake, vice-president of the Catholic Total Abstinence Union of America; Mrs. Clara C. Hoffman, president of the Woman's Christian Temperance Union of Missouri and recording secretary of the National W. C. T. U.; Miss Marie C. Brehm of Illinois, national superintendent of the Franchise Department and national lecturer, and Miss Della C. H. Cox, organizer and lecturer for the Wisconsin W. C. T. U. Mrs. Follett mentioned that 326 lecture meetings had been held in the state in the past eight months; 731 new members had been secured; eighteen county conventions had been held and nineteen county institutes had been conducted.

THE REPORT OF THE STATE TREASURER,

Mrs. Ida M. Cooke of Green Bay, was replete with interesting figures. Her report for the year ending May

1, 1900, showed general receipts, \$2,794.05, with lecture receipts \$709.54; grand total, \$3,503.59. The total balance on hand was \$285.03. Total number of unions, 174; total paid membership, 3,388, a gain of ninety-eight; twenty-three of the sixty-three counties show a gain in membership; two counties lead with large gains—Grant county has added 87 members and Green county 101; thirteen new unions were organized during the year.

By a vote of the convention a telegram of greeting was sent to the convention of railroad engineers then in session in Milwaukee.

When Mrs. Upham rose to read her annual address she was greeted with applause, at which she said good naturedly: "I know if you applaud now you won't when I have finished." Her report showed the

WONDERFUL GROWTH OF THE ORGANIZATION

during the last twenty-five years and that it was now one of the largest in the country and its work is known and felt everywhere. She advocated that the children be brought up in a proper manner and taught to lead pure Christian lives, abstaining from liquor and tobacco and other bad habits. She stated that the supreme courts of several states had declared against the sale of cigarettes, and she also urged that anti-cigarette literature be circulated among the schools.

Mrs. I. W. Black of Racine, who is a branch secretary, made her report. This report showed that there have been added eight new unions of

THE LOYAL TEMPERANCE LEGION.

She divided the L. T. L. societies into three classes, the senior, junior and intermediate. Of the first, there are seventeen societies in the state; the second, thirty-four, and the third, nineteen. The enrolled members are 2,537, and the pledged members are in number 1,045. During the past year 575 diplomas have been issued.

Mrs. Maria F. Hanchett of Madison made her report of the "Motor," which is the official organ of the W. C. T. U. of this state.

ANOTHER MILE-STONE.

The report of Mrs. L. A. Hodge of Waunakee, superintendent of evangelistic work, reported in part as follows: "Dear Sisters: Time has fled all too swiftly and we reach another mile-stone on our journey. Though we feel that the time has been redeemed, still we look forward to much more to be accomplished. Only two of our state evangelists have been in the field this year, Mrs. K. S. Lewis and Mrs. A. W. De Long."

Mrs. K. V. Stevens, Lake Geneva, superintendent of

SABBATH OBSERVANCE,

made the following report: "Again the superintendent of this department for lack of material with which to build must present a meager report. Only ten local unions have sent any report. Five new local superintendents have been appointed during the year. Mrs. Masse, superintendent of what was formerly the tenth district, has done good work in circulating literature. Mrs. M. E. Smith, superintendent for Portage county, reports 1,800 pages of literature distributed and a number of sermons delivered by pastors. No other county superintendents have reported. Owing to the lateness of the date for the annual prayer week we will be obliged to defer gathering reports from meetings held then, until we make up our report for the national convention. The following is a summary of what has been reported: Local superintendents, nineteen; literature distributed, 2,500 pages; sermons preached, ten; responsive exercises used in Sunday schools, 300. We trust that a much deeper interest has been taken in this department, and more work done by the unions than has been reported."

Mrs. Cornelia M. Foster, Sparta, superintendent of Sunday school work, reported in part as follows: "Sunday schools already organized have given us a field prepared for our seeding with temperance work, and this department has been very readily adopted in a very large number of unions, because it can be so easily done. Over four thousand pledge cards have been signed. Local superintendents have been very active and have made much of the temperance lessons each quarter; have held concerts with 'Temperance' as the keynote, secured temperance books for their libraries and distributed temperance leaflets and papers."

OTHER REPORTS.

Space will not allow me to give even a brief report from the other superintendents, but will name their departments and give name and address.

Mothers' Meetings and Child Culture Circles, Dr. A. J. Shaw, Eau Claire; Prison, Jail and Almshouse, Mrs. Anna Russell, Milwaukee; Work Among Soldiers and Sailors, Mrs. Frances Nau, Green Bay; Work Among Lumbermen and Miners, Mrs. E. W. Shores, Ashland; Scientific Temperance Instruction and Anti-Narcotics, Mrs. J. E. Kinmore, Baraboo; Medal Contests, Mrs. Lizzie Axon, Lodi; Temperance Literature, Mrs. E. E. Prath, Evansville; Influencing the Press, Mrs. Clara B. Fleth, Merrill; Work Among Foreign Speaking People, Mrs. O. A. Breakey, La Crosse; Non-Alcoholic Medication, Dr. R. Bird, Beaver Dam; Schools of Method, Mrs. M. C. Upham, Marshfield; Parlor Meetings, Mrs. L. H. Uren, Hurley; Flower Mission, Miss Edith Nugent, Ashland;

Fair Work, Mrs. W. E. Thompson, Milwaukee; Franchise, Mrs. Maude Sanders, Milwaukee; Christian Citizenship, Mrs. M. A. B. Smith, Madison.

I regret that I cannot speak of these reports now, but I may be allowed to at some future time. I also regret that I cannot give even a very brief synopsis of the several able addresses and especially is this so of the lectures given by Mrs. Mable Conklin, New York, national lecturer, and Miss Marie C. Brehm, Chicago, Ill., superintendent franchise department, National W. C. T. U.

At proper times there were devotional exercises, which were very helpful, this is especially true of the consecration services. They helped very much in maintaining sweet Christian influence during the three very busy days of the convention.

OFFICERS ELECTED.

The election of officers was done in a quiet manner and were as follows: President, Mrs. Mary C. Upham, Marshfield; vice-president, Mrs. G. I. Follett, Spencer; corresponding secretary, Mrs. W. A. Lawson, Baraboo; recording secretary, Mrs. Augusta E. C. Strong, Baraboo; treasurer, Mrs. Ida M. Cooke, Green Bay; editor of the Motor (official organ), Mrs. Maria F. Hanchett.

The following named persons were chosen as delegates and alternates to

THE NATIONAL CONVENTION

to be held in Washington, D. C., in November; Delegate, Mrs. G. I. Follett of Spencer; alternate, Mrs. Bessie N. Prothero of Ashland; delegate, Dr. A. J. Shaw of Eau Claire; alternate, Mrs. J. B. Hoagland of Menominee; delegate, Mrs. Jennie E. Kinmore of Baraboo; alternate, Mrs. Martha E. D. Hurlburt of Fond du Lac; delegate, Miss Clara Peters of Monroe; alternate, Mrs. Mecca Varney, Monroe; delegate, Mrs. L. A. Hodge of Waunakee; alternate, Mrs. M. A. B. Smith of Madison; delegate, Miss Pamela A. Hand of Elkhorn; alternate, Mrs. Isaac Ellsworth of Milwaukee; delegate, Mrs. Hannah Patchen of New London; alternate, Mrs. Alma Robb of Green Bay. Aside from these the officers of the W. C. T. U. of this state will represent the union at the national convention.

WISER COUNSELS PREVAIL.

During the Thursday forenoon session Mr. J. B. Davidson of Milwaukee, secretary of the Sunday Rest Day Association, was presented to the convention by the chair, Mrs. Mary C. Upham. While speaking he asked the delegates to make a motion that the chair write a letter to President McKinley condemning his action in recently giving a Sunday dinner party. Mr. Davidson urged it in the strongest language he could command both in feeling and voice quality. He was

very sorry indeed that President McKinley, who had been such a good Sabbath-keeper before should thus break the Sabbath. At the close of his remarks the chair sweetly and smilingly replied: "I hope, ladies, that you will not make any such motion," but added, "If I see him I can speak to him with better effect than to write to him." Here the matter was dropped, for no motion was made. In the afternoon session the subject came before the convention in the form of a resolution thus: "And hereby express our regret that the chief magistrate of our nation and his wife have lowered the hitherto high standard of Sabbath observance at the White House by giving a social reception and Sunday dinner." A motion was made to strike it out, which was carried. Only about fifteen delegates voted against the motion, while more than three times as many delegates voted for it. This action of the convention was right and worthy of commendation by all God-fearing and liberty-loving people. And may all of their actions in the future be as righteous as this act is my prayer.

H. W. REED.

Madison, Wis.

Should Majorities Rule?

The question, Should the majority rule? may be answered correctly by both yes and no.

In all matters of public policy touching public affairs the majority should rule. If a road is to be opened or a bridge to be built or a street to be paved the end sought should be the greatest good to the greatest number. But no majority, however great, has any right to trench upon the liberty of the individual. In the matter of rights the peasant is the peer of the noble, the individual the equal of all the race besides.

"We hold these truths to be self-evident; that all men are created equal; that they are endowed, by their Creator, with certain inalienable rights." As long as these words remain true so long will it be true that in the matter of inherent rights—rights which men have in virtue of being men, that is human beings—are not justly subject to the will of anybody but of the God who gave them.

There is no thought more utterly ruinous to all that is noblest and best in man, than the idea that the will of the majority has anything to do with moral obligation. If a thing is wrong the concurrence of all the race cannot make it right. No more can the condemnation of all the race make wrong that which is right.

"The framers of the Constitution," said Richard M. Johnson, "recognized the eternal principle that man's relation with his God is above human legislation," and of course above the voice of majorities, however large. Only thus could rights be *rights*. That which is dependent on the will of any man or of any number of men is not a right but a privilege.

B.

NEWS, NOTES AND COMMENT

The Senate committee on the judiciary has refused to report favorably the proposed constitutional amendment giving Congress power to regulate marriage and divorce.

* * *

The British-Boer war is practically over. The result being what everybody except the Boers themselves foresaw it must necessarily be, the utter extinction of the Boer republics as independent states. The odds against them were too great.

* * *

The Dreyfus affair is again making trouble for the French Government: M. Waldeck-Rousseau is openly branded as a liar and scoundrel while presiding over the chamber, and on several occasions it has been necessary to surround him with guards to protect him from personal violence while in the chair. The French seem determined to maintain their reputation as the most turbulent of all civilized peoples.

* * *

At the time of the closing of the columns of this paper twenty-three warships were at Ta-kau—nine Russian, three British, three German, three French, two American, two Japanese, and one Italian. In addition to their crews, the Russians had on board their warships 11,000 troops from Port Arthur, with field equipment. Fourteen thousand Russian troops are held in readiness at Port Arthur. Three hundred "international" bluejackets were already at Peking.

* * *

A recent Vienna despatch states that the Archbishop of Bucsert, at a recent audience with the Pope, received an autograph letter from the Pontiff for King Charles of Roumania. This letter virtually marks a complete reconciliation between the King and the Vatican, after years of strained relations. The Crown Prince's first son was baptized according to Orthodox rites, and the Pope, angered at the act, has pardoned slowly.

* * *

Recent advices are to the effect that the Czar has obtained from the Persian Government well-defined concessions of great political and commercial importance. Among these concessions is a grant of the right to construct a railroad from Erwan, in Caucasia, to

Tabriz, and also for the opening to Russian trade of the entire district of Khorassan. Engineers have already begun surveying this railway, which leads to the center of the Azerbaijan district, and which really is the beginning of the road which will eventually extend through all Persia to Bararbbas, and give Russia an exit to the sea through the Persian Gulf.

* * *

A late despatch from Brussels says the election in that city has "resulted in the return of eight Catholic deputies, five socialists, three liberals and two progressists for the chamber and five Catholic members, two liberals and two progressists for the senate. The general results of the election so far show that eighty-five Catholics, thirty-three liberals, thirty-three socialists and one Christian Democrat have been elected."

And that is the way some people would like to have election returns read in this country, only, of course, each denomination or religious federation would like to see their party in the lead.

* * *

The following from a recent number of the English Churchman (London) will seem strange to American eyes:

"On Monday the Bishop of Liverpool went to Windsor Castle and did homage to the Queen on his appointment. The Home Secretary was present and administered the oath. We presume our neo-Anglicans would wish these 'formalities' to be dispensed with."

But why should it seem strange? In our own country chaplains are elected by legislatures and by Congress, and in the Army and Navy they are appointed and sworn. After all, we are only a step behind our English cousins.

* * *

These facts furnished to a London weekly by the secretary of the Church Association go to show the rapid growth of ritualism in the Established Church of England. Concerning a certain parish the secretary writes:

"It now seems that the long-suffering Protestant parishioners, instead of getting that redress which they were entitled to at the hands of the Archbishop, have had set over them another ritualistic law-breaker. On Sunday last six candles were kept burning during the whole of the service, and four more were lighted at the communion, wafer bread was used, and the consecrated elements elevated. The new churchwardens, who are decided Protestants, protested after the service against these illegal practices. The action of the Archbishop of York in this case shows more clearly than ever that the bishops are not to be trusted."

There is a strong drift in the English Church not only toward ritualism, but toward Rome. Stranger things have happened than the return of the Established Church to the Papal fold.

* * *

It is announced that hereafter Asbury Park, N. J., is to have Sunday trains. The resolution requesting the railroads to stop their Sunday trains at the Asbury Park station is said to have been introduced in the city council by Mr. Bradley himself, the founder of the town. According to newspaper reports his remarks upon introducing the resolution were in effect as follows:

"The Sunday of to-day is not the Sunday of twenty-five years ago. The people are more progressive, and Asbury Park has progressed with the rest of the world. To-day we want and get the Sunday newspapers. We must bring ourselves to the idea of a broader and more liberal Sunday. I believe that Sunday railroad trains are necessary to the proper growth of our beautiful city, and I trust that old-fashioned prejudices will not impel anybody to vote against the resolution."

Adjoining Asbury Park is Ocean Grove, the great camp-meeting resort controlled by the Methodists. Ocean Grove is a distinct corporation but separated from Asbury Park only by a narrow creek. There is said to be much feeling in Ocean Grove against the Sunday trains, and it is feared that they will bring to the place much that is objectionable on that day.

* * *

Haverhill, Mass., seems to be experiencing a regular spasm of Sunday virtue, purely civil of course, for the law is "civil," but nevertheless operated in the interests of a religious institution. The Gazette of that city in its issue of May 14 says:

"Marshal McLaughlin made a tour of visitation among a number of the fruit dealers in the city yesterday afternoon and found that they were doing business contrary to the statutes. He took samples of fruit and summoned the dealers to appear in the district court this morning. The following are the leaders who received the summonses: N. Martin, Arid Moosh, N. H. Choalain, John Murred, Harry O. Jacobs and Tarrjian.

"Game Warden Girard caught a local man, George W. Kimball, and a small boy fishing for eels yesterday afternoon at Ward Hill. Upon being detected thus in breaking the Sabbath the man surrendered the fishing tackle and promised to appear in court next morning to answer to the game warden's charges."

Certain of the New England states used to employ "tithing men" to see that the people went to church on Sunday and to keep them awake after they got them there. They don't do that now, but try to accomplish the same end by a little different method.

A report from Cleveland, Ohio, states that on May 13th sermons were preached in fifty churches in that city "on the observance of Sunday. The general discussion of the question is preliminary to the active crusade which the city ministers' union is to institute against violators of the Sunday law. A permanent committee to conduct the crusade will be appointed and will probably consist of two prominent ministers, one or two labor leaders, and three or four prominent business men, and a leading lawyer. The general plan of the crusade will be to cause the prosecution of those performing and requiring unnecessary labor on Sunday."

The lawyer is quite an essential feature in every Sunday crusade. What an oversight it was on the Lord's part, to be sure, when in giving the gospel commission, he omitted all mention of the employment of lawyers to enforce his religion on unwilling people! How easy it would have been for Him to have said: "Only limited power is given unto Me in heaven and on earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; compelling not only those who believe but those who do not believe to observe the first day of the week; and for this purpose employing lawyers to prosecute in the civil courts those who refuse to observe this day; and lo, I am with you alway, even unto the end of the world."

But Jesus did not say this. The statement upon which the gospel commission is based forbade it. The "therefore" refers to the declaration: "All power is given unto me." And this is the power with which the gospel minister should be clothed. It is the only power to which he has any right to appeal. It is the power of the Spirit of God, not the power of the civil magistrate.

* * *

"The power of the penny.' There is a sermon there," says the Michigan Christian Advocate. "The penny and the Sunday candy store switches the child into the downward path." And how so? Oh, the child spends the penny for candy on his way to Sunday school instead of taking it to the school and putting it into the contribution envelope. And this if not the sum of the offending of the Sunday candy store is at least the great count in the indictment against it.

Of course it is right and entirely proper that the child should be taught to give to the cause of religion. But it is neither right nor proper that the civil law should be invoked to make this education in some measure compulsory. There are those who go to meeting on another day, namely on the last day of the week instead

of the first. They teach their children to give to the cause of religion; and these children are exposed to all the temptations to spend their money to which other children are exposed. Now if it were the duty of the State to protect the children of Sunday keepers from the temptation to spend their pennies on Sunday instead of putting them into the contribution envelope, would it not be under just the same obligation to guard against temptation the children who with their parents worship on another day? It is evident that this is a matter which the state should let severely alone.

* * *

June 1 President McKinley, accompanied by Secretary Long, visited the Catholic University, the professors and students greeting them with applause. Rector Conaty made a speech of welcome to the President on his first visit to the university, explaining the purposes and aims of the institution.

"The cross which surmounts our buildings," he said, "is indicative of our religious faith, and the flag which floats to the breeze beside it is indicative of our national spirit. We are Catholics, holding our authority as an institution from the pontifical constitution granted us by the holy father who founded this university, and we are Americans, obtaining our legal existence from the statutes of this district.

"Under this roof minds are taught to love the cross and reverence the flag. Catholic Americans, we are taught and we teach loyalty to God as the source of loyalty to the republic."

In response the President said: "I have been glad to note building after building rising on these grounds in the last half dozen years, and I extend to you my cordial congratulations. This nation is in advance of every other nation of the world in the matter of educational advantages and opportunities, and no nation in the world is in greater need of educated young men. They are the pillars of strength to this republic, and we need them, it seems to me, never more than at this hour."

* * *

A former vice-consul at Hong Kong, Edward Wildman, has an article in a recent number of "Leslie's Weekly" entitled, "A Reign of Terror in the Philippines," in which he gives some startling facts quite at variance with the official reports published from time to time regarding the condition of affairs in the islands.

Mr. Wildman says that "there exists a veritable reign of terror in most parts of the archipelago within a gunshot from our army posts. Either Gen. Otis is blind to the situation, or is keeping the real facts from the American people. Aguinaldo's forces have scattered into marauding bands and, leaguering themselves

with the mountain tribes, terrorize the country, effectually check the cultivation of crops and the sale of marketable products, and wage war against all who hesitate to acknowledge the Aguinaldo government."

He is also of the opinion that the present military force in the Philippine Islands is entirely inadequate to cope with the situation and bring the war to a close. The American people may find that imperialism, like some other attractive looking things, comes high, and is scarcely worth the price after it is obtained.

Germany in South America.

Much weight has been attached to Secretary Root's words at the celebration of the birthday of Grant, and the comments on it have not been confined to this country. Speaking of Grant's support of the Monroe doctrine, he pointedly referred to the eagerness of European nations to secure more territory, and the probable consequence that the United States must prepare to make a determined stand for that doctrine or else abandon it.

The application of the remark might be quite general, but there are good reasons for the common disposition to refer it to Germany, especially in connection with the movement to enlarge the German navy. With a population of two-thirds that of the United States and a country smaller than Texas, there is abundant cause, quite aside from any colonial ambitions, why Germany should be seeking opportunities for expansion. It has been plain for some time that she was encouraging her migrating people to settle in South America rather than make their new homes altogether in North America. Brazil especially has been the land that they have been seeking. Naturally, as strangers in a strange land, they have been drawn closely together. Large German communities have been formed especially in one state, and great regions in Brazil have passed into the hands of Germans that still remain at home.

Brazil has not viewed the situation with entire satisfaction. She has fancied that there were traces of a definite policy in the immigration. It has been hinted that the plan of "spheres of influence," which has been applied so largely in Africa and somewhat in China, might be extended to another continent as well, and that on some plausible pretext occasion might be taken to declare a German protectorate over the German colonies of Brazil. Such a step would be but the prelude to action that would end in making a large section of South America a German possession.

Whatever may be said for German government as contrasted with the rather unstable equilibrium of the

Latin races, Brazilians still have a prejudice in favor of governing themselves. It is suggested that Secretary Root's utterance was not impossibly prompted by a South American appeal for some such declaration. At all events, it is plain that the United States would have a very decided interest in any movement that would result in putting any European nation in a controlling position in South America.—Christian Endeavor World.

"Has Finally Gripped Even the United States."

The Springfield (Mass.) Republican referring to the recent wild demonstrations of joy in London over the news of the relief of Mafeking, South Africa, and its plucky defenders, says:

"As the crowds were roaring through the streets of London the press dispatches to America were telling of the official correspondence coming from India relative to the famine—the situation in various districts being summed up after this style: 'Crops, practically nil; water, hardly any; cattle, all dead; people, thriftless class dead, people with small means at end of their resources and either on relief works or dying; crime, abnormal.'

"At the same time a committee of 100 in New York City was issuing an appeal for American money to send to India. It stated that 60,000,000 of the queen's subjects were suffering from famine, and that at least 10,000,000 of them were face to face with death from starvation. The deaths are reckoned by the thousands daily, and the Indian government, with all the outside help it has been able to obtain, is caring for only about 6,000,000 of the affected 60,000,000. American money to save the queen's subjects from starvation by hundreds of thousands, while England at home throws money right and left to celebrate in drunken disorder a petty triumph of arms, and sends out from \$10,000,000 to \$20,000,000 a month—enough to keep as many people alive in India—to strangle two little republics in South Africa in their own dust and blood!

"It is a painful picture, from whatever point of view may be chosen. But it may profitably arrest the attention of all mankind. It brings home to the humane heart of the world, with overpowering force, the utterly brutal and savage nature of the jingo aggression which has seized upon the leading nations and has finally gripped even the United States. Our own Philippine aggression of the same general nature, with its thousands of innocent victims, awful as it is in all its aspects, appears almost feeble in comparison with this parent exhibition of an ambition which leaves millions of its subjects to starve while in drunken joy it pursues a bloody triumph over the life of weaker states."

We have no wish to intermeddle with the South African imbroglio; nor do we think England worse than other nations. Human nature is essentially the same everywhere, and the madness manifested in London is world-wide. It awaits only occasion to show itself.

By What Right?

[By Chas. C. Holbrook, District Judge, Alamosa, Col.]

If I believe in the continuing force and authority of the fourth commandment as a part of the necessarily unchangeable law of the unchangeable God, and you believe that by some mysterious, unexplained and unknown process, the unchangeable God so far changed his mind as to change his law by substituting the first day for the seventh, and then forgot to tell us about it, what right have you to punish me for not understanding as you understand this mysterious, unexplained and unknown process of doing that which the Lord has never admitted doing?

If you have evidences upon which you are enabled to base a belief, and from which you do believe, that God changed his fourth commandment by substituting the first day for the seventh, and I am so constituted that the same evidences do not convince me, by what claim of right would you punish me because my God-given conscience cannot be satisfied by the same evidences which satisfy yours? And by what right do you assume to force me to serve God according to the dictates of your conscience instead of my own?

The leading nations of Europe have come to an agreement to prevent the further killing of big game in Africa, except with their mutual consent; but meanwhile the killing of the human species—men, women and children—goes on as fast as the combined efforts of two opposing powers can continue the process. It is too much to expect that European civilization should exert its force to prevent the further slaughter of human beings by the bullets of men who hunt beneath the government flag.

The country has been startled by the revelation of great frauds practiced under the United States administration of affairs in Cuba, and the latest information is that only a tithe of the whole story of dishonesty in this matter has yet come to the light of publicity. But why should the people be startled? Why be surprised over the occurrence of that which is as natural as the law of gravitation? It only shows that the people have not taken pains to view present occurrences in the light of the past. Let them read ancient Roman history and the history of every nation which has governed provinces as the United States is now governing the late Spanish possessions, and they will find only one continued story of governmental corruption in the administration of provincial affairs. The evil is inherent in the system itself, and no indignation the government may now show over the Cuban revelations will long arrest its working. In process of time the people will become used to the story, and such practices will come to be accepted as a matter of course. And this is not our verdict in the matter at all, but that of history.

Under the flag but not under the Constitution—the phrase expresses an anomalous and evil condition for any people. The flag and the Constitution belong together.

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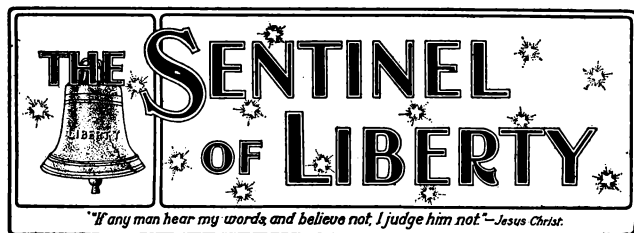
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CHICAGO, JUNE 7, 1900.

The St. James Chronicle (London) says "that already Sunday cycling is becoming a source of perplexity and distress to those who regard the Lord's day as a day of rest." But why "a source of perplexity and distress?" We are quite sure that there is no law in England compelling anybody to ride on Sunday who does not want to.

Upon receiving the effects of the American Sentinel from New York we discovered that the files of the current volume were incomplete, numbers 6 and 10 being missing. The New York office has not a single copy of either of these numbers, hence we are compelled to apply to our subscribers. We would like to get twenty-five copies of each of these numbers—No. 6, date of February 8, and No. 10, date of March 8. Will our friends send them to us?

The Social Forum is by no means pessimistic, indeed it is decidedly optimistic, nevertheless it sees that civilization is confronted by grave problems which demand settlement. It says:

"Our present industrial system cannot last. From every viewpoint it stands condemned. Economically it is organized wastefulness, forbidding men to supply their needs from nature's boundless store, and chaining forces that might make the desert blossom. Ethically it is monstrous, denying to man the most sacred of all rights, 'the right to live a guiltless life.' Socially it is a Minotaur, its jaws dripping with the blood of its own children. It must go.

"On all this we are agreed. But how shall it go? Peacefully, almost noiselessly, like the ice and snows of winter, subdued by the force of the vernal sun, or as moribund feudalism went out in France a hundred years ago?"

Of course the Forum inclines to the view that the change will come peacefully, but the signs all point to a repetition of the scenes of the French Revolution.

Instead of showing any signs of improvement the strike situation in St. Louis grows worse. At least two persons have been instantly killed, one of them a woman with a child in her arms. She was shot while crossing the street, and was in no way concerned in the

strike. Several persons have been seriously injured, some it is thought fatally.

Last Sunday the crowning outrage of the strike was perpetrated upon a poor servant girl. Knowing little and possibly caring less about the strike, this girl, tired with her toil and desiring to visit her mother in another part of the city boarded a passing car. Arriving at the proper street she left the car and was immediately set upon by a mob of men (?) who, after striking her in the face and violently pulling her hair, actually tore from her body every vestige of clothing except her shoes. She finally escaped from them naked, bruised and bleeding, finding refuge in a cellar until rescued by the police.

This strike is not for "living wages" but to compel the street car companies to recognize union labor, that is, to allow the unions to say who shall be employed and who discharged by the companies.

It should be remembered that this outarge was not perpetrated by any of the barbarians to whom the United States is trying to teach the art of "stable self-government," but in one of the leading cities of "Christian America."

Special Notice.

After July 1 the price of the Missionary Magazine will be fifty cents per year; to foreign countries, seventy-five cents. This decision was reached at the recent meeting of the Foreign Mission Board, after carefully considering the question in all its phases.

The Missionary Magazine has been published at a loss from its first issue, this heritage having been received from the Home Missionary, out of which it emerged. The subscription list has more than doubled, and yet the cost of the paper has been about twice the subscription price, and it will be impossible to ever secure a list sufficiently large to make it self-supporting at twenty-five cents. Because of this, the price was raised to fifty cents, which will practically pay the cost of publication.

The Magazine has been before our people more than two years, so that they can judge of its value. It has been printed on better paper than the "Home Missionary," and bound with good paper covers. And besides this, it has been materially enlarged, and made more valuable by the addition of illustrations and other important information. It is the aim of the publishers to endeavor to increase, rather than diminish its value.

We are now offering our people, for fifty cents a year, a good, forty-eight-page monthly, equal in value and size to many missionary journals which range in price from seventy-five cents to one dollar and fifty cents.

The Missionary Magazine and Sentinel of Liberty—formerly the American Sentinel—will be clubbed together for one dollar and twenty-five cents. Let all orders be sent as heretofore—either through the state tract society or direct to the Foreign Mission Board of Seventh Day Adventists, Room 1906, 150 Nassau street, New York, N. Y.