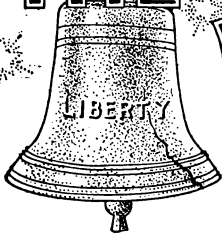


THE

SENTINEL OF LIBERTY



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

VOLUME 13

CHICAGO, AUGUST 30, 1900.

NUMBER 34.

THE SENTINEL OF LIBERTY

(Continuing American Sentinel.)

PUBLISHED WEEKLY AT 324 DEARBORN STREET,
CHICAGO, ILL., BY THE

INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION.

Entered at the Chicago Post Office as Second-Class Matter.

SUBSCRIPTION PRICE, - - - - - \$1.00

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MORAL character is a natural growth; it can not be forced.

No scheme of state benevolence can deliver society from the evils of individual selfishness.

EVERY man has a right not only to his own opinions, but to order his life in accordance therewith, limited only by the equal rights of others.

CONSCIENCE must be left free, because it is the avenue between the soul and God. In the education of conscience the only authority is the Word of God.

GOVERNMENT has no duty to protect any religious institution, however beneficent that institution may be. Its only duty is to protect men in the enjoyment of their natural rights. If men are properly protected the institutions will take care of themselves.

GOD speaks to a nation through individuals, not to individuals through the nation.

LEGISLATION can never provide the people with a substitute for moral backbone. The more laws there are to make it easy for people to do right the fewer people will there be who love right for its own sake.

A PEOPLE can no more create power within themselves to reform themselves than a machine can generate the power required to run it. Yet there are people who think society can reform itself by vote and legislation, and there are people who think they can invent a perpetual motion.

SECURING HAPPINESS BY LEGISLATION.

IN the *Independent* of August 23 the presidential candidate of the "Social Democratic" party, Mr. Eugene V. Debs, presents the claims of socialism to be the hope of the people for deliverance from present evils due to social and industrial inequality. Among other things, he says:

"The Social Democratic party of America declares that life, liberty and happiness depend upon equal political and economic rights."

This is taken from the platform of the party adopted at their recent national convention. In this platform the socialist scheme is unfolded, whereby equal political and economic rights are to be secured to the people. The workmen, organized into a political party, are to "conquer the public powers now controlled by capitalists." "Cooperative industry," by public ownership of "all industries controlled by monopolies, trusts and combines," is

to abolish "wage-slavery" and all "class rule." All people, both men and women, are to have "equal civil and political rights," etc.

This socialist program, like some plausible scientific theories, is all very good except that it will not "work." It is not true that "life, liberty and happiness depend upon equal political and economic rights," else would the problem of securing happiness in this world be far other than what it is. All people have, by birthright, "equal political and economic rights," but unless one's rights are respected by his neighbors and by those in positions of power the possession of them avails him nothing. And what can make the people respect each other's rights? What scheme can possibly be devised whereby respect for rights can be put into a person's heart? Law restrains the criminal, but the force of law depends upon public sentiment; the law is effective only because the majority are not criminally inclined. Let the majority lose respect for human rights and all law would be powerless to protect them. The law depends upon the respect; the respect does not depend upon the law; it can not be manufactured by law. It proceeds from another source than any over which human devices have any control.

Happiness Not a Class Privilege.

Furthermore, it is not true that happiness is secured even by respect for personal rights. Happiness is the great goal at which human effort aims, and without which life is but a burden and liberty an empty sound. But who by any possible manipulation of all the privileges and powers which wealth and influence can obtain can make himself secure in happiness? Who are the happy people in the world? Are they not to be found in all classes, as proof that happiness is not a class privilege, or dependent upon anything by which the division of the people into classes is produced?

Can the man who is not master of himself, who is a slave to appetite and passion, be happy? Can the path of immorality and sin lead to happiness? Scripture declares not, and all human experience agrees with its declaration.

But the "Social Democratic" party are apparently blind to the force of such considerations. They are apparently oblivious to the lessons of history. They have at last discovered the great panacea for which the world has been waiting six thousand

years, and which eluded the search and baffled the wisdom of all previous ages. Mr. Debs concludes his presentation of socialism with this glowing picture:

"This will mark the end of the capitalist system. The factories and mills and mines, the railroads and telegraph and telephone, and all the means of production and distribution will be transferred to the people in their collective capacity; industry will be operated cooperatively, and every human being will have the 'inalienable right' to work and to enjoy the fruit of his labor. The hours of labor will be reduced according to the progress of invention. Rent, interest and profit will be no more. The sordid spirit of commercial conquest will be dead. War and its ravages will pass into history. Economic equality will have triumphed, labor will stand forth emancipated, and the sons and daughters of men will glorify the triumphs of Social Democracy."

Human Schemes Can Not Circumvent Selfishness.

Great indeed will be the triumph of a scheme which transforms this abode of misery and injustice into a suburb of Paradise, without eliminating from men's hearts the selfishness which is ever prompting them to disregard the interests of their fellowmen! Great will be its triumph—*if it triumphs*. But will it triumph? What can circumvent selfishness? Can legislation hold it back—can any disposition of political and industrial forces keep selfishness within bounds, so that it shall not work harm in human society? No; selfishness is too subtle an evil to be barred by such restraints. As well talk of holding back water with a sieve. All schemes of human devising are inefficient in dealing with the forces that flow from the heart.

"Life, liberty and happiness" depend for their full realization upon the elimination of selfishness; and the individual must first of all eliminate this from his own heart. Then he himself will be happy, and happiness will become general when selfishness is removed from all hearts. But the socialist program aims only to restrain it—to hold it back within confines where it will be harmless. Such attempts are in the wisdom of man, not that of man's Creator. His way of salvation is by the gospel—the power of God exercised in the wisdom of God.

It is necessary that rights should be preserved in the earth, and human governments with their legislative and executive powers are necessary to this end. But they can not be made to serve the

ends of righteousness and the blessings that are inseparable from it. Mr. Debs and his party are viewing only a mirage; their present pathway will never take them beyond the desert. s.

MAKING ANARCHISTS.

THE most dangerous anarchists are not those who commit overt acts of violence, but those who in the name of law and order override natural and constitutional rights.

The "red" anarchist, the anarchist who uses bomb, pistol, or stiletto, is less dangerous because his methods startle people and make them realize more fully than before the really beneficent character of wholesome laws honestly administered.

The anarchist who, while professing great loyalty to law, overrides the principles of justice, is the more dangerous because he is more respectable, his methods less startling, and his work more lasting and vastly more far-reaching.

Anarchy in Mansfield, Ohio.

As the readers of THE SENTINEL OF LIBERTY know, anarchy reigns in the town of Mansfield, Ohio. The facts are these. There is in that place a church of the disciples of Doctor Dowie, of this city. One of the tenets of this sect is "divine healing." Not long since one of the number in Mansfield refused the aid of a physician, with disastrous results both to herself and to the child that was born to her.

An outcry was raised against the sect, and certain elders or ministers who had gone to Mansfield from this city were mobbed, and roughly and shamefully handled, and were driven from the town and warned not to return.

A week later they did return, but were prevented by the sheriff and chief of police from leaving the cars, and were carried to the next town, to which point they were followed by an officer, who prevented their hiring a private conveyance by which to return to Mansfield.

A week later still, the same ministers secretly entered Mansfield by private conveyance, and going to their regular place of worship commenced religious services. A crowd began to gather, and very soon the mayor, sheriff, and chief of police appeared. But instead of coming to disperse the mob, they interrupted the meeting and compelled the Dowie elders to leave the town. Commenting on this occur-

rence, the *Chronicle* of this city, a paper far from friendly to Doctor Dowie, says:

"Lawlessness continues to rule the town of Mansfield, Ohio, where two of Dowie's missionaries were compelled to seek refuge in the county jail from a pursuing mob last Sunday. If the governor of Ohio had any backbone he would maintain the rights of those men if it took the entire national guard of Ohio to do it. The truth or falsity of the Dowie creed could be settled later."

It is said these Mansfield officers took this course to save the followers of Dr. Dowie from the wrath of the mob. But if such a course was necessary, what becomes of the constitutional guarantees of the rights of conscience and of free speech in the Ohio Bill of Rights? And what becomes of constitutional government in Ohio?

The governor of the State was appealed to for protection, but he replied that he could not act unless asked to do so by the sheriff of the county. But who does not know that had the governor notified the sheriff that he would be held responsible for any harm that might come to those men, and had the people been told by the officers that the right of free speech and of free religious worship must be respected, order could and would have been maintained? But the officers themselves, instead of enforcing the law, joined the mob in violating the law. So that now the highest law in Mansfield is not the constitution of the State, but the sweet will of the commune. Thumbs up, a man may preach what he believes in that city; thumbs down, he will be stripped of his clothing, painted blue and expelled from the place.

Anarchy in New York City.

It is only a short time since that anarchy of the Mansfield sort manifested itself in New York City. A negro burglar shot a policeman, just as many a white burglar has shot officers. Commenting editorially upon what followed, the *Daily Chronicle*, the same paper already quoted, says:

"Investigation fully proves that the recent collision between whites and blacks in New York City was a police orgy.

"The negro who killed the white policeman could not have escaped justice if testimony showed that he deserved punishment. If the scales veered either way in such a case the accused was not likely to be the beneficiary.

"There was, therefore, not even the pretext of miscarriage of justice to condone the merciless fury

with which the real or apparent crime of the negro was revenged upon hundreds of innocent colored women and children.

"The helpless, the industrious, the sober, were maltreated. All law was violated by the brutal club swingers and pistol flourishers on the blacks.

"Race conflict is at least intelligible below Mason and Dixon's line. North of it it is also intelligible. In the South its causes are historic. In the North its cause is the license a brutal policeman feels to use his club or revolver independently of constitutional restraints. It is not merely race hatred that inspires him, it is a wantonness in the use of power."

A Menace to Popular Government.

So far as being a menace to popular government is concerned, the officers who upon an occasion of this kind makes common cause with the mob, is many fold more dangerous than the "red" anarchist who would, if he could, overthrow all government. That can never be done, but the despotism of unbridled passion may very easily take the place of the orderly and measurably just reign of statutory and constitutional law.

What These Outbursts Show.

Such outbursts as these show that as a nation we are losing the faculty of self-government. Lawlessness on the part of a few is crime. When a community becomes lawless it is anarchy, and anarchy invites despotism. Indeed anarchy is the worst sort of despotism; it is so bad a despotism that the people will presently welcome a despotism of a few or of one as better than the despotism of the mob.

If government of the people by the people is to continue in this land the people must govern themselves. Failing to do this the time must come when an American Napoleon will arise, will sweep the streets of some of our cities with cannon and seize the reigns of government. The politicians are not saying as much as they did four years ago about the danger that the scenes of the French Revolution will be re-enacted ere long in this country, but the danger is greater now than it was then; and this not because of the probable election of any particular candidate, but simply because the people have lost in so large a measure the faculty of governing themselves.

B.

THE WELLAND CANAL, THE ONTARIO SUNDAY LAW, ETC.

In the hearing on the Lord's Day Act, in Osgood Hall, Toronto, the question of the right of the province to regulate the operation of public works and corporations, such as railroads, canals, etc., was a very interesting issue, inasmuch as the entire Dominion is interested in these large corporate industries.

The advocates who were urging the right of the province to make Sunday laws were asked by the court if Ontario would have a right to prohibit traffic through the Welland canal on Sunday, for instance. The reply was that the province could do this. The question was then asked whether the province could stop traffic through the canal on other days of the week, or on every day of the week, if it saw fit. The question was a rather difficult one, but the final reply was that the province could not do that. Then the court asked: If the province has no right to close the canal on other days of the week, why has it a right to close it on Sunday? The true motive behind the Sunday law then had to be acknowledged. The reply was that it was because of the *religious character of the day*.

So, as much as its defenders may talk about the civil rest day, and the absence of any religious aspect to the matter, and claim that there is no desire to enforce any religious observance whatever, yet when the truth must be told it comes out that it is the *religious* phase of the institution that furnishes the real impetus to the whole movement.

As an example of faithfulness in the observance of the rest day, the counsel stated that anciently the Maccabees would not fight on *Sunday*. This is another instance of making Sabbath observance serve the cause of Sunday-keeping. As to what constituted works of necessity, the counsel held that it was a duty for a man to save his property, and therefore if a farmer had grain standing out that was likely to be injured by storm it was his privilege and duty to draw it in on Sunday. Such people as the Maccabees would be considered rather too strict.

The Other Side of the Question.

As we have already stated, the counsel who spoke for the other side of the question occupied but about one-sixth of the time those arguing for the Lord's Day Act used; but this shorter portion of time was well employed in presenting forcible arguments

THE United States have spent in the Philippine war \$186,678,000. The loss has been 2,394 men killed and 2,073 wounded.

and valuable facts. It was brought out that it was not until A. D. 1595 that Sunday was put on the footing of the ancient Sabbath. The observance of a weekly rest day was shown to be a matter of morality and not simply of civil rights between individuals. The fact was brought out from Mr. Blackstone that the profanation of the Lord's day was classed as an offense against God and religion; also that the offense of Sunday violation was classed with *heresy*, *witchcraft* and *apostasy*. Of course it was punished for the same reasons and upon the same basis. Let this fact have due weight in the consideration of this subject. Then, if it is now proper for civil government to punish *heresy*, *witchcraft* and *apostasy*, it is also proper for it to punish Sabbath-breaking. But we have passed the days of torturing and killing heretics; we have passed the time of burning witches and imprisoning apostates, at least we all know these practices to be unjustifiable and wicked. Why keep up the practice (akin to the others) of fining and incarcerating men for laboring on Sunday? The glaring inconsistency of this is plainly seen in the light of these facts. The counsel also stated that if the province had a right to shut the Welland canal one day in the week it might do so every day in the week and thus interfere with the Dominion.

As to the distinction between *passenger* and *traveler*, the counsel showed that the distinction was merely imaginary; that there were numerous cases on record, some of which were cited, where men who were traveling on street cars or otherwise on Sunday on secular business, recovered damages for injuries received in accidents while on such journeys under the statute legalizing the conveying of travelers on that day. It was also stated that even carrying the mail or going to meeting could not be construed to be works of necessity.

Upon rising from his seat, after listening to the argument for nearly a week, his lordship paid a tribute to the ancient economy by remarking that the laws of Moses on this subject were much clearer than ours.

F. D. STARR.

A TALE OF TWO NATIONS.

"The New Canaan."

IN ancient days the Lord had said to Israel that she should dwell alone and should not be reckoned among the nations. This command was not an arbitrary one. It was given for the good of the chosen nation. God knew that it would be impossible for Israel to preserve the purity and simplicity of her governmental institutions, and at the same time become entangled in alliances with the nations of the earth, whose principles of government were altogether different from hers. God knew that the principles of the other nations only wrought oppression on the great mass of the people. He knew that if Israel became entangled with these nations that it would not be long, in the very nature of things, before her people would be suffering many hardships of a kindred sort. It was therefore in love, and that he might safeguard the ones whom he had brought out of bondage, that the Almighty ordained that they should dwell alone and should not be reckoned among the nations.

There is a touching simplicity about the early history of these United States. The feelings of the forefathers who crossed the broad Atlantic in the "Mayflower," their ideas concerning their own coming and mission in the earth, really form a very vital part of the history of this land. They held to the theory that England and the old countries beyond the sea were the land of Egypt; that the Atlantic was the Red Sea, and that America was the land of Canaan, and that the Indians were the idolatrous tribes, worthy only of devotion to the sword and to death. These ideas can be found in almost all of the important writings and sermons of the day. They form no small or unimportant part of the bibliography of the period. The term "The New Canaan" was freely applied to the country around the "Massachusetts Bay."

All of these theories and ideas may appear quite fanciful and foolish. Nevertheless there was a considerable strata of truth underlying them. In all of the contemporaneous records as well as in the later histories the coming of the Fathers to this country is spoken of as the "Puritan Exodus." And when we study into the very depths of those times it is easy to see that there were many really wonderful features connected with this wonderful movement.

THE London *Globe* suggests the pulling down of the monument to independence of the Transvaal, erected by the Boers at Paardskrall. Certainly; why should it remain when that of which it is the symbol has departed?

A long dark night in the history of earth was brought to an end by the Puritan Exodus and the birth of the United States. "The Dark Ages" is not a mere fanciful term, nor is it a misnomer. It is the expression of the truth concerning the time to which the name is applied. People had sat in dark despair, and their inborn sense of manhood and womanhood had been outraged to such an extent by the kings who ruled over them that at times it seemed that it would become extinct forever. The Great Reformation of the sixteenth century had brought the golden gleams of the better morn; but the bright effulgence of the day was not ushered in until the time of the American Revolution.

That Providence was deeply concerned in the founding of the United States there can be no question. The frail colonies which have grown into the asylum for the oppressed of every land were not too insignificant for the watchcare of the Most High. Whatever may be said about the Puritans no one can deny that a deep religious fervor underlaid all that they did. It is beyond question that they came to this land for religious purposes; it is beyond question that they fled from religious oppression. They came to establish a nation in which principles of truth and purity should reign. They came to found a new Canaan where God might be worshipped according to the dictates of conscience, and where the oppressed of every land might find a resting place for their weary souls and bodies.

Some of their ideals may not have been realized. Some of their ideals may be absolutely impossible in this earth of perfect realization. But this much must ever be conceded, that America has become through them and those who have followed a place of refuge for the weary and the oppressed of every land on earth; and to God we pray to-day that this nation may not now put out its light, for should this dire deed be done, "then unto what nation can struggling humanity look for hope and inspiration?"

Physically and geographically God separated the United States from all the great powers of earth. He did so with a purpose. He set her off alone between the twin oceans that in spirit and in life, as well as in body, she might be separated from the age-worn iniquities of Europe, and that she might be untrammelled in working out the good which he placed her in the earth to do.

P. T. MAGAN.

CHRISTIANITY AND JUDAISM.

THE Rev. Joseph Cook, of Boston, in one of his famous Monday noon lectures, said: "We hear of protection for tin, wool, coal, salt, etc., but where is protection for Christianity?" As a Christian, Mr. Cook ought to have known that all the protection that Christianity needs is in the almighty power of its divine Author. The Scripture speaks of a people in the last days who will have a form of godliness, but deny the power thereof. The whole National Reform scheme is a fulfillment of this prophecy. It is not always so plainly admitted as in the quotation from Mr. Cook, but admitted or not, it is ever the thought of the religio-politician that Christianity must have protection from the state, and that it can not compete with the forces of evil and successfully do its work without such protection. What could be a greater denial of the power of God in Christianity itself than such an appeal to a human power to enable Christianity to do its work?

Christianity's Triumph Without "Protection."

The veriest beginner in Christian history well knows that for centuries Christianity did do its work and triumph gloriously over all the forces of evil, not only without any protection from any earthly state, but with the powers of earth arrayed in direct hostility to it.

It was in those victorious days that the prophet represents Christianity as crowned and seated upon a white horse, going forth conquering and to conquer. Without the aid of any human power, in a few years Christianity overspread the world, and had converts everywhere, even in king's palaces. It made the monarch of the Roman world tremble on his throne, for he clearly saw that Christianity meant the sacredness of individual human rights and the glorification of manhood, and therefore the death of all despotism.

These facts being well known to all, it must be that those who believe that now Christianity must have state protection in order to triumph, either deny that Christianity has now the power that it once had, or they assert that the forces that are arrayed against it now are greater than they then were. It were well, then, for all to become familiar with the forces that Christianity found arrayed against itself in those days when it stood alone so victoriously. These forces were chiefly represented by Judaism, Paganism and Orientalism. The conflict

WHAT God hath separated let not man unite.

of Christianity with these will furnish the theme for several papers for THE SENTINEL.

First, we shall consider the conflict of Christianity with Judaism.

Jesus Did Not Preach a New Religion.

Jesus was a Jew. Centuries before the incarnation Christ, the Son of God, the everlasting Word of God, had made the promises to Abraham which consecrated that people unto himself. He it was who had led them out of Egypt, out of the house of bondage. He spake the law to them from Sinai; he led them through the wilderness, and in all their wanderings they "drank of that spiritual Rock which went with them, and that rock was Christ." Disciples were first called Christians at Antioch, but there were disciples long before that. In the olden days they called a true disciple as Jesus called Nathaniel, an "Israelite indeed."

All the truths of the New Testament are found in the Old Testament, and were once understood by the faithful. All the spiritual experiences of Christianity had, through the ever-present spiritual Christ, been experienced long before by the devout Israelite. Jesus never professed to preach a new religion. On the contrary, when he spake on the most profound themes of Christianity, as to Nicodemus on the new birth, he said, "Art thou a ruler in Israel, and understandest not these things?"

The Divine Revelation Monopolized by the Rulers.

The new birth and all the other doctrines of Christianity are plainly revealed in the Old Testament, but they had all been lost sight of by the Jews, and because of this the Jewish religion had become ceremonial and formal and utterly lacking in the manifestation of the spiritual life and power. Traditions had been multiplied till they filled many volumes, and it required years of study to become familiar with them. The Scriptures, containing the words of salvation, it was thought could be understood only by being interpreted by tradition, and therefore by the priests and Rabbis and lawyers who understood tradition. Thus practically the Scripture was taken from the common people and put into the hands of the spiritual rulers, who only could understand and interpret it. These leaders of the people were therefore given almost unbounded authority, and were looked up to with superstitious reverence. "Still the basis of their supremacy rested on the popular reverence for the Sacred

Writings. 'It is written' was the sanction of all Rabbinical decrees, however those decrees might misinterpret the real meaning of the law." (Milman's Hist. Chris., vol 1, page 189.) Thus, to the eyes of the people and in their own eyes also the Jewish rulers had a monopoly of the divine revelation.

Under these circumstances Jesus entered upon his sacred mission. Not having studied in the Rabbinical schools, and not having asked of the spiritual leaders the permission to preach, he went forth reading the Scriptures and expounding their truths. Under his touch the old words blossomed anew into wealths of meaning and beauty, of which the people had never dreamed. He set the sublimest truths forth in axiomatic forms. He did not quote authority as the Rabbis did, saying, "It is written." But more frequently he prefaced his remarks with the simple, "I say unto you." Is it strange that the people wondered and that they went away saying, "Never man spake like this man," "He speaks as one having authority, and not as the Scribes."

Ecclesiastical Jealousy and Ambition.

Need we wonder that the whole power of the Jewish Sanhedrim was arrayed against Jesus and the religion he taught? It was their power to control the prejudices and superstitious passions of the people that caused the multitudes, notwithstanding the work of love Christ had wrought, to cry "Crucify him, crucify him." It was this same priestly power that, during the early history of the church, made the Jews in every city spy out the Christians and deliver them to the pagan persecutors, who executed the laws, and so had the power of life and death. Of these Jewish leaders Milman well says: "They saw clearly that it was a struggle for the life and death of their authority. Jesus acknowledged as the Christ, the whole fabric of their power and influence fell at once. The traditions, the skill of the scribe, the subtilty of the lawyer, the profound study of the Rabbi, or the teacher in the synagogue and in the schools became obsolete, and the pride of superior wisdom, the long-enjoyed deference, the blind obedience with which people had listened to their decrees, were gone forever. The whole hierarchy were to cede at once their rank and estimation to an humble and uninstructed peasant from Galilee, a region scorned by the better educated for its rudeness and ignorance, and from Nazareth, the most despised town in the despised province." (Milman's

Hist. Chris., vol. 1, page 191.) Any one familiar with the many methods by which ecclesiastical jealousy and ecclesiastical ambition have ever opposed truth will know from this simple statement of the case, coupled with the inspired record, what Christianity had to meet in its conflict with Judaism.

The Longing for a Political Messiah.

But it was not simply the ecclesiastical ambitions of the Jewish leaders that Christianity directly opposed itself to; it was the patriotism of the Jewish people as well. The whole thought of the age with the Jewish people was Messianic. Every heart, in so far as there was in it the manifestation of any spiritual life at all, was surcharged with Messianic longing. So wholly was this true that every Jewish wife felt herself accursed unless she could become the mother of a man child, for it was the tender wish of every mother that her boy might be the longed-for Messiah, the hope of his people, the desire of all nations. But all this longing was for a political Messiah, one who should deliver his people from the Roman yoke and establish the kingdom of Israel again in more than its Davidic glory, making it the head over all the nations of earth. As the religion of the Jews, by losing out of it the spiritual truths of its divine revelation, had become formal, instead of becoming dead and cold it had become political and intensely patriotic. Now, Jesus comes proclaiming himself the longed-for and promised Messiah. Yet he sets himself squarely against all these political ambitions and patriotic longings of his people, and so far from seeking to be crowned king he refuses the crown when they sought to force it upon him, saying, "My kingdom is not of this world." So far from promising them freedom from the Roman yoke he prophesies the destruction of Jerusalem by the Romans, and even the overthrow of the beloved Jewish temple, so that there shall not be left one stone standing upon another of all the magnificent building. • Worse than all this, Jesus himself, at the instigation of the Jewish leaders, was crucified by the Romans, crucified most ignominiously between thieves, and yet his disciples persist in going forth and proclaiming to the Jews that this defeated (?) and crucified peasant of Galilee is the Messiah their prophets foretold. Instead of promising them the earthly power and glory they had expected and longed for, the disciples of Jesus boldly tell them that they must take up their cross daily

and follow Jesus, if need be, to as ignominious a crucifixion. In their pride the Pharisees had been wont to consider prosperity and ease and comfort in this world as *prima facie* evidence that a man possessed the favor of God, and so was safe both for the here and the hereafter. But now this man who was despised and rejected of men, and apparently accursed of God, is persistently proclaimed King of the Jews.

Christianity Grandly Triumphant.

It is not possible for any truth to be more entirely and absolutely arrayed against the aims, ambitions, hopes, longings and prejudices of any people and of any age than was Christianity against those of the Jews; and the very fact that all this was taught the people from the same writings that they had been familiar with for ages made the effrontery of it all the more unbearable; and yet, without any "protection" from any human power, without the aid of any state, by its own inherent strength, by the power of truth and by the power of the Spirit of truth, and of Him who is the truth, Christianity triumphed grandly over Judaism, notwithstanding its utmost efforts to prevent it, and became a world-wide religion while Judaism is sunk into obscurity.

True Christianity has the same power to-day that it had then. Jesus expressly said, "All power is given unto me in heaven and in earth; go ye therefore and preach the gospel to *every creature*, and lo I am with you always, even *unto the end of the world*." True Christianity to-day does not need or ask the aid of human laws. Judge Welch, chief justice of the Ohio Supreme Court, well said: "When Christianity asks the aid of earthly government beyond mere impartial protection it denies itself. Its laws are divine and not human. Its essential interests lie beyond the reach and range of earthly governments. United with government religion never rises above the merest superstition; united with religion government never rises above the merest despotism, and all history shows us that the more widely and completely they are separated the better it is for both." G. E. FIFIELD.

It is stated that Mrs E. B. Drew, wife of the British commissioner of customs at Tien-Tsin, indignantly denies the stories of brutal massacre by Russian troops credited to her upon her recent arrival at San Francisco.

THE PASSING OF THE CONSTITUTION.

THAT the American Republic has fallen upon evil times has been evident for some time. And the evidence which proves this continues rapidly to accumulate. The vision of a seer is not required at this time to discover the paramount issue in American public life—the crisis which can not fail to hold with an irresistible and fascinating power the attention of every friend of liberty. Indifference is simply impossible with him who places any just value upon the principles of civil and religious liberty which have obtained some growth in the world during the last two or three centuries. This issue and this crisis is the repudiation of the principles of American constitutional government; and it is an issue which will remain when the presidential campaign now raging is at an end.

The Place of the Constitution.

The Constitution of the United States is the supreme law of this country; the foundation upon which rests the whole governmental structure. Treaties and laws become of force only when made in pursuance of this fundamental law. The Constitution contains those things upon which the American people were once agreed in regard to their Government—the things to which they bound themselves and their representatives. If ever they find this law inadequate or unsatisfactory, they have agreed to constitutionally change or amend it. Though they should choose not only to alter it, but to reverse it entirely, every step toward that end must be taken in recognition of the Constitution and according to constitutional procedure. Not to do this, is to destroy and overthrow the Government as it has hitherto existed, because the Constitution is the instrument which gave existence to the Government of the United States and by authority of which it has continued to exist. The sovereignty of the people, as Lincoln well declared, is not for the overthrow of the Constitution, but for the overthrow of those who pervert the Constitution. The Constitution has this place and this reverence because it was made by its framers the legal bulwark of the rights and liberties of the people. How well they guarded those rights in it may be judged from the fact that it has been the object of attack of every movement in the history of this country which has attempted the abridgement of any of those rights. This law is in force until it is changed by the people.

The Natural Method of Subversion.

It is therefore a dangerous thing for the American Government—a day of more than ill omen—when public men treat this instrument as of no force whatever and determine to ignore it entirely. This is so plain that it would seem that any scheme, however foreign and antagonistic it might be to the letter and spirit of the Constitution, would by every subtlety and every argument possible be made to appear in accordance therewith or incorporated as a part thereof. This would certainly seem to be the most natural method of procedure; and it is a method which in most cases has been adopted by those who in the past have attempted to deny to others the freedom so ably guaranteed in the Constitution.

The movement which THE SENTINEL has opposed from the day of its establishment, and which for half a century has aimed at the subversion of the religious freedom guaranteed by the first amendment to the Constitution, sought for years to attain its object by an amendment to the Constitution. But at last when the Supreme Court in 1892 decided that this country, according to the language and meaning of the Constitution, was a “Christian nation” and therefore constitutionally authorized to enforce all or any part of what was deemed the Christian religion, the promoters of this movement have virtually ceased to agitate for an amendment, and are proceeding with the enforcement, wherever public opinion will allow, of what they deem the institutions and usages of Christianity. They proceed now without an amendment just as they intended to proceed on obtaining an amendment. So much for the overthrow of the constitutional guarantee of religious freedom.

The Doctrines of Civil Freedom Denied.

To-day the doctrines of civil freedom with which the Constitution abounds, and which must stand or fall with religious freedom, are denied strongly and vigorously by a large and powerful element in this country. But even in this element are those who still have some realization of the true significance of the Constitution and who therefore hesitate at its complete repudiation. There is a disposition in some quarters to hold that this denial of civil freedom is constitutional, and some journals, not willing to appear boldly in defiance of the organic law of the nation, assert that taxation without representa-

tion and government without the consent of the governed by the United States over distant and alien peoples, is authorized by the expression in the Constitution that "Congress shall have power to dispose of and make all needful rules and regulations respecting the territory or other property belonging to the United States."

The Constitution Abandoned—"This Nation Can Conquer Like Any Other."

But one of the oldest and most influential of American journals, and one which stands at the head of this large and powerful element, says that such an argument will not do, that "to center defense upon that claim is to trust to unstable security," and then following this, boldly and unequivocally declares that in this matter the Constitution must be abandoned entirely. This journal, the *New York Tribune*, on July 19, discussed this "defense" editorially, and among other things said:

"When territory is acquired by treaty, without engagement to take it into the Union, the Sovereign Nation has authority to rule it as it will, subject to the law of freedom instinct in its own being, or, as the President puts it, Congress has full legislative power, 'subject only to the fundamental safeguards of liberty, justice and personal rights.'"

"That is the view of the Circuit Court [in the recent decision upholding a special tariff for Porto Rico] which bases our free hand in the new territories on their status outside the Union under the treaty."

The next day it said editorially:

"Every theorist who sets out to emasculate American sovereignty by constitutional limitations, gets himself into trouble. This nation can conquer, like any other. It can capture, occupy, and subject. * * * It can exercise sovereign authority over territory not annexed to the Union, like Cuba. * * * Anti-imperialism seeks to rob the American citizen of the one power in which he has the greatest pride. It seeks to strip him of the one operation which is to him dearer than any other—that government by the people, for the good of mankind, may one day bring the federation of the world."

These quotations are a part of the evidence to which reference was made at the beginning of this article. From them we learn that "the sovereign nation *has authority to rule as it will*, subject to the law of freedom *instinct in its own being*;" that American sovereignty to-day, instead of depending upon the Constitution for all its vigor, is of such a char-

acter that adherence to constitutional limitations would "*emasculate*" it; that this nation is now *like any other*, it "*can conquer*," "capture, occupy and subject;" that in this power the American citizen "has the greatest pride," and the operation of which "is to him dearer than any other."

No Sovereignty for Subjugation and Oppression.

It requires no argument to show that these propositions are in direct conflict with American principles of government and in exact accord with every despotic system that has robbed men of their inalienable rights. There is no such thing as sovereignty to subjugate and oppress, to "conquer," "capture," and "subject." There are governments in the world to-day, it is true, that have never admitted this; but such sovereignty is opposed to the whole genius, spirit and letter of American institutions. At its foundation the American Government expressly repudiated such sovereignty. Compare the *Tribune's* doctrine of unlimited sovereignty to conquer, capture, occupy and subject with the American doctrine, which was well expressed by John Quincy Adams in 1837:

"The people [of the colonies] who assumed their equal and separate station among the powers of the earth, by the laws of nature's God, by that very act acknowledged themselves bound to the observance of those laws, and could neither exercise nor confer any power inconsistent with them."

"All the legislators of the human race until that day had laid the foundations of all government among men in power, and hence it was that in the maxims of theory, as well as in the practice of nations, sovereignty was held to be unlimited and illimitable. The Declaration of Independence proclaimed another law, * * * a law of right, binding upon nations as well as upon individuals, upon sovereigns as well as upon subjects. * * * In assuming the attributes of sovereign power, the colonists appealed to the Supreme Judge of the world for the rectitude of their intentions, and neither claimed nor conferred authority to do anything but for right."

Unlimited Sovereignty the Law of the Mob.

A self-governing nation does not do as it pleases. A people who govern themselves will abide by the forms and rules and methods of procedure, which experience and wisdom have demonstrated to be most sure and effectual in securing equal and exact justice. The *Tribune* may not be aware of the fact, but its doctrine is as revolutionary and anarchical

as any that was ever howled through the streets. In 1793 its doctrine of national sovereignty was extremely popular in the French capital. When the people formed into mobs to take or destroy public or private property, to break up the sittings of their own legislative body, or to massacre the suspected, they eased their consciences with the argument that they were the people—the sovereign people. What mattered it if they were violating the Constitution they themselves had recently adopted? What mattered it if they were violating the laws enacted at their instance by their own representatives? It mattered not at all; they were the people—the “sovereign nation.” Nothing could bind them; they could not bind themselves, for to admit that would be to “rob” themselves of “the one power” in which they had “the greatest pride,” and to “strip” themselves of “the one operation,” which was to them “dearer than any other”—the right of doing as they pleased, sometimes termed the “sacred right of insurrection.”

Of course all this proved but one thing, and that was that they were utterly without the faculty of self-government. And so to-day, if there are people who are unfit for self-government they are those who, having known and enjoyed all the blessings of freedom, persist in violating and overturning the instrument which has proved to be the best safeguard for the rights of all the people of any protection yet set up by human legislators. People who do this judge themselves unworthy of freedom, and at the head of such people to-day is the *New York Tribune*.

Of course there is this distinction between the *Tribune* and the leaders of the Paris mobs. The *Tribune* does not want such sovereignty for the mob. It simply demands that such sovereignty be in the hands of a few select men who are perfectly satisfied that in themselves resides “the preponderance of wisdom and ability to govern,” and who are perfectly sure that the inalienable rights of men will be amply protected by the government they control because of “the law of freedom instinct it its own being.” The principle is the same in both cases, and is as dangerous in one of its manifestations as in the other.

JOHN D. BRADLEY.

(Concluded next week.)

THE members of the constitutional convention to be elected in Cuba on September 15 will meet in Havana on the first Monday in December to “frame and adopt a constitution for the people of Cuba.”

SUNDAY LAWS IN CONNECTICUT.

THE question of enforcing Sunday observance has been brought to the front in Ansonia, Conn., and neighboring towns, by the circulation of a petition calling for the closing of business places on that day. The prosecuting attorney, when interviewed by a reporter for the *Evening Sentinel*, expressed himself on the subject as follows:

“If it was a question of a violation of the law upon which all parties are practically a unit, such as cases of arson, rape, murder, etc., of course I should have no hesitation in regard to my duty. The Sunday law, however, is one on which there is no unity of opinion, and it is largely a matter of individual opinion or conscience.

“One man holds that he should keep one day, another that he should keep another; still another believes in keeping the day in one way, while another does not believe in anything of the sort. To put the matter briefly, it seems to me as if we as a whole people, do not want the Puritanical Sunday any more than we do the German beer garden Sunday.”

The prosecuting attorney clearly recognizes the fundamental difference between Sunday laws and laws for the suppression of those things agreed on by all people as criminal; yet he feels himself bound to enforce the law if called upon to do so, as he finally said to the reporter:

“Certainly I shall not of my own volition attempt to settle the question, but if two persons will come before me and make complaint regarding an infraction of the law I shall, of course, as I have previously stated, prosecute the offenders.”

Would it not be very much better if the whole force of the civil authority were directed to the suppression of crime—the protection of society against theft, assault, murder, etc., which at best are all too prevalent—instead of being in large part wasted upon the attempted enforcement of things concerning which people naturally disagree, and which many feel even conscientiously bound to oppose? Certainly it must be true that the former policy would render society more secure than does the latter.

s.

GOVERNMENT has no right to recognize anything but human rights.

SIR CHARLES RUSSELL, late Lord Chief Justice of England, was a Roman Catholic.

News, Notes . . . and Comment

THE Montana State conference of the M. E. Church, held recently at Helena, passed a resolution commending "the onward sweep of our nation in its world-wide leadership," and rejoicing "that our domain widens and the beneficent institutions of our glorious country are carried to the uttermost parts of the earth." The conference also declared that "we look with alarm at the increasing indifference of our laymen in the matter of nominations for office," and urged "that instead of a tirade against inefficiency in office our officary be present at the primaries and assist in nominating such men as will look to the enforcement of the law against the liquor traffic."



HERE is what the editor of a Baptist publication in New Orleans—the *American Baptist Flag*—says of the Seventh-day Adventists, on a basis, presumably, of some newspaper rumors that have reached him:

"On the island of Raratonga the Seventh-day Adventists have the ascendancy, and it is probably the only place or country on earth where they do have it. Recently they have shown the spirit they are of by killing about fifty Christian people that wanted to use Sunday as the day of rest. In this country the Adventists make a great cry of persecution when they are not allowed to abuse the Christian Sabbath."

This editor is not slandering the Adventists, for everybody knows they have not the ascendancy on Raratonga or anywhere else, and are not at all blood-thirsty; but he is slandering the Baptists, who have won and deserve the reputation of being fair-minded, truth-loving people.



POPE LEO, says a dispatch from Rome, has written a letter to the Cardinal-vicar lamenting the fact that the free propagation of Protestantism is allowed by law in Rome, and urging Catholics to unite in endeavoring to lessen the damage from such "sectarian propaganda." Such a letter is characteristic of the Papacy, which has always appreciated the privilege of opposing ideas by physical force.

Physical force has no proper place in government, save to preserve the lives, liberties and property of the people.

It is further announced from Rome that the Pope has forbidden Italians to recite a rosary and prayer composed by the widow of King Humbert shortly after his death, which she, in a letter to the Bishop of Cremona, had entreated might be used in churches and in families for the benefit of her dead husband. The ex-queen is a devout Catholic, and the Pope's action, which came without warning, has occasioned much surprise and indignation even among Catholics. But what is of more practical consequence, it has deeply incensed her son, the present king, and completely cut off all prospect of a reconciliation between church and state in Italy, for which many there were hoping. This, of course, is no calamity for Italy, for nothing could be worse for the state than such a reconciliation with the church as would suit the ideas of the Papacy, the papal system being fundamentally opposed to the divorce of church and state.



THE following reason is assigned by a leading Hebrew paper for the unusually heavy Jewish immigration now pouring into this country:

"In Roumania the Greek Catholic government has discovered a new way in which to persecute Jews. It has ordered the organizing of all trades and handicrafts into guilds, something like our trades-unions. Each of these has the power to determine who may or may not be a member, and they can be relied upon to exclude 'aliens.' The law in Roumania makes all Jews 'aliens,' except a favored few who are rich enough to buy naturalization, even though their ancestors have lived in the country for centuries and borne all the burdens of citizenship, including military service. As the large majority of the Roumanian Jews are artizans, the results of this refined cruelty can easily be imagined."

Of course the only thing left for these people to do is to get out of Roumania. They very naturally turn their faces toward the United States.



"DURING the decade which is closing the present century," remarks the *Saturday Evening Post*, "there have been over a dozen wars, and they have cost more than 200,000 lives and many hundreds of millions of dollars. The most important of these are the war between China and Japan in 1894 and 1895,

the war between Turkey and Greece in 1897, the war between Spain and Cuba, the war between Spain and the United States, the war between the United States and the Filipinos, and the war between Great Britain and the South African Republic. At the present time several wars are going on and more are threatened. Great Britain has not yet conquered the Boers; the United States has not yet conquered the Filipinos; Great Britain is fighting in Ashanti, and the situation in China offers all kinds of complications. The nations are spending over a billion dollars a year on their armies and wars."



It was less than two years ago—January 11, 1899—that Czar Nicholas issued his famous rescript for the limitation of the evils of militarism, and on the 18th of May followed the international conference at the Hague. The uppermost thought was disarmament, or if not that an "understanding," to quote the words of the Czar's circular, "not to increase for a fixed period the present effective of the armed military and naval forces and at the same time not to increase the budgets pertaining thereto." The conference was in session over two months, and the chief result of the work was the agreement in favor of arbitration with the establishment of a permanent court of arbitration. Disarmament entirely failed.

But since that time more money has been spent in manufacturing instruments of war than at any other corresponding period in the world's history. Even in the United States, through whose efforts the arbitration victory was won, the war expenditures have been vastly increased, until now for all purposes they amount to almost a million dollars a day.—*Saturday Evening Post*.



"WHAT must be the attitude of Christians toward the Eastern question as it appears in China?" asks the *Sabbath Recorder*. Answering its own question, the *Recorder* says:

"Manifestly this, first, namely: It must be considered without any thought of revenge on our part, and, as far as possible, in the light in which it appears to the Chinaman. If we are to prepare the way for any future triumph of Christianity in that vast empire, which embraces almost one-quarter of the inhabitants of the earth, it must be because at this time the Christian nations shall give evidence that Christianity means more than the greed of

commerce, and far more than the political aspirations of the crowned heads of Europe."

If the "future triumph of Christianity" in China is dependent upon the "Christian" nations taking a Christian course from Christian motives, surely there is small hope for any such "triumph." The so-called "Christian nations" are not Christian, and are not governed by Christian principles. China's only hope is in the decidedly non-Christian jealousy of the "Christian nations."



APPLICATION has been made in New York for a charter for an association, the object of which is:

"The bringing into closer relationship the people of the United States and the British Empire by a general strengthening of the political, social, and commercial bonds which unite the two countries."

The granting of the charter is being opposed on the grounds—

"That the object of the said Transatlantic Society of America is contrary to the Constitution of the United States and the principles of the foundation of the Government of the United States.

"That if such charter was granted to the Transatlantic Society of America it would legalize acts which would otherwise be treasonable."

Inasmuch as treason against the United States consists only "in levying war against them or in giving aid and comfort to their enemies," it does not appear that the object of the association seeking this charter is treasonable, but it is clearly un-American.



AN ordinance is before the Chicago city council prohibiting "the playing of a grind-organ before 9 A. M. or after 7 P. M., or on Sunday at any hour." Just what the object of the ordinance is does not appear. It is said to have the approval of the Chicago Federation of Musicians, and doubtless also of the dive-keepers. Hand-organ music is poor enough to be sure, but it is all that a good many people in Chicago have.

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CHICAGO, AUGUST 30, 1900.

Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.

CUBA is to have independence *if* the constitution its representatives are about to adopt suits the United States—that is, independence, *depending* on the approval of this Government. But how can that which depends on something else be independence?



An idea which was strenuously opposed by General Logan and other army leaders who had much to do with instituting Decoration Day, is now coming again to the front in the G. A. R. organization; namely, that of transferring Decoration Day to Sunday—uniting patriotism with religion. This is significant, especially for those who oppose Sunday.



A PROPOSED conference of delegates of Protestant churches in Saragossa, Spain, has been forbidden by the Spanish authorities on the ground that such a meeting would be a demonstration against the state religion. English and American residents in Spain are reported as being surprised and alarmed. But the course of the Spanish government is perfectly logical. A Protestant conference would certainly be against the Catholic *religion*, and the Spanish state being joined with this religion is bound to protect it as far as it can by the exercise of its power. The state can not be religious without laying its hand upon all religions opposed to the religion it has espoused.



THERE is much said about the desirability of a speedy withdrawal of the American troops from China, but nothing to that end is being done. On the contrary, a Washington dispatch to the N. Y. *Tribune* says that the “expectations that all the United States troops will be withdrawn from north China before winter sets in are giving way to a be-

lief that a considerable force will have to remain there until next spring in order to properly safeguard American interests.”

“Until next spring”—and what will be the situation in China next spring? Will it be more favorable to withdrawal than the present situation, or less favorable? Nobody can tell. Meanwhile it is evident that Germany and Russia and possibly Japan are bent on a military occupation of China, with war if the Chinese resist, and thus the outlook promises more serious complications there as time goes on.

It is pointed out by those who believe the Government can and should withdraw from China at once, that when the allies entered the Chinese capital in 1860, “Lord Elgin promptly treated with the Prince Kung”—the emperor having fled with his household to the interior—“and effected a complete settlement of the war within two weeks after the Chinese emperor’s summer palace had been burned by the allied troops.” Times have wonderfully changed since 1860.



“WHAT is called political morality is a delicate and flexible code at best,” says the New York *Evening Post*, “and just now,” it adds, “there is much need of guarding it against an onslaught of pure barbarism.”

Yes; as events frequently show, civilization is quite as likely to be assailed by barbarism from within as from without.



A MAN named Hege sends us a post-card from Asheville, N. C., stating it has been decided there that preaching the gospel on the public square in Asheville is a nuisance; that a Methodist clergyman had been arrested for the offense and put under bond.

It is conceivable that there might be circumstances under which preaching in a public place would be a nuisance, and as we are not informed of the circumstances bearing on this matter, we are not prepared to pass judgment. They must be very exceptional, however, to justify the course reported as taken by the Asheville authorities.



THERE are new wars and new rumors of war, but no cessation of conflicts begun within the last year. How long is this to continue and to what will it lead?