

# THE SENTINEL OF LIBERTY

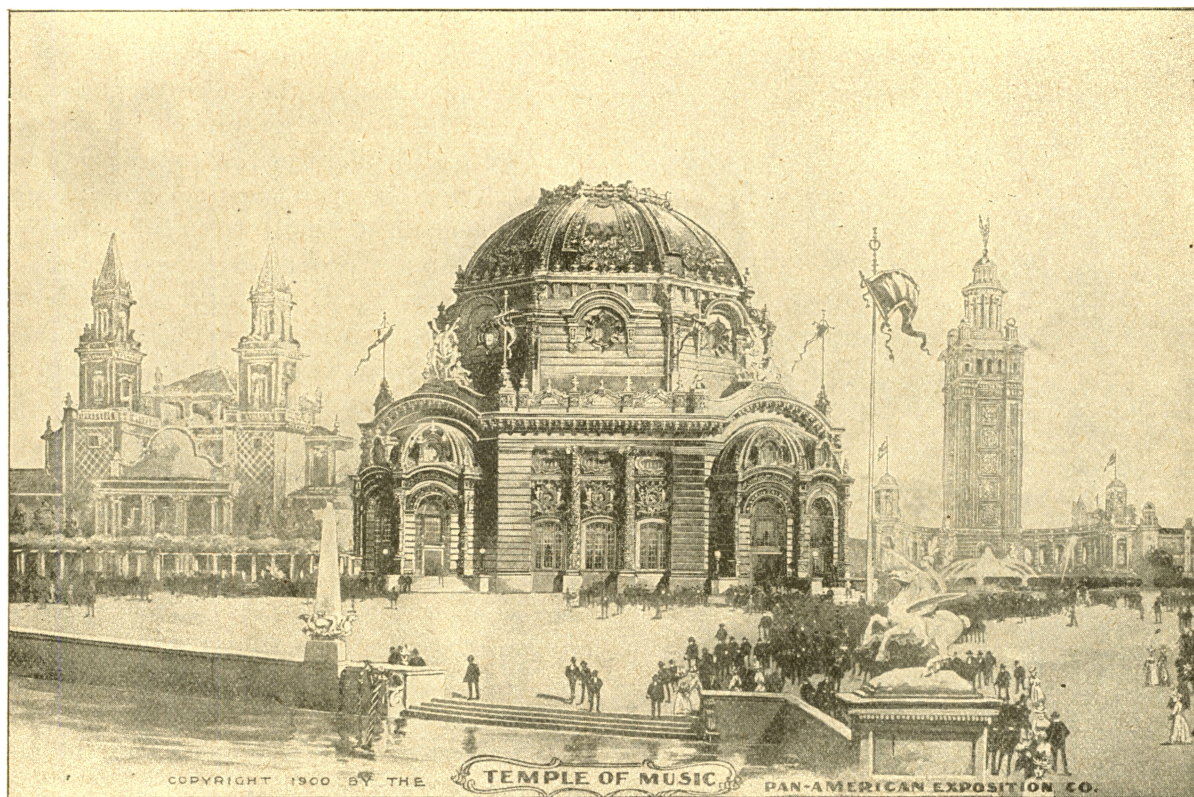


*"Whoever hears my words, and believes not, I judge him not."—Jesus Christ.*

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## THE PAN-AMERICAN EXPOSITION.

WITH ten thousand flags waving a welcome to all, and with fitting display and stately ceremony, the first great Exposition of the twentieth century will be opened at Buffalo, N. Y., on May 1, 1901. The initial events will be of stirring interest, and the rising curtain will reveal a scene of unexampled beauty.

Architectural works, mammoth in proportion and graceful in outline, brilliant with color and finished with intricate and infinite detail, will have a

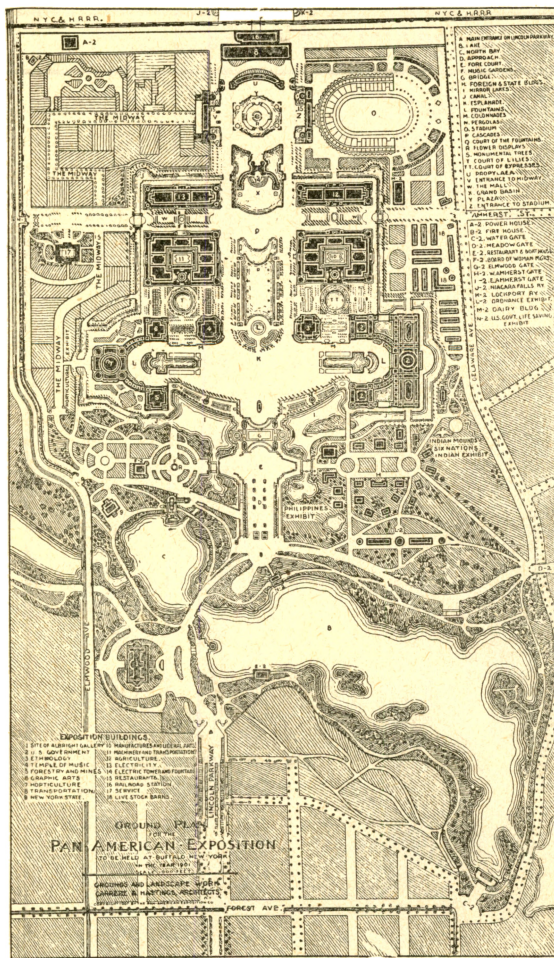
setting of rare foliage and vivid bloom, amid pleasing fountains, placid pools and rippling lakelets, making a fairyland of undreamed loveliness and unimagined possibility. The work of preparing this splendid Exposition is moving forward at all points with such speed as to insure the completion of all plans before the opening day.

The enterprise received official endorsement by the Federal Government when Congress in July, 1898, by resolution declared that "A Pan-American Exposition will undoubtedly be of vast benefit to the commercial interests of the countries of North,



South, and Central America, and it merits the approval of Congress and of the people of the United States."

March 3, 1899, Congress appropriated \$500,000, and declared that "it is desirable to encourage the holding of a Pan-American Exposition on the Niagara frontier in the city of Buffalo, in the year 1901, fittingly to illustrate the marvelous development of



GROUND PLAN OF THE EXPOSITION.

the Western Hemisphere during the nineteenth century, by a display of the arts, industries, manufactures and the products of the soil, mine, and sea," and also declared that "the proposed Pan-American Exposition being confined to the Western Hemisphere, and being held in the near vicinity of the great Niagara cataract, within a day's journey of which reside forty million people, would unquestionably be of vast benefit to the commercial interests, not only of this country, but of the entire hemisphere, and should therefore have the sanction of the Congress of the United States."

Invitations were issued by the national Government through the Department of State, in June, 1899, to all the nations of the Western Hemisphere to participate in the Exposition. Official acceptances have been received from Canada, Mexico, Honduras, Nicaragua, Salvador, Guatemala, Guadeloupe, Dutch Guiana, Bolivia, Argentine Republic, Chili, Costa Rica, Brazil, Peru, Venezuela, and Haiti. There are some twenty independent governments and as many more dependencies in the Western Hemisphere. It is expected that nearly all of these countries and island groups will be represented at the Exposition.

#### Site of the Exposition.

The site chosen for the Exposition consists of a plot of 350 acres, including 133 acres of improved park lands and lakelets, in the northern part of the city. The site is about one mile long from north to south by half a mile wide, of somewhat irregular shape. The main approach from the city will be through one of the most beautiful parks in the world. The site has not alone the merit of extraordinary beauty but is the most accessible of all those available. Its northern boundary is the New York Central Railway's double-track belt line which encircles the city. The entire twenty-six steam railways which enter Buffalo will have access to these tracks and to the great Exposition station. On three sides of the Exposition grounds are electric trolley lines connecting with 300 miles of city and suburban tracks, and a five-cent fare will carry the passenger to the most remote points within the city limits.

#### Classification of Exhibits.

The scope of the Exposition is very broad, intending to show to the world in a most interesting way the progress of all the nations of the three Americas during a century of marvelous development. The exhibits will have groupings as follows:

Electricity and Electrical Appliances.

Fine Arts: Painting, Sculpture, and Decoration.

Graphic Arts: Typography, Lithography, Steel and Copper-plate Printing, Photo-Mechanical Processes, Drawing, Engraving, and Bookbinding.

Liberal Arts: Education, Engineering, Public Works, Constructive Architecture, Music, and the Drama.

Ethnology, Archæology, Progress of Labor and Invention, Isolated and Collective Exhibits.

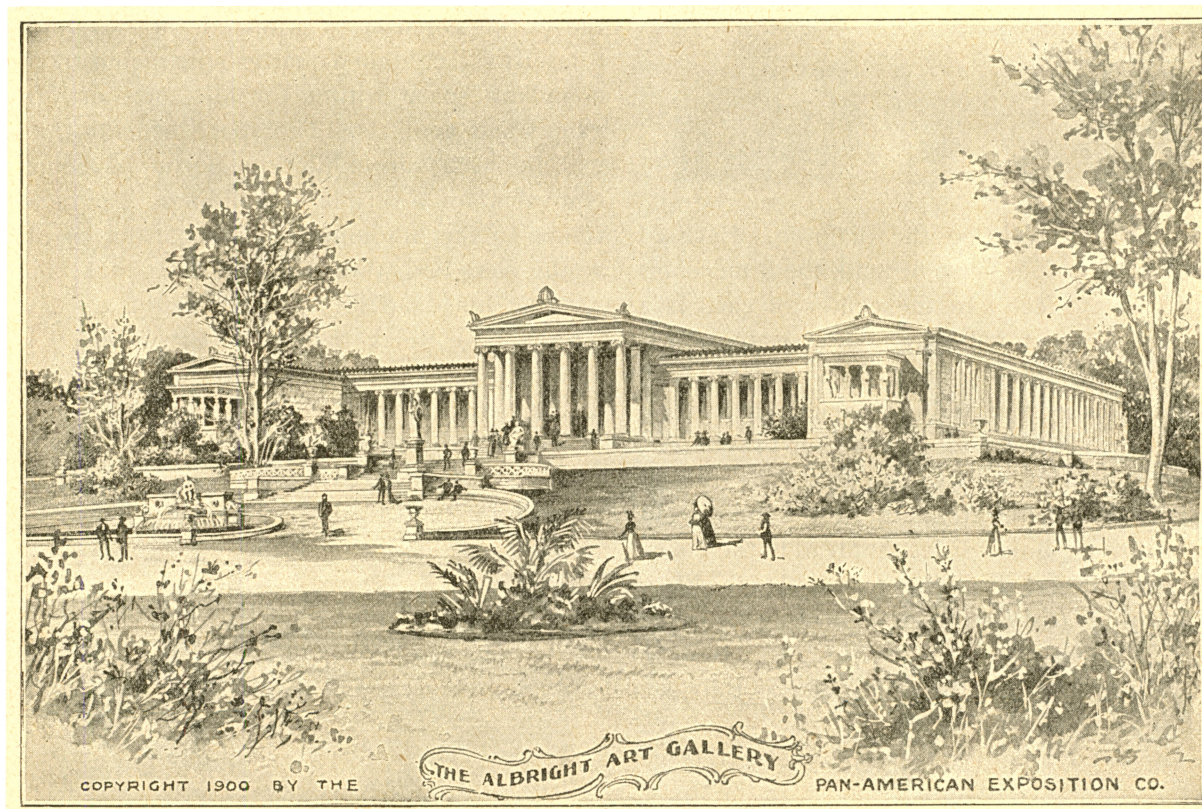
Agriculture, Food and its Accessories, Agricultural Machinery and Appliances.



Horticulture, Viticulture, Floriculture.  
 Live Stock.  
 Forestry and Forest Products.  
 Fish, Fisheries, Fish Products and Apparatus for Fishing.  
 Mines and Metallurgy.  
 Machinery.  
 Manufactures.  
 Transportation Exhibits, Railways, Vessels, Vehicles.

shade and richness to this noble pleasure ground. Upon the 133 acres of Delaware Park the landscape artists are grafting with perfect skill the broad grounds that will contain the main group of Exposition buildings.

The main Exposition buildings are ranged around a broad court over 2,000 feet long, the same having a transverse court, the Esplanade, about 1,700 feet from east to west. From the Approach the visitor



Exhibits from the Hawaiian Islands, Porto Rico, and the Philippine Islands.

To this classification will be added numerous special exhibits in buildings of their own, and the many State and foreign exhibits in separate buildings. About fifteen acres of space have been set apart for the State and foreign buildings.

#### Landscape Features.

The landscape architects have been commissioned to prepare the most artistic setting for the Exposition that a liberal expenditure can secure. They have the advantage, as a beginning, of one of the finest parks in the world, upon which hundreds of thousands of dollars have been expended, and which time has helped to beautify by adding size and symmetry to the many rare trees that give

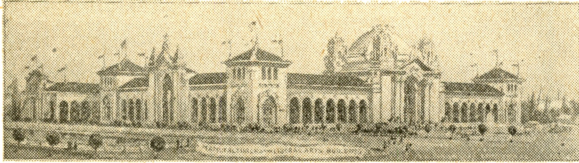
comes to the Fore-Court (E), thence crossing the Triumphal Bridge (G) to the Esplanade (K). The Court of the Fountains (Q) is 500 feet wide by 1,000 feet long, and the Plaza (Y) is 500 by 350 feet. This great court is richly embellished with aquatic pools, fountains, statuary, balustrades, shrubs, trees, lawns, and formal floral displays. The Mall (W-W) is partly shaded with tall poplars. A grand canal, with Mirror Lakes (I-I) supplies a means of circumnavigating the main group of buildings in electric launches, gondolas and other small craft. Beyond the canal in all directions the grounds are laid out with lawns, trees, shrubs and flowers. The large number of buildings for isolated exhibits, public comfort, etc., are in these parts of the grounds. The Music Gardens (F), west of the Fore-Court, consti-



tute a feature of much importance and interest. East of the Fore-Court about fifteen acres are devoted to the State and foreign buildings, ranged about a court that is made gay with fountains, flowers and other suitable exterior embellishments.

### Exposition Buildings.

The largest buildings of the Exposition are those devoted to manufactures and liberal arts, and machinery and transportation. They are marked Nos.



10 and 11 respectively on the diagram. Each of these covers over four acres of land, the dimensions being 500 by 350 feet. In the center of each is a broad court, in which is a long pool of water with a central fountain. Winding paths are bordered with shrubs and flowers, and sodded banks reach down to the water's crystal edge. Settees for the comfort of visitors will be liberally supplied. The central fountain will be visible from any of the four main entrances through broad aisles that lead to the court.

The Agricultural Building (12) and the Electricity Building (13) are companion structures in size, each being 500 by 150 feet. They front on the Mall, which passes on the south side. Between them is the tall electric tower.

The Government group (2-2-2) consists of three buildings, forming the eastern boundary of the transverse court or esplanadé. The main building is 600 by 130 feet, with a central dome 250 feet above the floor. Two curved colonnades will extend from near the middle of the west side of the main building 162 feet to the two lesser buildings, forming a semi-circular court. The two smaller buildings will be 150 feet square. They will contain the aquariums and exhibits of the United States Weather Bureau and the new collections from Porto Rico, Hawaii and the Philippine Islands. The large number of other exhibits belonging to the Federal Government will find a place in the main building.

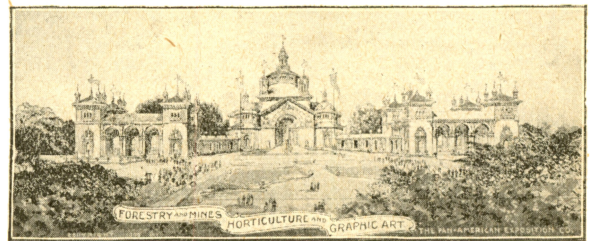
At the opposite or western end of the Esplanade are the Horticultural (7), Forestry and Mines (5) and Graphic Arts (6) buildings, connected by curved colonnades, forming a semi-circular court similar to that enclosed by the Government group. The Horticul-

tural Building is 220 feet square with a central lantern 236 feet high. The others of the group are each 150 feet square with pavilions ninety-eight feet above ground. Large conservatories are entered through the colonnades.

The Stadium (O) will be the grandest sporting arena ever erected on the Western Continent. Its circumference, covering about ten acres, will be larger than the colosseum of Rome. The top row of seats will be sixty-two feet from the ground and the seating capacity is estimated for 25,000 spectators. It will contain a quarter-mile racing track and abundant space within for all sorts of athletic games and contests. The space beneath the seats will be used for exhibition purposes, being the equivalent of a very large building. The main entrance to the Stadium (2) will be from the Plaza, at the west end, through an ornamental building 241 feet long and fifty-two feet wide.

The Live Stock buildings (18) will cover about ten acres, and are east of the Agricultural and Manufactures buildings.

The Albright Art Gallery, the gift of J. J. Albright, costing \$350,000, will occupy a site in the park, and will be a permanent edifice. It will serve



the purpose of an art building for the Exposition, and the fine collection of paintings and sculptures belonging to the Buffalo Fine Arts Academy will be transferred to it, there to remain. A maintenance fund of \$100,000 is being raised by private subscription and is nearly all subscribed.

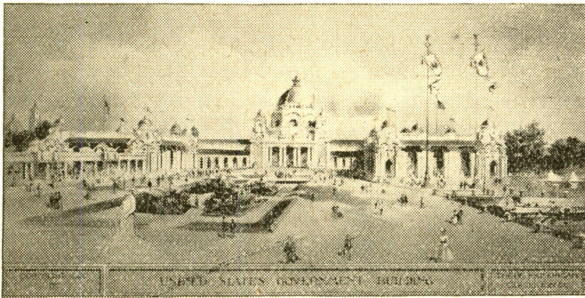
### A Famous Carillon.

The largest and finest chime of bells in the Western world, belonging to St. Joseph's Cathedral, Buffalo, will contribute their music to the grandeur of the Exposition. This splendid carillon consists of forty-three bells and cost \$25,000. The bells weigh from twenty-five pounds up to 5,068 pounds. A special campanile will be built for them at the Exposition, and a new arrangement will permit their proper ringing by means of an electro-mechani-



cal device. They will add a very interesting and important feature to the great Exposition.

Buffalo is one of the greatest commercial cities of North America, ranking as the fourth in importance of all the cities of the world in its marine business. Within one night's ride of Buffalo are the homes of 44,000,000 people, or more than half the population of the United States. The city is preparing for the entertainment of a vast number of visitors throughout the Exposition season.



#### WHY WE OPPOSE SUNDAY CLOSING.

In all seriousness THE SENTINEL OF LIBERTY would respectfully enter a strong protest against any State enactment to close the gates of the Pan-American Exposition on the first day of the week.

Why? Not because we are opposed to Christianity, for we do not believe Sunday closing by the State would represent Christianity at all, but rather the opposite.

Nor is it because we are opposed to any church or organization which demands Sunday closing, for we are opposed to no church, and maintain the right of every man to hold and advocate whatever religious opinions he may choose, restrained only by a proper respect for the rights of others.

Nor do we oppose Sunday closing because we do not want the working-men, whom the decision of the question may affect, to enjoy the privilege of resting one day in the week. We have nothing to say against the right of any man to observe the first day of the week as a sabbath. Nor is it that we oppose Sunday, for legislation favoring any other weekly day of rest would be quite as bad as that enjoining Sunday observance.

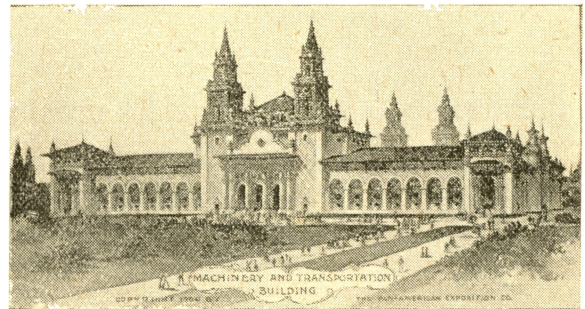
We oppose Sunday closing by the State because the State can not show favors to religion without injuring both its own interests and those of the Christian church.

We oppose Sunday closing by the State because the Christian church can not make any alliance with Cæsar without practically denying her alliance with the Omnipotent.

We oppose Sunday closing by the State because, as nobody is forced to work on Sunday against his consent, such action by the State will preserve no person's rights, while it necessarily will invade the rights of those who would visit the Exposition were the gates not closed.

We oppose Sunday closing by the State because such a proceeding would involve the whole principle of church-and-state union, and would establish a precedent upon the strength of which further legislation for Sunday or for any other religious observance might be demanded.

We oppose Sunday closing by the State because Sunday observance is a matter to be decided by the individual conscience and not by decree of the civil power. If the directors of the Exposition feel that they can not sanction an open Exposition on Sunday, if exhibitors feel that they can not conscientiously display their exhibits on that day, if the people feel in conscience bound to stay away from the Exposition on the first day of the week, that is



their right, and we have nothing to say against it. But for the good of the Exposition, for the good of the State, and for the good of religion and the church, let the question of Sunday observance be settled by the people individually, each one for himself, and not settled by seeking to force the decision of one person upon the conscience of another.

S.

#### WHAT DO WE MEAN BY MORALITY?

THIS question was asked at the New York State Conference of Religion by a Hindu. It is little wonder that this representative of paganism asked the question, for conflicting theories had been pre-



sented touching this subject, and one of the papers read had attempted to treat morality as something quite apart from religion. But this Hindu said of morality: "It has a much deeper meaning. It lies within the spiritual, and the true basis of ethics is not utility; it lies deep in the soul of our souls, just as Jesus the Christ expressed the idea in the sentence, 'Love thy neighbor as thyself.' It is the unity of the soul. There lies the solution, the true basis of ethics."

No man ever said a truer thing, whether pagan or Christian. Morals must have a sanction, and that sanction can be nothing else than the will of God, the divine law. Therefore he who advocates governmental supervision of morals advocates governmental supervision of religion, because it is impossible to separate the two.

Utilitarianism may furnish a sufficient basis for mere civics. It may be sufficient to regulate *to a certain extent* the daily intercourse of man with man, in business and in political life, upon the basis of utilitarianism; but there is that in every soul which demands something better, something higher; and that higher thing is that which was defined so aptly by this Hindu. It would be well if Christians could discern as clearly that ethics can not be dis severed from religion nor religion separated from ethics.

B.

#### A DOUBTFUL REASON FOR SUNDAY CLOSING.

As reported in the Buffalo *Courier* of November 20, the Ministers' Association of the Methodist Episcopal church in Buffalo met the previous evening and discussed the question of Sunday closing of the Exposition. Rev. W. F. Crafts, with whom the Sunday closing idea has long been a hobby, was present and addressed the meeting. "After considerable discussion," says the *Courier*, "the following memorial was unanimously adopted:

"To the Directors of the Pan-American Exposition:

"The following resolution has been unanimously adopted by the Methodist ministers of Buffalo and vicinity:

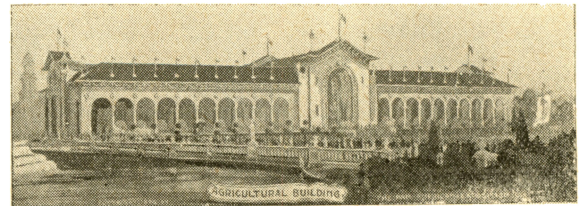
"Whereas, It has always been the American policy to observe the American Sabbath at national and international fairs by entire Sunday closing when a fair has been held in this country, and by the closing of the American exhibit in foreign fairs; and

Whereas, In granting aid to the Columbian World's Fair, the American people by act of Con-

gress secured through petitions, estimated by Senator Hawley and Congressman Dingley to represent an overwhelming majority of our people, an act of Congress conditioning the appropriation on Sunday closing, which should be regarded as morally binding on similar use of the people's money in aid of the Pan-American; and

"Whereas, The disregard of that condition by the Chicago directors in the supposed interest of increased revenues, they confessed, by reversing their action, caused loss instead, because of the great number who refused to attend by way of protest against that trampling on an American Christian institution; therefore, be it

"Resolved, In the name of conscience and commerce, that we petition and ask all good citizens to join us in petitioning the directors not to open the Pan-American Exposition for any part of Sun-



day on any pretext, lest there should result, in spite of all attempted restraints, increased violations of the letter and spirit of the Sabbath law through the incoming of Sunday excursions, bringing vast throngs of people, and so making the day one of toil, traffic, and turmoil."

To us this appears to be very doubtful reasoning. "Whereas," it says, the opening of the Chicago World's Fair gates on Sunday resulted in a loss to the exposition because the people would not attend, therefore, "Resolved," that the Pan-American Exposition should be closed on Sunday for fear that "vast throngs of people" will come to it on that day, making the day one of "traffic and turmoil."

Such inconsistency in speech is always associated with insincerity in the thing professed. Is there not, back of this statement by the clergy, another and more real reason for their opposition to Sunday opening? Is it not because Sunday is a *religious* day, and its exaltation a part of *their religious calling*? Candidly, is not this the true secret of their attitude in the matter?

AN act can not be demoralizing merely because it is done on the first day of the week. Whether or not such an act is contrary to Christianity is a question depending for its answer upon the question,



Which day of the week is the Christian Sabbath? But what has a legislature or other political body to do with the consideration of such questions? One person can not decide Christian duty for another person. Each individual must decide Christian duty for himself.

### SUNDAY LAWS AND THE WORKING-MAN.

THOUGH primarily religious in their nature, origin, and purpose, Sunday laws are often urged in the interests of the working-man. It is argued that such laws are necessary to secure to labor the blessing of periodical rest. But it is open to serious question whether the working-man is really benefited by such legislation.

The demand for Sunday legislation comes primarily from the religious forces of the nation. Were it not for the influence of the churches, there would be no Sunday legislation such as we now have.

The working-man asks only freedom from toil on Sunday. The churches demand protection primarily, not for the man but for the day. Hence, the ordinary Sunday law not only closes factories, etc., but it closes also places of amusement, including public libraries, museums, and in some places stops street-cars and public excursions. Therefore, the man who asks for a Sunday law in order that he may rest, indirectly asks for a law that will greatly restrain his own liberties on that day.

The rich man can use his carriage on Sunday and go where he will, but stop street-cars and excursion trains and boats, and the poor man is confined to his own home or at most within walking distance of his home.

The rich man has a well-stocked library and all the latest magazines and papers, but the poor man must obtain these in a public library or content himself with the Sunday paper, and the friends of Sunday legislation declare that the Sunday paper must go.

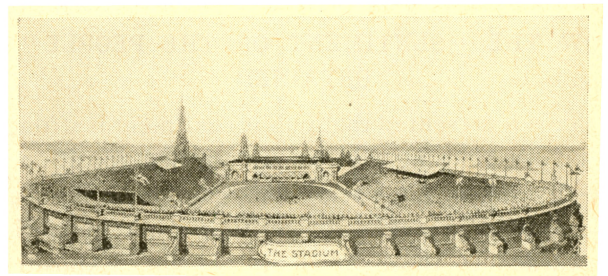
The rich man can take his family to visit the art galleries and museums at any time, but the working-man must see these things on Sunday or not at all.

The rich man can take his family into the country or to the seashore when he will, but the poor man and his family must take such outings on Sunday or not at all.

The tendency of Sunday legislation is to become more and more restrictive. Those who are

urging it proceed upon the theory that Sunday can not be preserved as a day of rest unless it is preserved also as a day of worship. Their real purpose is to fill the churches on Sunday, and, that this may be done, they seek to close everything else. They would suppress not only the Sunday paper, the Sunday excursion, and the Sunday street-cars, but they would abolish the Sunday concert and close the Sunday library and the Sunday museum—everything in fact that comes in competition with the churches.

Personally, we do not believe in attending fairs, etc., on the day we regard as the Sabbath. We believe that every man ought to have conscientious convictions upon this subject, and that he ought to



be true to those convictions, but if any man has not such convictions it is vain to compel him to act as though he had such convictions. The man who does not go on an excursion on Sunday, but remains at home simply because he must, might just as well go so far as moral considerations are concerned, and if that is practically his only opportunity, he certainly would be physically better off were he to go. Nothing but dissipation is any more destructive to either physical or moral power than chafing under enforced idleness and restraint. Only voluntary Sabbath-keeping can be of any value physically or morally.

A great fair affords an opportunity of a lifetime to thousands of working-men and women. They can ill afford both the time and the money to visit it, but if it is open on Sunday with, perhaps, reduced admittance fee, they can afford to attend. They feel that they ought to have the opportunity. Nobody needs to go who does not wish to. It becomes a very serious question, therefore, whether those who do not believe in Sunday fairs have any right to insist that the gates shall be closed simply because their consciences are tender on the subject.

In the case of the World's Fair in this city in 1893, thousands and tens of thousands who did not visit the Fair at all, and who had no expectation of



visiting it, were counted as petitioners for closing the gates on Sunday, thus becoming in a measure consciences for other people. Doubtless the same will be true, though not to so great an extent, with the Pan-American Exposition next summer. We are among those who believe that the question of Sunday closing should be settled, not by those who do not care to attend on that day, but by the managers and by those who could attend better on Sunday than at any other time. In short, the matter should be allowed to adjust itself without resort to the tactics adopted with only partial success to secure the Sunday closing of the Columbian Exposition.

B.

### HOW THE "SENTIMENT OF THE PEOPLE" IS OBTAINED.

It is represented that public sentiment is strongly in favor of closing the Pan-American Exposition on the first day of the week. This impression is sought to be given by means of "petitions" and memorials forwarded to those in charge of the Exposition, from churches, Sunday-schools, various religious organizations, "mass-meetings," etc., praying that Sunday be observed at the Exposition by closed gates. There is something peculiar and interesting about these petitions for Sunday closing, as they are now gotten up, and it will be worth while to repeat a short chapter of modern history touching on the question of the extent to which such memorials are really indicative of public sentiment.

We have but to go back eight years, to the World's Columbian Exposition held in Chicago, to obtain the desired information. At that time Congress was deluged with petitions from all sorts of religious and some secular bodies, calling for closed gates on Sunday, and purporting to express the sentiment of an overwhelming majority of the people. Upon analysis, this claim of the Sunday petitioners was found to be of a very hyperbolic nature. As showing how this fact appeared, we quote the following which was written on this point at the time these petitioners were claiming the attention of Congress:

#### "Champion Repeaters.

"THE *Congressional Record* of May 5, under petitions and memorials presented in the Senate the day previous, contains a record of memorials praying that Congress take some action to close the World's Fair on Sunday, and that no further appro-

priations be made for the World's Fair except upon guarantee of Sunday closing, from one church of Missouri; four churches of Virginia and West Virginia; thirteen churches of Michigan; thirteen churches of Nebraska; twenty-seven churches of Indiana; thirty churches of Illinois; two hundred and fifty-one churches of Ohio, an Evangelical Alliance representing all the churches in Cincinnati; a District Epworth League; and a County Sabbath School Association; and petitions from the Woman's Christian Temperance Union, containing 223 individual signatures—all these last also of Ohio.

"This style of memorializing Congress, by wholesale, is what the *Christian Statesman* boasts of as 'the new method of petitioning,' and says:

"The old method of petitioning by miscellaneous signatures, obtained hastily at the door and on the street, is not only slower, but more likely to result in mistakes than the new method, by deliberate vote, after explanation and discussion, in citizens' meetings, labor lodges, and church assemblies. These indorsements of organizations also show, by the name of the organization, just what sort of people are favoring the movement.'

"It certainly is a much easier way, to count up supposititious petitioners—for the presiding officer in a public meeting to have the resolution adopting the memorial read, and say, 'You hear the resolution. Is there any objection? I hear no objection. The resolution is adopted,' and then sign himself as representing a hundred, or a thousand, or ten thousand, or more, according to the size of the organization, and his official position in it.

"This looks like a very easy way of rolling up immense petitions, does it not? And so it is, for it involves the most stupendous system of repeating ever invented. Take, for instance, to exemplify this, the results obtained from the deliberate (?) vote of the gatherings named in the description of the 'new method.' A citizens' meeting will be representative, and composed of men from all the different churches, all the different labor lodges and organizations, young men from all the different Sunday schools, Christian Endeavor Societies, Epworth Leagues; women from the Woman's Christian Temperance Union, Christian Endeavor, Epworth Leagues, King's Daughters, Sunday schools, etc. Here in this citizens' meeting they have all petitioned once. That is one vote. But the matter is presented before a labor lodge, and if a vote is taken, those who were present at the citizens' meeting are counted again. The repeating has begun. Different meetings and councils of this organization are called, and each one of these votes is counted as *represented* by the authority of the officers or delegates present at their different councils, grand councils, etc., up to the highest representative



body of the organization. But the repeating continues. Many of those who are members of labor lodges are also members of churches. Their church sends in a petition; they vote again. The ministers' meeting of their town sends in a petition; they are represented again. The repeating goes on. Their Sunday school petitions; they vote again. The county Sabbath school association memorializes Congress; again they are counted. Their churches convene their different presbyteries, synods, conferences, ecumenical councils, etc.; in them all they are represented again and again, over and over. The multiplicity of the repeating becomes bewildering. But the Evangelical Alliance may vote them again, and scattering congregations of repeaters may be gathered at almost any extra religious service, revival or union meeting. Through the organizations of the Christian Endeavor Society and Epworth League the same process is followed."

Some very astonishing things were disclosed in these "representative petitions" which came before Congress at that time. It was found that more petitions for Sunday closing came in from some States than could be made from the signatures of every man, woman, and child the State contained. This was brought to public attention by the *Washington Post* of May 5, 1892, which in the same connection asked some very pertinent questions. This is what the *Post* said:

"In their efforts to close the World's Fair on Sundays, the good people who are so careful of other people's morals seem to have temporarily forgotten their own. They have been working the various States with petitions, and getting signatures with a zeal that is literally appalling. The Michigan petition has just reached the Chicago managers, and upon examination is found to represent 800,000 more people than the last census discovered in the State. The inference is that the propaganda, so far as Michigan is concerned, at least, includes not only the grown folks, but the babies, the yellow dogs, the wolves, and the catfish. There is no other way to account for the size of that petition.

"A similar growth is indicated in Ohio, and perhaps in other States. But the feature of real interest is the astonishing disclosure of ardor on the part of persons who constitute themselves guardians of their neighbors' consciences. It suggests a great many ideas which we cannot fully catalogue in the limited space at the disposal of a daily newspaper. It occurs to us to inquire, however, whether it be worse in morals to look at an industrial exhibit on Sunday than to concoct and utter falsehoods during the week?"

Such is the way in which these petitions for Sunday closing are made to represent the "prevailing sentiment" of the people. Such representations are certainly not entitled to much respect. s.

#### WHAT THE COURTS SAY ABOUT IT.

SHOULD the Pan-American Exposition be closed Sundays on the ground that Sunday is a religious day which the people are religiously bound to observe by refraining from work? Is this the reason why the State should decide in favor of Sunday closing? "Oh, no;" say the advocates of enforced Sunday observance, "we only ask for Sunday closing on civil grounds. Laws enforcing Sunday rest are not religious laws at all, but civil laws; they enforce a civil Sabbath."

But is this true? History gives no such answer. The fountain head of the stream of Sunday legislation was wholly religious; at what point did the stream change its character? The courts of law have spoken over and over again upon the character of Sunday laws. What have they said on the subject? Let us note some of their decisions.

In 1824 an English judge said:

"It seems to me that the object of the statute was to prevent persons keeping open shop and *disregarding the decency of the Lord's day* by the public show of their ordinary trades and occupations."—*Littledale J., in Bloxsome vs. Williams*, 5 D. and R., 82.

In 1811, in the State of New York, Judge Kent said of the Sunday law:

"The statute has, for over a century, recognized the *sanctity* of the obligation and punished its violators."—*Ruggles' case*, 8 Johns, 290.

In *Boynton vs. Page* (12 Wend., New York, 57) the decision speaks of "the public order and *solemnity* of the day."

Twenty-five years later (1859) another New York judge declared that the Sunday law of New York "explicitly recognizes the first day of the week as *holy time*."—*Campbell vs. International Soc.*, 4 Bos., N. Y., 298.

A Pennsylvania decision (*Jeandelle's case*, 3 Phil., 509) affirms that "the day [Sunday] is clothed with a *peculiar sanctity*." In *Moore vs. Hogan* (2 Duv., 437) two statutes of Kentucky are contrasted, the decision stating that "one applies to Sunday as *sacred*, and the other to holidays as secular." An



Iowa decision (*Davis vs. Fish*, Green, 406) affirms that Sunday is "*sacred*, set apart for rest," etc.

A North Carolina decision (*Ricket's case*, 74 N. C., 184), referring to the Sunday law, says that "All religious and moral codes permit works of necessity and charity *on their sacred days*." A Georgia decision uses still stronger language: "All courts should abstain from the transaction of ordinary business *on this holy day*."—*Gholston vs. Gholston*, 31 Ga., 625. Another Georgia decision says: "The Sabbath is regarded as the Lord's day, and it is protected from violation by so many guards, that the courts should not be allowed to *invade its sanctity*."—*Bass vs. Irwin*, 49 Ga., 436. In *Weldon's case* (62 Ga., 449), Sunday is declared to be a "*holy day*."

One class of decisions is based on the idea that the state has power to consecrate Sunday. Of this class of decisions, Mr. Ringgold, author of the "Law of Sunday," says:

"These are cases which hold that its sanctification was accomplished by statute. Thus one reason given for 'separating' the day as a 'holy' one in Massachusetts is the fact that the legislative power has exacted the observance of it as such.—*Pearce vs. Atwood*, 13 Mass., 324."

In the case of *People vs. Ruggles* (New York), Judge Kent affirmed that "the statute for preventing immorality *consecrates the first day of the week as holy time*."—8 Johns, 290. In *Moore vs. Hogan*, a Kentucky report, the judge speaks of the Sunday law as "the statute *consecrating the Sabbath*."—2 Duv., 437. In *Weldon's case* (62 Ga., 449), it is laid down that Georgia courts and magistrates are to regard Sunday as the Lords' day "as a mere matter of law, irrespective of religious obligation and duty."

Another class of decisions is based on the idea that Sunday is sacred by both divine and human authority. A decision by a New York judge in 1861 said that "It does not detract from the moral or legal sanction of the law of the State that it conforms to the law of God, as that law is recognized by the great majority of the people."—*Linden Muller's case*, 33 Barb., 548.

In a Pennsylvania decision (*Eyre's case*, S. and R., 347) it is said that "Sabbath breaking is the violation of a divine as well as a human law." Another Pennsylvania decision uses this language: "It may not be essential, but it is far from being irrelevant, to the decision of the present case, to sustain the *divine authority* of its institution" (Sunday). Fur-

ther, it says that the day has been "set apart by *divine command* and human legislation as a day of rest. \* \* \* It has come down to us with the most solemn sanctions both of man and of God."—*Johnston's case*, 22 Pa., 102.

An Arkansas decision informs citizens of that State who play cards on Sunday that the day "is set apart by divine appointment, as well as by the law of the land, for other and better engagements."—*Stockden's case*, 18 Ark., 186.

An Iowa court declared in the case of *Davis vs. Fish* (1 Green, 406), that Sunday observance has been "established by laws both human and divine, for *public worship and private devotion*—a time-honored and heaven-appointed institution." Maryland has said likewise: "The Sabbath is emphatically the day of rest, and the day of rest here is the Lord's day or Christian Sunday. Ours is a Christian community, and the day set apart as a day of rest is the day consecrated by the resurrection of our Saviour."—*Kilgour vs. Mills*, 8 G. and J., 268.

Georgia has gone furthest in recognizing the religious character of Sunday laws, by speaking thus:

"The law fixes the day recognized as the Sabbath day all over Christendom, and that day by *divine injunction* is to be *kept holy*; on it thou shalt do no work. The Christian Sabbath is a civil institution older than our Government."—*Karwisch's case*, 44 Ga., 204. And again:

"Independently of the moral obligation resting upon all men to obey the law of the Lord, and to observe by abstaining from all secular business on the day set apart for his worship throughout Christendom, the rest of one day in seven from all physical and mental labor is a great conservative, refreshing, invigorating means, *designed by Almighty wisdom* for the preservation of health and the recreation of our mental and bodily faculties. But neither the law of God nor the law of man forbids us to do good on the Sabbath day. \* \* \* When the State of Georgia, therefore, excepts works of benevolence and charity from the operations of this penal statute, it but *reenacts the law of the Almighty* as announced by the Saviour and beautified by his example."—*Salter vs. Smith*, 55 Ga., 244.

Most of these decisions were rendered prior to 1875. In them the courts have pronounced with unmistakable clearness that Sunday laws are religious laws, based upon the supposed sacred character and divine obligation of the day. Back in that earlier period of American history the belief in

Sunday as a sacred day was almost universal. But within the last quarter of the century, and especially toward the close of it the claims of the seventh day as the true Sabbath have been widely heralded in this country, and the old belief in the sanctity of Sunday has been greatly lessened. So widespread has become the religious indifference to the day that it has been found necessary to devise a new support for the Sunday laws, and this new-found support is the idea that such laws are not religious, but civil. But the necessity for a new support did not create a new fact; it did not in the least change the character of Sunday legislation. What it was in character before this new claim was put forth, it remained afterward. Its character can no more be changed than can the spots of the leopard.

Sunday is a religious institution, and Sunday laws are religious laws; so says history and so say the courts. In the face of such testimony there is nothing left to do but to admit the fact.

#### NATIONAL REFORM IN JAPAN.

AND now we have a Sabbath Union in the Island of Japan. During the month of October, this present year, about four hundred and fifty representatives of the Christian church came together at the capital of that country to consider questions of interest in connection with the advancement of the interests of the church among the Japanese. Among other things it was decided to organize a Sabbath Union. A proposition was made to call it "Lord's Day" or Sunday Union, but this was rejected. Deep regrets were expressed by Audrey of the Church of England and others, that the Greek and Roman Catholics were not represented in the conference, but many were the expressions of confidence that these bodies would cast their influence and support in favor of the union.

Judging from the work of Sabbath unions in other lands, we may look for a demand upon the Government of Japan for a Sabbath law, for this is the sole object of Sabbath unions.

Japan is a heathen country, and until recently the entire people worshiped heathen gods and observed heathen institutions in obedience to the laws of the country. The time came when Japan admitted the missionary to teach her people a knowledge of the Creator of the universe and the gospel of the Son of God. Can it be possible that the church of

the living God is so dependent on the powers of earth that it must seek the aid of a heathen government in upholding the very institution that is supposed to distinguish the true God from all false gods?

Jesus, after his resurrection, said: "All power is given unto me in heaven and in earth." "Go ye therefore into all the world and preach the gospel to every creature." If these men in Japan are the ambassadors of Jesus Christ, they have no need of any power save that of the King whom they serve.

It is a shame for the church that calls itself Christ's to invoke the aid of any government, much less of heathen governments, in the furtherance of its work.

ALLEN MOON.

#### THE LOGIC OF INTOLERANCE.

"THIS, the best republic in the world," declared one of the speakers at the Sheboygan meeting of the Wisconsin Sunday Rest Day Association, "is built upon that rigid Puritanical observance of the Sabbath. Destroy that and you destroy the republic; and another band of Pilgrims will be found hunting some spot on which to found a Christian republic."

It is by such declarations that men attempt to identify religion and religious institutions with the state, and to make heresy synonymous with disloyalty. A notable example of this is furnished by a tract, "The American Sabbath," published by the Presbyterian Board of Publication, wherein Rev. Robert Patterson, D. D., says:

"It is the right of the state to protect by law such a fundamental support of government. This attack on the Sabbath is treason against the very foundation of government. As such, let it be resisted by every American citizen. The American Sabbath is essential to American liberty, to our republic, and to God's religion."

On the same subject, Dr. W. F. Crafts says in his book, "The Sabbath for Man":

"It is the conviction of the majority that the nation can not be preserved without religion, nor religion without the Sabbath, nor the Sabbath without laws; therefore Sabbath laws are enacted by the right of self-preservation, not in violation of liberty, but for its protection."—*Page 248.*

It is the same old argument in justification of religious intolerance. "It is expedient for us," said Caiaphas, "that one man should die for the



people, and that the whole nation perish not." Said Demetrius: "Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands; so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth."

Truly both the language and the logic of intolerance differ little from age to age.

B.

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### NEW YORK STATE CONFERENCE OF RELIGION.

NOVEMBER 20-22, there was held in the city of New York the second annual session of the New York State Conference of Religion. According to the program of this meeting, this conference "was organized in 1899 by a large number of persons belonging to eleven different denominations. Its General Committee now includes members of fifteen denominations. \* \* \* Its bond of union is not in a common formula, but in the one spirit which is variously expressed in different religious forms. Its purpose is to promote the largest practicable junction of religious forces for the furtherance of those fundamental religious, moral and social interests which are vital to the stability of the commonwealth."

It will be seen at once that the object of this organization is political rather than religious, since it is "for the furtherance of the fundamental religious, moral and social interests *which are vital to the stability of the commonwealth.*"

This thought was emphasized by many utterances during the progress of the convention. For instance, in speaking upon "The Ethical Progress of the Nineteenth Century," Rev. J. M. Whiton, Ph. D., of New York, said:

"In the strong regard given by these teachers to civic obligations and duties, they barred the extreme individualism of the Jeffersonian period by declaring, 'Without rights without duties, and no duties without rights.' And yet this doctrine of the nineteenth century is that the permanence of civil duties is the end for which these common rights exist, and is entitled to be called progress only so far as it succeeds in connecting the existence of freedom with the truth proclaimed by philosophy and

ethics, that the freeman is here only that he may better serve the commonwealth. In view of these signs, I dare declare that there has been more ethical progress during the nineteenth century than during all the preceding eighteen centuries."

The same speaker contrasted the American theory of the primacy of the individual and of individual rights with the Greek idea of the primacy of the state and of the right of the state, and declared the Greek to be the correct theory. "Rights," he declared, "exist, but they exist that the individual may the better serve the state."

This is the very opposite of the grand and fundamental truth enunciated in the Declaration of Independence; namely, that governments exist to secure individual rights—to serve the people, and not that the people may serve them.

And this is the idea that every government of whatever sort it may be inclines to naturally. This has been the theory of every despotism the world has ever known; and the government that proceeds upon this theory can be nothing but a despotism.

It is only by constant vigilance and jealousy on the part of the people, however, that any government can be restrained or preserved from adopting and acting upon the theory of despotism. Every right which the people relinquish, either by direct grant or by careless indifference, the government gathers to itself, and the jurisdiction it takes it keeps.

It is an ominous fact that now the Government and the federated, or *federating*, churches are at one in advocacy and support of this despotic theory that the people and their rights exist to serve the state. Admit this premise and it is impossible to deny that nothing which does not strengthen and build up the state is a right. The individual becomes simply a cog or a spoke in the great car which, emerging from the temple of imperialism, crushes in its triumphal progress not only the bodies but the souls of men.

Other points of interest in connection with the Congress of Religion must be noted in future papers.

B.

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"BEASTS, birds, and fishes," says *The Defender*, "come under the generic title 'man,' for whom Jesus said the Sabbath 'was made,' and they should not be hunted and slaughtered on that day."

It is a pity that innocent creatures, enjoying the life the Creator gave them, should be hunted and

slaughtered on any day. But would *The Defender*, which desires laws to prohibit "man" from taking recreation on the Sabbath, also restrain the beasts, birds, and fishes from unnecessary roaming, flying, and swimming on that day? Sometimes we seriously wonder to what lengths these zealous people would not go if they had the power.



THE working-man who favors Sunday legislation for the sake of larger liberty will find that he has sold his liberty for a mess of pottage.

### THE FORCE OF INDIVIDUALITY.

ONE of the best thoughts suggested at the New York State Conference of Religion was by Prof. Walter Rauschenbusch, of Rochester, N. Y. Much emphasis had been laid upon the thought of unity in worship. Professor Rauschenbusch said: "There is something that we must bear in mind. We must not deceive ourselves by ignoring the fact that the whole man and every part of his soul life does not find full and satisfactory expression in any service wherein all distinctive and characteristic elements of worship are reduced to a common ritual uniformity. The Creator himself has distinguished human beings in races, in tribes, in families, in individuals. To attempt to destroy these differences is to attempt the impossible. More, it would be a decided loss to level down all distinctions to the humdrum mediocrity of uniformity. The most vital force of the world is the force of individuality."

Another speaker emphasized the same thought by saying, "Remember that all persecutors in religion have been communists. The logic of the persecutor has been communism in religion."

God has not cast all men in the same mold. In the works of the divine Being we find uniformity in diversity. There are myriad forms of life, beauty, and individuality, and yet perfect harmony. The same should be true and will eventually be true in the great domain of morals. Indeed, in the great hereafter, when the redeemed of all nations shall be gathered home, God's great spiritual temple, which he is now rearing, will reflect perfectly all the perfections of the divine character, and yet no two living stones in that great temple will be exactly alike. There will be perfect unity in diversity. All will be different, each having his own individuality, and yet all will be like God.

This truth and the importance of individuality are lost sight of by the persecutor and by the communist in religion, who would cast in a single mold all human souls; who would bind to his own conception of the divine law his fellow-men, and force them into reluctant conformity to his own moral and religious ideals.

B.

### CIVIL OR RELIGIOUS?

SUNDAY is the first day of the week. This is proven by the Sunday laws, and is admitted by those who are engaged in a warfare upon those who see fit to enjoy themselves in their own way upon that day.

The Sunday laws are not called religious laws, but "civil laws."

Then Sunday must be a "civil," not a religious day.

If Sunday is a "civil" day, then those things which are lawful and right on Monday, Wednesday, or Friday can not by any possible stretch of the imagination be wrong on Sunday, for a thing that is wrong at all on one day, must in the nature of things be wrong at all times and in all places by all people.

Now is Sunday, the first day of the week, a civil day or a religious one? There are seven days in the week, and in Genesis I, where the weekly cycle of time is first brought to view, the days were numbered first, second, third, etc., down or up to the sixth; on each of these days work was performed; but on the following day, the seventh, God rested and sanctified it or set it apart for the use of mankind. Now God did not rest on the first day nor the third, but on the seventh. If he had rested on the third day it would have been a seventh part of time just as truly as the seventh day was. But he was not through working on the third day; he finished his work on the seventh day.

By this we see that God used the first day as a civil day; but, let us see if it is a civil day for man.

"Six days shalt thou [man] labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou [man] shalt do no work." Labor is permissible for six days, beginning to count with the first, but labor is prohibited on the seventh day; so we see that God says Sunday (as man calls the first day), is a civil, not a religious day.

C. H. HARRIS.



# THE SENTINEL OF LIBERTY

(Continuing American Sentinel.)

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C. P. BOLLMAN, } - - - - - Editors.

SABBATH observance, to be of value physically or morally, must be voluntary.



"THERE is no doubt," says *The Defender*, organ of the New England Sabbath Protective League, "that Thanksgiving day sprang from the same ancestry as the Lord's day." This is but putting in other phrase the words of the historian Neander: "The festival of Sunday was always only a human ordinance." Now that *The Defender* has confessed the truth, it ought to cease quoting the fourth commandment in support of Sunday.



At the recent meeting of the Wisconsin Sunday Rest Day Association, at Sheboygan, the president said: "If a man must work on Sunday, he ought to have some other day to rest." Then, instead of demanding Sunday laws, why does not the Wisconsin Sunday Rest Day Association become simply a Rest Day Association, and direct its energies toward securing regular weekly rest for each man instead of demanding Sunday rest primarily?—Simply because the prime object is not to protect the man but the day.



THE question of prime importance in Rhode Island, says *The Defender*, is: "Shall an honest effort be made to remedy the demoralizing conditions which prevail in some of our public resorts on the Lord's day?"

This illustrates the difference between the position taken by THE SENTINEL OF LIBERTY and that of papers which are laboring for Sunday enforcement. The latter say, These demoralizing things must be stopped on the Lord's day. THE SENTINEL says, Let demoralizing practices be stopped on

every day, if they are such as come within the scope of legal prohibitions. No doubt many of the "demoralizing conditions" here spoken of are such as ought to be prohibited by law; but when we call for laws to prohibit them on the "Lord's day" only, we virtually sanction them on other days of the week. The saloon, for example, by obeying a law for Sunday closing, would by that very law be made a law-abiding institution. We do not want a law which upholds such an institution as the saloon six days out of every seven.

THE SENTINEL would have lawlessness suppressed because it is lawlessness, not because it is done on a day some people regard as sacred.



IT is allowed by the Sunday laws that a person may on Sunday perform such work as is of "necessity" or "mercy." Is it allowable, then, for a man to work six days in the week when he must do so to support his family? Here, for example, is a man who conscientiously observes the seventh day. Will he be allowed to work the other six days in order to provide adequate food and clothing and a comfortable home for his family? Is it necessary for little children to have these things? Does mercy require that they have them? Most workingmen are too poor to support their families and lose two days out of every week.

"Oh," says some one, "the law does not require any man to lose two days in the week; let him rest on Sunday and work the other six days." This is asking that a man give up his conscience in order to comply with the law and support his family. The same law which recognizes the "necessity" of certain things compels a man to surrender his conscience. Is conscience, then, a necessity? or is it something that can just as well be dispensed with?

We believe religious liberty—freedom of choice in all religious observances—is a necessity. We believe all persons ought to have it, and that no human law ought to interfere with it. Don't you?

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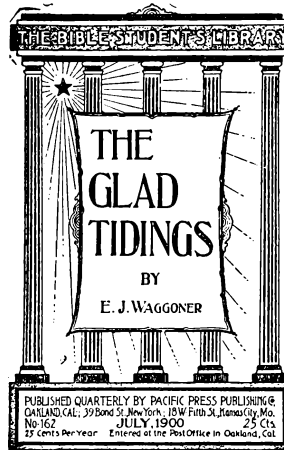
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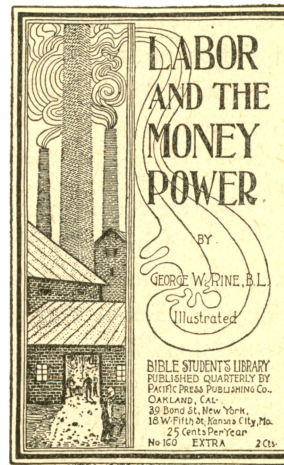


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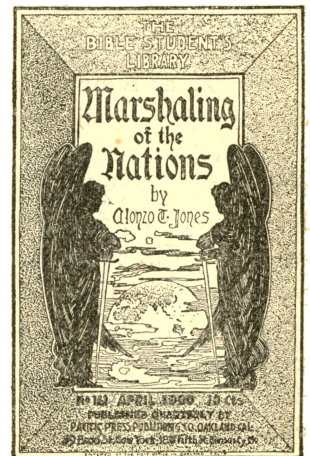
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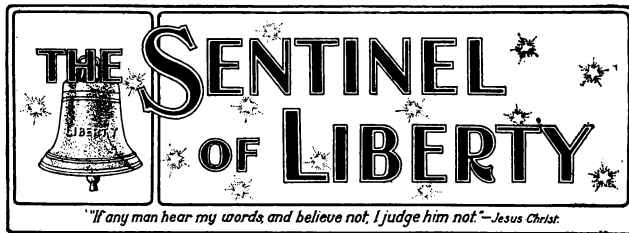
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CHICAGO, DECEMBER 6, 1900.

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.

GRANTED that the Buffalo Exposition ought not to be open on Sunday, it by no means follows that it should be closed by act of the State. It is one thing to observe Sunday by act of conscience, which affects only the individual possessor, and quite another thing to secure Sunday observance by act of the legislature, which affects all persons irrespective of personal belief. Leave every person free, we say, to follow the dictates of conscience in the matter; and let the result decide the question of Sunday opening or closing of the Exposition.



AMONG the resolutions adopted at a recent meeting held in Sheboygan under the auspices of the Wisconsin Sunday Rest Day Association, was one demanding the Sunday closing of the Pan-American Exposition at Buffalo next summer. The action authorized the secretary to transmit a copy of the resolution to the managers of the Exposition "in the name of the convention." Of the two hundred or two hundred and fifty people present at the meeting, scarcely one in ten voted. Yet this resolution has doubtless been reported ere this as voicing the sentiment of "a large and enthusiastic mass-meeting of the people of Sheboygan."



So far as Sunday or any religious institution is concerned, we believe in the course advocated by Gamaliel, when he advised the Pharisees not to molest the disciples: "Refrain from these men and let them alone; for if this counsel or this work be of men it will come to nought; but if it be of God, ye can not overthrow it."

Leave the Sunday institution alone, to survive or perish as its character may merit. If it is of men it will come to nought, spite of all the decrees and enactments of all the legislatures on earth. And if

it be of God, if it is backed by the arm of Omnipotence, it will prevail without the aid of the arm of flesh. Let the Sunday stand or fall on its own merits.



THE spirit of religious intolerance is not dead in Iowa. The postmaster of the town of Hillsdale, Mr. J. C. Haney, was recently arrested and fined because he sold some stationery from the post-office newstand on Sunday. The prosecution was conducted by a town councilman, and seems to have been warmly supported by the mayor. What the particular animus of this prosecution is we are not informed, but it is stated that Mr. Haney has of late become inclined to the belief that the seventh day of the week, and not the first day, is the true Sabbath.

Why should any person be molested for such an act as the selling of stationery? The act is a good one six days in the week; how does it become bad, and to be prohibited, on the first day alone? It is held to be bad on Sunday because Sunday is a religious day. That is the difference, and the only difference, between Sunday and Monday or Tuesday. Then is not this prosecution based directly on religion? And is not religious prosecution only another name for persecution?



AN incident which occurred recently in New York City illustrates very clearly and forcibly both the quantity and the quality of the moral sentiment that is behind Sunday legislation. The incident was this: On Sunday evening, November 25, of this nineteen-hundredth year of grace, a reporter in search of news visited that section of New York known as the "Tenderloin," the home of gilded vice. Notwithstanding the crusade now in progress to purge the city of open wickedness, the saloons of the "Tenderloin" were "wide open" on this Sunday evening, and both men and women could be seen entering their front and side doors. A policeman, one of "the finest," stood complacently on a corner in plain sight of at least half a dozen open saloons. The reporter approached the officer and inquired where he might find an open barber shop. The policeman straightened himself to his greatest height, put on his most virtuous look, and in a severe tone made reply: "Young man, you won't find a barber shop open in this city Sunday evening. It's against the law."