

# THE SENTINEL OF LIBERTY

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

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## THE SENTINEL OF LIBERTY

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God has given all heaven to mankind as individuals, but he has given nothing to the state.

The blessing that is in Sabbath observance cannot be conferred upon an individual or upon the nation by law.

Nobody ever has to ask the state for permission to stop work on Sunday, and no more should any person be required to ask the state's permission to engage in honest labor on that day.

The more the state tries to "protect" the Sabbath by enforcing it upon people who feel no regard for the day, the more odious will the Sabbath become in their eyes and the more injury will be done to the cause of Sabbath observance.

The fatherhood and consequent sovereignty of God, and the brotherhood, and consequent equality of man, is more than a poetic fancy; it is a fundamental truth, obscured indeed by human selfishness, but none the less true. The framers of the Declaration of Independence recognized it when they set forth that "all men are created equal; that they are endowed by their

Creator with certain unalienable rights; and that to secure these rights governments are instituted among men deriving their just powers from the consent of the governed." All of these truths are just as vital to-day as they were in 1776.

Men do not need civil law to teach them their duty toward God; indeed, the civil law cannot by any possibility do this, for those who make civil law are neither qualified nor authorized to declare the will of the Lord. God is his own lawgiver, and has reserved to himself the right to judge violators of his own law. To all who would usurp this divine prerogative he says: "Who art thou that judgest another man's servant?"

### The Necessity for the Sentinel of Liberty.

The necessity for such a publication in this country as The Sentinel of Liberty, is made evident not alone by acts of religious intolerance to which our attention is drawn from time to time, but by a work of education that is being pushed all the time by the advocates of religious legislation. This feature of the opposition to religious freedom in this land is less startling than the prosecution of Christians for conscience' sake under the "Sabbath" laws of the states, but far more dangerous in its results. Religious persecution naturally shocks public sentiment in at least many parts of the country where the facts come to be made known; but the educational work of the religio-political reform parties who are seeking to Christianize the Government, is for the express purpose of preparing public sentiment everywhere to acquiesce in the enforcement of religious observances by law even against the conscience of the dissenter.

One point that is aimed at in this educational campaign is the inculcation of the doctrine that the state has the right to define and enforce morality upon its

citizens. We cite as an illustration the following from "Lord's Day Papers," a publication of the Wisconsin Sunday Rest Day association. The doctrine, as will be observed, is put forth to serve the cause of Sunday enforcement:—

"Day. What right has the law to say how I shall spend Sunday more than any other day, and what good will result from Sunday law?"

"Ellis. It is the business of the law to protect our rights. We have each, for example, a right to life, liberty, and the pursuit of happiness.

"Day. That is the very thing I believe in, personal liberty.

"Ellis. But not liberty to take away another's rights. Law may always curtail any one's liberty so far as it infringes on the rights of others. My personal liberty ends when it meets your rights. If a state or country believes that every one has a right to a weekly rest day, that it is a very valuable right, and that many will be deprived of it, unless law protects them, it becomes duty to make and enforce laws for this object. The people of this country do so believe and practice.

"Day. Although I do not altogether agree with them, I must admit that right, since majorities must rule; but I cannot admit the right of law to recognize Sunday as a religious day, or to enforce it as such.

"Ellis. If the mass of the people believe it a holy day and use it for worship, they have a right to protection from disturbances. Law has no right to say how you shall spend Sunday or any other day, and does not attempt it. It does tell many things you may not do on any day, and more that you may not do on Sunday, because they conflict with the rights of others.

"Day. Do I understand you to admit that law ought never to interfere with my action, unless by it I deprive some other individual of some right?

"Ellis. I do not say quite that; for the law must work on general principles, and beyond individual rights lies the general welfare. Our republic depends for its value and stability, not on armed force, but on the integrity and morality of its citizens; and its first duty should be to protect and foster such integrity and morality. Every student of history knows that the Christian religion always produces the highest type of morality, and that Christian nations best guard the equal rights of all. Thus it becomes a patriotic duty to give such protection to the Sabbath as shall enable all classes, if they wish, to use the day for public worship, and as shall give religious teachers a fair field for work as opposed to the teachers of greed and lawlessness."

Note the statement that the "first duty" of the state is "to protect and foster integrity and morality" on the part of its citizens; and also that "the Christian religion always produces the highest type of morality." Taken together, these two statements amount to a declaration that the first duty of the state is to protect and foster the Christian religion, of which Sunday observance is held to be an essential part. This is the impression conveyed to the mind of the reader, and

designed to be received by him. And when public sentiment is educated to the point of accepting it as the truth, it will sanction the enforcement of Sunday laws in every case, and under its deceptive light religious persecution will appear and be sanctioned as a matter of civil necessity, to which only "teachers of greed and lawlessness" stand opposed. To the understanding thus darkened, conscientious dissenters from this doctrine take on the appearance of criminals and enemies of the state, whose suppression by law is only a matter of regular prosecution for crime. Let public sentiment once become educated in this way, as widespread efforts are now being made to educate it, and strange scenes will be enacted in this erstwhile land of liberty and religious equality before the law.

The doctrine that the state can of right define and "foster" morality is a fundamental error in the scheme of "Christian" government which the "moral reform" parties have in view. Once give the state power to define and punish immorality, and any religious dogma may be enforced in the alleged interests of morality. It is here taught, for example, that the dogma of Sunday sacredness is essential to public morality, and with equal propriety the disregard of any other religious custom or practice might be prohibited as immoral. It might be decreed that the disregard of Thanksgiving day or of Christmas or Easter tends to immorality, and their observance enforced accordingly. No separating line exists or can be drawn between morality and religion; and when the state gets upon the domain of morality it will unavoidably trespass upon the field of religion, and religious legislation, with prosecution of dissenters—the old historical story of religious persecution—will be the result.

Therefore, the people need to be educated to a clearer understanding of the doctrine laid down at the founding of this Republic, that governments are instituted among men to preserve rights, and not to enforce human conceptions of morality—not to stand between the citizen and the one infallible Teacher of moral truth, to whom each individual of and for himself must give account. The question for the state is not, What is moral? but What is an invasion of natural rights? Let the state deal with the rights of its citizens in its appointed way, and God in his way can be safely trusted to deal with immorality.

The doctrine that one man must surrender his right to work on Sunday because of another man's right to rest on that day, is an absurdity upon its face. Rights are equal, and one cannot overbalance another. The state is as much bound to protect the right to labor as to protect the right to rest. Every person has the right to stop work on Sunday, and each one has also the equal right to work on that day or engage in any lawful recreation; and this right can be ques-

tioned only on religious grounds, with which the state has no concern. The right of labor is a sacred right, and its prohibition by the state in deference to a religious day of the week can never be sanctioned by any principle of free government, or of right and justice. s.

### The Nature of Civil Government.

Civil government is ordained of God, but not in the sense understood by some. We are not taught in the Scriptures that there is anything divine about human government. Had man never sinned, there would have been no such thing as civil government.

"God is love," and had sin not entered, love would have reigned supreme over all. But God is never taken by surprise. He is never confronted by an emergency for which he has made no provision. Man was so constituted that in harmony with God he would gladly yield to the divine government of love. Alienated from God, his innate love of order, his sense of justice, and his instinct of self-preservation would lead him inevitably to organize in some manner for the attainment of these ends. And such government is ordained of God in just the same sense as are any of our social relations which inevitably result from human nature and environment, and which in their proper exercise are for the good of mankind. Moreover, this governmental power is just as liable to be misused as are any of the functions of mind or body.

It must be apparent to every one who will give the matter even a moment's thought, that civil government in some form is absolutely essential for a race of social, free moral agents, *in a state of alienation from God.*

Had not God committed to men the conservation of their own rights, one of two things must have happened; either vengeance for transgression against human rights would have been so swift and certain as to terrorize men, thus destroying in a measure their free moral agency, or else punishment would have been so long delayed as to afford no protection to those in need of it.

"God is love," and when in consonance with his character, he cannot, because of man's sin, do for him what he otherwise would do, he does the very best thing that can be done *under the circumstances.*

To permit civil government among men was the best thing that God could do for a race that had refused his divine rule. Since men would not willingly submit themselves to their Creator in all things, as they would not so yield themselves to the God of love that he might work in each one to love his neighbor as himself, they must, for the preservation of the race, be compelled to submit themselves one to another in civil things, that is, in their relations one with another. "But

*from the beginning it was not so."* And in giving allegiance to human government instead of yielding to the Lord, in putting human statutes above, or upon an equality with, the divine law, men just as truly reject God to-day as did the children of Israel when they demanded a king that they might be like all the nations.

B.

### The "Christian Party."

As the readers of the Sentinel know, there is in the field of national politics a party styling itself the "United Christian Party," the platform of which says:

"We believe the time has arrived when the eternal principles of justice, mercy and love as exemplified in the life and teachings of Jesus Christ should be embodied in the Constitution of our nation and applied in concrete form to every function of our government. We maintain that this statement is in harmony with the fundamental principles of our national common law, our Christian usages and customs, the declaration of the Supreme Court of the United States that this is a Christian country and the accepted principles in judicial decisions that no law shall contravene the divine law.

"We deprecate certain immoral laws which have grown out of failure of our nation to recognize these principles, notably the permission of the desecration of the Christian Sabbath, authorized unscriptural marriage and divorce and the license and manufacture and sale of intoxicating liquors as a beverage."

This is but putting into slightly different phrase the demands made for years by the National Reform Association, article 2 of the constitution of which reads:

"The object of this society shall be to maintain existing Christian features in the American government; to promote needed reforms in the action of the government, touching the Sabbath, the institution of the family, the religious element in education, the oath, and public morality as affected by the liquor traffic and other kindred evils; and to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

The points of similarity between the two planks which we have quoted from the platform of the United Christian Party and article 2 of the National Reform constitution are certainly striking. Just what such utterances mean can be best told by those prominent in this so-called reform scheme.

In a convention held in New York City, Feb. 26, 27, 1873, Jonathan Edwards, D. D., said:

"We want state and religion, and we are going to have it. It shall be that so far as the affairs of state

require religion, it shall be the religion of Jesus Christ."

At a convention held in Pittsburg, Pa., a year later, Prof. C. A. Blanchard said:

"Constitutional laws punish for false money, weights, and measures. So Congress must establish a standard of religion, or admit anything called religion."

In the Christian Statesman of Nov. 1, 1883, Rev. W. J. Coleman said:

"To be perfectly plain, I believe that the existence of a Christian Constitution would disfranchise every logically consistent infidel."

Again, in the Christian Statesman of Jan. 13, 1887, Rev. M. A. Galt, at that time a prominent National Reform worker, said:

"Our remedy for all these malefic influences is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it."

Dec. 14th of the same year, in an open letter to the editors of this paper, Rev. W. T. McConnell said:

"You look for trouble in this land in the future, if these principles are applied. I think it will come to you if you maintain your present position."

And no longer ago than December, 1899, in a National Reform convention held in New York City, Rev. J. M. Foster said:

"We sometimes think the Pilgrim Fathers were too severe in their legislation against immorality. There was a law in the colonial statutes of New England that for a flagrant violation of the Sabbath the offender should be hanged. We may say this was wrong; but let me ask, were they nearer or farther from the moral law as interpreted by the Mosaic legislation than we are? Under the Mosaic law a man guilty of idolatry and Sabbath breaking was to be executed; and I apprehend that we ought to return to that order of things to-day, and execute the penalty for the violation of moral law. A man who openly and violently blasphemes the name of God has forfeited his right to live under the God whose law he has broken."

But let us hear some official testimony upon the meaning of this demand that "the teachings of Jesus Christ" shall "be embodied in the Constitution of our nation and applied in concrete form to every function of our government." March 11, 1896, there was a hearing before the Judiciary Committee of the House of Representatives in Washington. The subject under consideration was a joint resolution proposing an amendment to the preamble to the Constitution of the United States, as follows (the part inclosed in brackets being that which it is proposed to insert):

"We, the people of the United States [acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and His revealed will as of supreme authority in civil affairs], in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and to our posterity, do ordain and establish this Constitution for the United States of America."

At this hearing Mr. Baker, a member of the committee, asked Dr. McAllister, Secretary of the National Reform Association, this question:

"Who is going to decide that justice, the Protestant or Catholic, the Hebrew or Mohammedan?"

Dr. McAllister: "It will be decided as it is to-day. A man comes here to Congress, receiving the suffrages of the people. His voice enters as an element in the voice of the nation, and that collective being, the Government, must interpret what is right and wrong, just as it does to-day. \* \* \* What we ask is that you acknowledge in your legislation the moral principles of Christianity."

Mr. Baker: "Do you, then, believe the voice of the people is the voice of God?"

Dr. McAllister: "When it is right."

Mr. Baker: "Who is to determine what is right?"

Dr. McAllister: "The nation in its responsibility to God."

Mr. Baker: "How are you going to determine that?"

Dr. McAllister: "By the people themselves; just as they do now."

Again, in the same hearing, in replying to a question as to how this would affect the individual conscience, Dr. McAllister said:

"I say it comes to this: This matter of conscience is one that goes back to the moral sense of the people. It is not simply an individual conscience. \* \* \* Here is a nation, which gives its decision according to its sense of right and wrong. That is the national conscience, and when the nation gives its decision, \* \* \* the individual conscience must yield to the conscience of the whole people which is over him, and should be over him in order to enforce what is right, but which can be over him only by recognizing the Lord's supreme authority over the nation."

\* \* \* \* \*

The Chairman: "Do you believe the Bible to be the word of God?"

Dr. McAllister: "I do; but that does not enter into the question."

The Chairman: "Now, if you believe that, do you intend by this amendment to have the Bible recognized in the Constitution as the word of God?"

Dr. McAllister: "As the standard of morality, acknowledged by the people, by the nation, as given by God."

The Chairman: "I want to get at exactly what you mean here. I read your proposed amendment—'We,

the people of the United States [acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and His revealed will as supreme authority in civil affairs]—in civil affairs. That is the point. What do you refer to by His revealed will?"

Dr. McAllister: "The Bible."

The Chairman: "Then you wish the Constitution to recognize the Bible as supreme authority in civil affairs, do you not?"

Dr. McAllister: "Yes, sir."

The Chairman: "Then the supreme authority—that is, law—in civil affairs must be construed and enforced by the courts, must it not?"

Dr. McAllister: "Certainly."

It is not likely that this so-called Christian party will poll any considerable number of votes at the approaching presidential election; but it is one of the several organizations committed to this same mischievous idea of moral reform by act of Congress or by constitutional amendment; and their evil influence is spreading.

Personally those who are prominent in the several branches of this movement are worthy men. We give them credit for the best of intentions; but the success of their scheme could result in nothing short of persecution for conscience' sake. It has been well said that "among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our government the power of defining the divine law."

With the constitutional safeguards removed the fear expressed by Jefferson when he said, "A single zealot may commence persecution, and better men be his victims," would be quickly realized. "There is but one protection against the tyranny of any class, and that is to give that class very little power."

This is just as true of such men as are leading out in this "reform" movement as of any other class. They are only human.

B.

### Thomas Jefferson on the Monroe Doctrine.

Thomas Jefferson's view regarding the questions embodied in the Monroe doctrine, the preservation of which has become a leading question in America today, is shown in the following, written by Mr. Jefferson to President Monroe in reply to a letter from the latter asking Mr. Jefferson's opinion on the subject:

"The question presented by the letters you have sent me is the most momentous which has ever been offered to my contemplation since that of independence. That made us a nation; this sets our compass and points the course which we are to steer through

the ocean of time opening on us. And never could we embark upon it under circumstances more auspicious. Our first and fundamental maxim should be, never to entangle ourselves in the broils of Europe; our second, never to suffer Europe to intermeddle with cis-Atlantic affairs. America, North and South, has a set of interests different from those of Europe, and peculiarly her own. She should, therefore, have a system of her own, separate and apart from that of Europe. While the last is laboring to become the domicile of despotism, our endeavor should surely be to make our hemisphere that of freedom."

### The Nature of Christianity and What Gave Rise to Persecution For Its Furtherance.

[By the late James T. Ringgold.]

ALTOGETHER OF FAITH.

Christianity is essentially and altogether of faith, for Jesus Christ is both "the Author and Finisher of our faith;" and it is written, "Whatsoever is not of faith is sin." It being true that whatsoever is not of faith is sin, and as Jesus Christ was manifested to take away our sins, it is evident that the salvation offered by Christianity and wrought by Jesus Christ is wholly of faith. And as he is the Author and Finisher even of the faith, as he himself is the giver of the faith which saves from sin, it is therefore and further evident that the salvation offered by Christianity and wrought by Jesus Christ is by grace through faith. And so it is written: "By grace are ye saved through faith; and that not of yourselves; IT IS THE GIFT OF GOD."

NOT A CREED BUT A LIFE.

In this truth, that faith is not of ourselves, but is the gift of God—in this, lies the distinction between Christianity and all other religions. And even more than this; in this truth lies the distinction between the true and false Christianity. True Christianity is not a creed, it is a life; not a body of doctrines formulated by men, but the expression of the life of God in actions of men. This is the difference between "the faith of Jesus Christ," and "the faith of the creed;" between true Christianity and false Christianity; between the true religion and false religions of all kinds.

FAITH WORKS BY LOVE.

The true faith, the faith of Jesus Christ, being the gift of God, bears in itself, and brings to him who exercises it, the divine life, the divine virtue, and the divine power. It brings to men the divine life to renew the soul, the divine virtue to cleanse from sin, the divine power to keep the renewed soul in the way of righteousness, and the divine energy to produce good works even the works of God. "For in Christ Jesus neither circumcision availeth anything nor uncircumcision; but faith which worketh by love"—not faith *and* works, but faith *which* works. "Then said they unto

him, What shall we do, that we might work the works of God? Jesus answered and said unto them, *This is the work of God, that ye believe on him whom he hath sent.*" This faith draws the soul to God, subdues the heart to him, and moulds the whole life in the image of Jesus.

RECEIVED BY FREE CHOICE.

This faith is exercised, all its gifts are received, and all its fruits are manifested, at the free choice of the individual himself alone, before Him who is the Author and the Finisher of the faith itself. For it is written, "If any man hear my words, and believe not, I judge (condemn) him not; for I came not to judge the world, but to save the world." Thus the Author of the true faith, of the faith of Jesus Christ, leaves every man absolutely free to accept or reject, to believe or not to believe his word. This is true Christianity. God is the Author of freedom of choice and freedom of thought in religion, and whoever in anything or in any degree whatever would invade this perfect freedom, thereby and therein supplants God, and Jesus Christ whom he hath sent.

FALSE FAITH—FAITH OF THE CREED.

There is another kind of belief, a false faith, which is from the side of man himself, otherwise called "the faith of the creed." This sort of faith is essentially human, for the creed is only an invention of men. The creed being wholly an invention of men, and therefore only human, the faith of the creed is but the same. Being only human, it is utterly impotent to bring to men any shadow of virtue or power to take away sin or to renew the life; and the only seeming virtue even that it can possibly have is but a form of godliness, a mere outward profession. This is false Christianity wherever found.

FALSE FAITH BURNS MEN TO SAVE THEM.

By its extreme conception of the importance of a man's belief of the creed to his eternal welfare, this false yet popular Christianity was led into the requirement of such belief, elaborate and complicated beyond all precedent. If one may suffer eternally by reason of his wrong belief on one subject connected with the "hereafter," may he not probably so suffer in consequence of his wrong belief on some other subject in the same connection? Obviously, the only way to "save" him with absolute certainty was to provide him with the right belief on every point that could be imagined as possible to arise. This amiable desire gave birth to the long and mysterious "creeds," for the sake of which those who misunderstood them in one way plundered and shot and burned and ravished those who misunderstood them in another way, for hundreds and hundreds of years; for whose sake John Huss suffered, and Calvin burnt Servetus alive, and the Puritans murdered the "witches" and Quakers.

Belief in the creed was held to be essential to salvation. But many could not be persuaded to believe the things laid down in the creed, nor even to say that they believed them. In dealing with such persons, the end was great enough to justify any means. The adaptation of the means to the end was not seriously questioned. The propagation of the "faith" was deliberately undertaken on the assumption that it could be shot into a man or burnt into him, or racked into him, and it was conducted on that hypothesis for hundreds of years; and this notion still pervades popular Christianity.

IMPOSSIBLE TO CONVINCING THE MIND BY TORTURE.

Such a conception of the psychological nature of belief would be wildly grotesque if the results had not been so full of misery to the race. The apparently fundamental principles that it is impossible to convince a man of any proposition by torturing him, since the reasoning faculty is not controlled by the body, but the reverse; that we can never really know what a man believes in the matter of religion, because we have no possible way of ascertaining this except from his assertions, and men may lie on this subject as on others; that persons capable of adhering to an abstraction in the face of a horrible death are just the manly, courageous, faithful citizens most desirable in any community, while acquiescence extorted by pain or terror is not only to be suspected of insincerity, but argues a weakling, if not a hypocrite, and in any event a lack of the highest attributes of human nature—such simple truths as these were utterly beyond the grasp of intellects capable of persecuting for conscience's sake.

PERSECUTORS MOVED BY SENSE OF DUTY.

We may admit that Charlemagne and other "Christian" princes disguised the greed of power under the cloak of religious zeal, and waged destructive wars against unoffending nations upon the pretense of anxiety for their salvation. But a great deal of "Christian" persecution was carried on in times of peace and within the domains of the civil authority which directed it; and its victims were often men who were not suspected of any disposition to defy or ignore the government. Political aggrandizement could form no inducement for the proceedings against such persons. The motive must be sought elsewhere. No doubt in many cases personal animosity, greed, lust, made their baleful influence felt; and perhaps the proportion of such cases would be larger, could we sift the evidence at this late day. But conceding to such motives their utmost force, the fact remains that they could not have thus manifested themselves if the ostensible purpose of the deeds had not been one which commended itself to the public conscience of the times.

No candid student of history will deny that many of

those who actually directed these persecutions, as well as thousands who applauded them, were moved by sincere and disinterested ideas of duty. Their hearts seem hard and cruel, but, fixed immovably at their very roots, lay a profound and perfectly honest conviction that the fire and the torture were necessary for the good of the sufferer, and that the present pain was a means, and the only means, in the last resort, of preserving him from a far worse fate in the other world. Many a priest would sooner have gone to the stake himself than have neglected the duty of holding the crucifix close to the victim's lips throughout his agony, if haply the spirit might move him at any instant to kiss it, and thereby accomplish his salvation.

#### THE VICTORY OF FAITH.

It is hard to know which to pity most—the poor heretic whose body is seen in the pictures bound fast to the stake, or the shaven and cowed figure standing near by, watching with conscientious eagerness every movement of his mouth and head, and ready to assist the sufferer at any instant, even at the risk of setting himself on fire, to give the saving kiss to the emblem he carries in the air.

When we remember what that emblem was, whose image it bore, and what an awful scene it commemorated, we see on one side of the picture a human soul so humiliated, so blackened, so tortured, twisted, beaten into such dissemblance of its Creator, that the spectacle of the burning body on the other side, from whose eyes a spirit looks up with a rapture that flames cannot quench, but only consummate, is a relief to the contemplation.

#### The Law of Liberty.

The law of God is called the law of liberty. James 2:21 says: "So speak ye, and so do, as they that shall be judged by the perfect law of liberty." From the preceding verse we learn that the law here referred to is the ten commandment law given by God on Mount Sinai; for it is the law that says, "Thou shalt not commit adultery," and "Thou shalt not steal."

But why is it called the law of liberty? How can a law that consists of prohibitions be a law of liberty? The answer is found in the first words of this law. It does not consist *wholly* of commands beginning with "Thou shalt not," but its principle of perfect freedom is revealed in the words: "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage." Then follows the command, "Thou shalt have no other Gods before Me." But if this is a law of perfect liberty what is the purpose of this command, and why is it introduced, if not to abridge man's freedom?

The Loving Father has brought Israel out of Egyp-

tian bondage where they *could not* serve Him even though they desired to do so; and He now says to them, "I have brought thee out of the house of bondage," therefore "have no other gods before me." Since God had delivered them from bondage, He alone could keep them out of bondage, and if they desired to remain free they must continue under His leadership; for the moment they left Him to serve other gods, they would be brought into bondage to other gods. But why were they not just as free when serving other gods as when serving Jehovah, provided they chose to do so? Because when they entered the service of other gods they were utterly unable to be free from that service and its results; they were held bound, no matter how much they might desire to be freed from that service. Their only hope was to cry to the God whom they had forsaken to deliver them again; but when they were once more in the service of Jehovah they were not bound at all, but were free to leave that service at any time.

Thus did God's grace abound toward his people who departed from His ways, turning to other gods. When they cried unto Him in their affliction and distress He came to their rescue, delivering them from the bondage to which they had voluntarily submitted, contrary to His warnings, and giving them the perfect law of liberty for their guidance and instruction. He gives them in answer to their prayer the Spirit and the heart to serve Him. Then, though they are servants of obedience unto righteousness (see Rom. 6:16, and other verses of the same chapter), they serve as free men, in the newness of the Spirit.

Without this Spirit of service it is impossible to serve God or to obey His law. But when men attempt to enforce this law under civil penalties can it still be called a law of liberty? Not in any sense. Can the penalties attached make the sinner free from sin? Can the sword, or the rack, or the prison cell, kindle within the soul that Spirit of heart service? Not at all. The Spirit that "worketh in us to will and to do of His good pleasure" is the gift of God; but it is given only to those who ask. God will never force the door of a man's heart. He stands without and knocks, but will enter only by invitation.

When then will man assume to do what even God himself will not attempt—to force men to serve Him and compel them under pain of imprisonment or death to obey the law of God contrary to their own wills? Do they not in so doing attempt to place themselves not only "above the stars of God," but above the Most High Himself?

E. RAY JONES.

If conscience can be set aside in one point, it can by the same principle be set aside in every point, and dispensed with altogether.

## NEWS, NOTES AND COMMENT

It is stated that the Prince of Wales will not attend the Paris exposition for the reason that the French government will not guarantee his personal safety unless he will submit to be shadowed by a number of detectives, to which the Prince objects.

\* \* \*

A recent despatch from Paris says that a renowned physician, Rastineuf, after long experimenting with a certain variety of "long-life elixir," concluded it was perfectly safe, and injected a dose into his aged mother's arm two days in succession. She died in horrible suffering on the third day. The doctor, who had taken a hypodermic injection simultaneously, in order to prove to his mother how harmless the stuff was, survived his mother only twenty-four hours.

\* \* \*

The Roman Catholic chapel on the Government reservation at West Point has been finished, and will be dedicated June 10. The Secretary of War who some years ago authorized the erection of this chapel, as the reader may remember, tried to justify the proceeding by offering other denominations the same privilege; but thus far all the advantage of the offer has accrued to the Catholic church. Government support of the church is peculiarly a papal principle, and its practice must always result in exalting the papacy above the Protestant churches.

\* \* \*

The Methodist Conference which has been sitting in Chicago the present month, has put itself on record against sectarian appropriations for Indian schools. The resolution passed on the subject, after citing that "A desperate effort by the Roman Catholic authorities is now being made to force open again the national treasury to secure funds for sectarian and politico-eclesiastical propagation," declares:—

"This General Conference, representing the largest single organized Protestant constituency in the republic, protests against the reopening of the sectarian question. This General Conference also demands that civil and religious liberty shall be guaranteed to the people wherever the flag of the republic floats over our most distant new insular possessions.

"It is directed that a record of this action be promptly forwarded to the President of the United

States, President of the Senate, Speaker of the House of Representatives, and Secretary of the Interior."

The Conference is to be commended for this plain-spoken word in behalf of religious freedom. Still the men who passed this resolution believe in Sunday-obscervance laws, which impose a money tax indirectly by appropriating an individual's time one day in every seven, forbidding him to engage in money-making occupations on that day. In principle, where is the difference between this and imposing taxes for the benefit of any other church institution than Sunday?

\* \* \*

It is stated that Queen Victoria is greatly annoyed at Premier Salisbury's gratuitous anti-Irish speech, as it destroyed at a blow the entire effect of her visit to Dublin. The story goes that when Lord Salisbury visited the Queen at Windsor on her return from Ireland he minimized the significance the Queen sought to attach to her reception. He followed this up at his first public appearance by classing the Irish in the same category with the Boers, on whom the virulent hatred of the bulk of Britishers is now concentrated.

\* \* \*

A Boston clergyman, Rev. Clay MacCauley, just returned to Boston from Japan and a recent visit to the Philippines, is interviewed by the Boston Transcript. In speaking of the war the United States is now carrying on in the Philippines, Mr. MacCauley said, among other things:

"The Philippine question will never be settled securely and permanently until it is settled right, or until the nation degrades itself with yet deeper dishonor than marks our century of dealings with the Indians of our plains. This nation can crush the Filipinos out of existence in time, of course, and our good people may be deluded into thinking this the fit thing to do. But perhaps I would better say no more about this matter now. The American people, so far as I can see, seem to think that their present government has been acting wisely, throughout the course of events in the East. I am unwilling to blame, but this I am sure of, that however much 'world politics' has made it necessary that the United States should take possession of the Philippines, the manner in which the government set about to gain that possession bears no fit apology for it, better than ignorance and Caesar's will."

\* \* \*

In the Presbyterian General Assembly in St. Louis, May 18, the Special Committee on Sabbath Observance presented by its chairman, Rev. I. W. Hathaway, Secretary of the American Sabbath Union, a report, resolutions nine and ten of which were as follows:

"Resolved. That we deprecate the rapidly increasing Sabbath slavery of corporate employes in this



country, so that to-day by careful estimate no less than 4,000,000 men are thus enslaved and robbed of their inalienable rights to this day of rest."

"Resolved, That we call upon the railroad companies of this land that are engaged in running Sunday excursions, or allowing their road and rolling stock to be used for such purpose, to reconsider their action in this regard, so as to secure the minimum of transportation and service of their employes on this day, both on economic and moral grounds."

A report in a daily paper says that subsequently "slavery" was softened to "employment" and "forcibly deprived" was substituted for "enslaved and robbed" in the first resolution, and "earnestly request" for "call upon" in the second.

"But these changes were not made until Dr. Hathaway and Dr. McKibbin had expressed their opinion of the terms employed by the committee. These ministers thought they should stand, but others wished to modify them for fear the St. Louis strikers should receive unintended encouragement."

\* \* \*

In the prelude to a recent sermon in Carnegie Lyceum, New York, Rev. Henry Frank, pastor of the Metropolitan Church, declared that the freeing of the negro was a mistake. He said: "His (the negro's) native sluggishness, the evidences of his gradual extinction since his enfranchisement, his imperceptible improvement since liberation, his startling lapses into barbarism, all must incline thinking people to conclude that the freeing of the negro has proved a disastrous failure.

"Every thinking man must believe that the franchise must be removed from the negro in such places, at least, where negro suffrage must mean negro domination.

"A new system of voluntary and penal servitude should be instituted. A section of country should be set apart to which all negroes would be permitted to voluntarily migrate and there yield themselves as slaves to such persons as would agree to possess them, give them humane treatment and education."

\* \* \*

In a recent interview in New York, Rear Admiral Ahmed Pasha of the Turkish navy said: "From what I could learn of the desires of the Sultan in conversation with him he is anxious to increase the prowess of his navy. I will not give the reasons. I will not say whether we fear Russia, or England, or any other country, but, at any rate, we see that our navy must be put on a basis with western countries."

And then other powers see that their navies must be correspondingly strengthened, so the building and equipping of floating forts goes on in an ever increasing ratio.

It is said that the only feeling in the town from which hails the central figure in the Cuban postal frauds is one of indignation against the man who betrayed him. "He was under obligations" to the chief conspirator "for his appointment," and this it is thought by some ought to have forever sealed his lips! It seems never to have entered into the thought of those who take this view of the matter that the man whom they say was "betrayed" was under obligation for his appointment, and under solemn obligation and oath to discharge honestly the trust committed to him.

\* \* \*

"The news that the Russian government will make Masampo, in Corea, the winter headquarters of the Russian fleet is considered ominous of further encroachments by the Muscovite in that country," remarks the Springfield Republican. "The Russian minister, M. Pavloff, has secured a site for a coal depot and naval hospital in Masampo harbor, but, at the same time, he has renounced for the czar any purpose to acquire land on the mainland opposite the harbor. London evidently has no faith in the renunciation. It is Japan that is more concerned in these developments than any other power, and it is certain that the establishment of a Russian naval base just across the straits of Tsushina will not please the Japanese. The alarmists, who have been predicting an early war between Russia and Japan, will find in the news fresh fuel for their fears."

#### Civil Marriages in Cuba.

When General Brooke became Governor General of Cuba he took from the Catholic Church the exclusive right to perform the marriage ceremony and turned it over to the civil magistrates at the request of the revolutionary and radical members of his cabinet. "The Catholic Church," remarks the Mirror (Baltimore), "with the tacit support at least of the Protestant ministers in Cuba, is preparing to bring pressure on Governor General Wood to induce him to revoke General Brooke's order making civil marriage alone legal."

General Brooke's order has been the law in Cuba for more than a year, but it is likely a change will be made soon. Of the efforts in this direction, the Catholic Mirror says:

"Archbishop Sbarretti has consulted with General Wood concerning the matter and has asked for the revocation of the order. General Wood has the same feeling in this matter that he has on the question of divorce. If the Cuban people want the law changed so as to legalize both civil and religious ceremonies, he is disposed to make the change. This is all that any religious denomination could ask.

"Archbishop Sbarretti is getting up an enormous petition for presentation to General Wood in order to show him the feeling of the people of the island. The Protestant clergy will also urge the revocation of the law, and unless the element opposed to the churches proves the stronger, it is expected that the change will come."

This is only right. It is an infringement of the rights of conscience to require people to submit to civil marriage who believe the rite to be a sacrament of the church. Marriages should be a matter of public record and such safeguards should be thrown around marriage as will make reasonably secure the rights of all parties, but to require either that all marriages shall be religious or that they shall all be civil is wrong. General Brooke's order ought to be so modified as to permit religious, equally with civil marriages.

B.

### Sunday Enforcement In Massachusetts.

Under the heading, "The Police Strictly Enforce Observance of the Lord's Day," the Springfield (Mass.) Union of May 14 prints the following:

"Palmer, May 13.—All the shops and business places were tightly closed in Palmer to-day, for the first time in fifteen years, and the flagrant violations of the Sunday laws that have been the subject of so much comment and criticism have come to an end. The police officers of the town were summoned before the board of selectmen Friday evening and were given very complete instructions regarding the enforcement of the laws relating to the observance of the Lord's day. In accordance with the orders of the selectmen, all the shopkeepers were notified and a sweeping change went into effect to-day.

"Newsdealers must close their places of business promptly at 10 o'clock a. m., and likewise dealers in drugs and medicines. Drug stores may be opened again, however, between 5 and 8 o'clock p. m. Those who deal in soda water and cigars will make sales on Sunday at their peril, and it is likely that none will undertake the risk, considering the heavy penalty that the law imposes.

"The enforcement of the law means much to dealers in cigars, soda water and confectionery, Sunday being one of their most profitable days. It is doubtless true that they will not suffer loss in the long run, when the people become accustomed to the change of conditions. People will probably lay in a supply Saturday night that will last them over Sunday.

"The movement toward the change has been agitated for some time and had its beginning *with petty rivalry among some of the merchants*. The change that has been made is a sweeping one and more extensive than was contemplated. Even the barber shops are affected, and will be compelled to remain closed all day Sunday, though this branch of business was not included in the original complaints.

"As to whether penny-in-the-slot machines will be tolerated is a question. Dealers in confectionery con-

tend that such devices should also be taken in and locked up. The matter has not been formally brought before the selectmen for decision.

"The effect of the change will probably be very far-reaching, and when the season at Forest Lake is opened the extent of the change will be realized more fully and will be felt by a large number of the people. The principal profits at Forest Lake on Sunday are derived from the sale of such articles as are now under the ban, and the business at this popular summer resort is likely to be very unprofitable if the law is strictly enforced, as is likely to be the case. It is probable that the merchants dealing in cigars and confectionery will not be content to stand by and see their shops closed and allow the sale of such articles at Forest Lake. They will undoubtedly enter complaints and prosecute the same for their own protection.

"The change is regarded by many as a desirable one, especially in Palmer, where business has been conducted on Sunday for many years in utter disregard of the laws relating to the Lord's day. Such conditions have prevailed in the past because no one was willing to come forward and complain and prosecute the offenders. Now the selectmen have taken the matter in hand and violators of the law must beware."

The statement which we have italicized, that this movement "had its beginning with petty rivalry among some of the merchants," is significant. This is very frequently the case in the enforcement of Sunday statutes. They are allowed to remain a "dead letter" upon the statute books until either "petty rivalry" or religious bigotry moves somebody to demand their enforcement. Of such "laws" as of no others known to American jurisprudence the words of Thomas Jefferson are constantly proving true: "A single zealot may commence persecution and better men be his victims."

Doubtless, too, if the friends of the Massachusetts Sunday law were compelled to defend it against an attack on constitutional grounds, they would assert that it is not "religious" but "civil," that it "is designed not to secure a religious observance of the day, but to afford a day of rest to the workingman," etc. Yet the statute uniformly styles Sunday "the Lord's day;" and the "usual exemption" for Sabbatarians emphasizes its religious character by providing that "whosoever conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall not be liable to the penalties of this chapter for performing secular business, travel, or labor on the Lord's day, if he disturbs no other person."

The expression, "conscientiously believes," etc., like many others of like character found in the Sunday statutes of most of the States, reveals very clearly the religious character of the law. The Sabbatarian is allowed to work "if he disturbs no other person," but one who has no religious faith is not, according to this

law, allowed to work on Sunday even though he does not disturb any one. In other words, the law is designed to compel the observance of a Sabbath—the day of the dominant cult, by as many as will, but if not that day, then the day held sacred by some minor sect. Thus under the Massachusetts Sunday law every one in that State is required to pay tribute in time—and time is money—to some religion. B.

#### Federation of Roman Catholic Societies.

A movement is on foot for the federation of all Roman Catholic societies in this country. The proposed federation is stated to be “for the purpose of better carrying out the fraternity taught by societies, of establishing a bureau for the dissemination of Catholic literature, employment bureaus, etc.”

A further clue to the real purpose of the movement is given in the following paragraph from an eminent Catholic divine, taken from the Catholic Mirror (Baltimore):

“The organization of Catholic societies is an effort to furnish Catholic laymen the benefits offered them in societies that, to say the least, are dangerous to Catholic faith. And I think it is the experience of most of us, lay and clerical, that those societies have not accomplished all that was hoped of them. In fact, in some instances they have succeeded in little else than exciting a fear and suspicion on the part of some outside the church that their ulterior purpose was to secure control of the government or some such wild idea. If their federation will render them more efficient, let them be so united.”

It seems that by federation it is hoped these societies can do something more than merely excite suspicion; that is, united they may be able to accomplish that which is now only suspected. Therefore, “let them be united,” says this “eminent divine.”

One way in which the proposed federation is expected to operate is thus suggested by Gen. H. T. Rush, Chairman of a special committee appointed to perfect a scheme of federation. Among many other things General Rush says:

“We are paying taxes for the education of other people’s children, and the whole system, the libraries included, is a public system which we should see is not used for the propagation of falsehood and misrepresentation. If we had not a child in the public schools we should still have the right and be under the duty of seeing that school libraries be not made channels of falsehood and breeders of unnatural prejudices. The very text books of history in many of our high schools are grossly unfair and objectionable. Individuals here and there may raise objections, but nothing but organized effort all over the country can hope to accomplish any real and lasting good. It is a misfortune for anybody to be misinformed as to any fact, no matter what

its nature. And without going so far as to say that “history is a conspiracy against truth,” it is known to us all that much of the history written to-day for the young is not history but fiction written with a design to blacken the Catholic Church. All this certainly offers a wide field for lay action. With some such federation as this any society might still maintain its immediate purpose and still cooperate in carrying out some or all the purposes here outlined.”

The ability of Catholics to manipulate history, to minimize or suppress certain facts and to magnify out of all just proportion other facts, is well known. Some of this work has been done even in the public schools and with the accomplishment of this federation we may look for much more to be done. And in this connection the statement made by the Mirror is significant, that “the Knights of Columbus of the District of Columbia are beginning to manifest a great interest in the endowment of the Chair of American History in the University.” B.

#### Taxation of Church Property.

The question of exempting church property from taxation has become a political issue in Nebraska, the Silver Republicans in that state having made the taxation of church property a plank in their party platform. The Omaha Bee calls attention to the fact that this is not the first time this question has been connected with Nebraska politics. “Church taxation,” says the Bee, “was one of the much debated features of the constitution submitted to the voters of Nebraska in 1871. This subject was the prime rock of contention on which that constitution foundered, or rather was counted out. It afforded the only opportunity and the only example for a union of the church militant of all denominations. The Catholic priests and the Methodist preachers for once slept in the same bed and preached the same crusade denouncing the proposition as an attempt to tax the bones of their fathers interred in the cemetery and the most sacred places of worship.” The Bee concludes that “If the Silver Republicans succeed in engrafting church taxation in their national platform they will resurrect the echoes of the memorable Nebraska campaign of 1871 and unchain the dogs of war by bringing the battalions of the church into battle array against the phalanx of the political reformers.”

Probably there is not much danger of any general disturbance over this question in the United States; but it may be observed in passing that the exemption of church property from taxation is not supported by any principle of republican government; and while a conflict of clergy and politicians is much to be deprecated, a battle for the right is far preferable to peaceful acquiescence in the wrong. s.

### History Repeats Itself.

The following appeared in a recent issue of the Washington Post:

"Cuban Scandals—Honeycombed with fraud—Further Disclosures of Rottenness in the Cuban Postal System—Postmaster Thompson, of Habana, Under Detention, and as Wholesale Arrests are Impending, a Fort will be Prepared for Prisoners.

"Habana, May 14, 1900.

"The extent of the postal frauds is far greater than what was originally expected. Besides taking in the postal department, the frauds seem to include the local office at Habana and various other offices throughout the island, and also to have extended to outside points which have been used for the sale of some of the old issue of stamps that were ordered destroyed.

"Messrs. Reeves and Reynolds, the auditors of the postal department, are still under arrest at their own rooms, in charge of detectives. Special quarters, will, however, be prepared in some fort, where all the prisoners connected with the frauds will be taken as soon as arrested.

"To-day's arrests and the suspension of Mr. Thompson did not take place until after dark, and consequently these new features of the case are not generally known throughout the city this evening; but there is a perceptible excitement at the post-office, where no one knows who may be the next to be singled out.

"Every additional revelation increases the amazement of the Americans here. The Cubans seem to be immensely pleased. They declare that the Americans can no longer boast in Cuba of their superior honesty when in Government employ."

In the light of history, there is nothing surprising about such governmental corruption as is here described. It is the legitimate fruit of the system of government which disconnects the power of office from responsibility to the people governed, leaving the governing officials answerable only to an authority in a foreign land whose people feel little interest in the affairs of a distant province. As was said by a speaker in Congress, "It has been the history of the world from the days of the Roman empire to the present hour. Where men have been sent abroad to maintain military occupation and to govern a subject people, they have been robbers, and American citizens have proven in the case of Cuba to be no exception to that rule."

We do not present this statement of official corruption in Cuba because of any importance it has in itself, but because of its bearing upon the great question of the extent to which history will repeat itself in the United States. In sending governors to rule over foreign provinces this republic has followed the example of ancient Rome. In corruptly administering the affairs of their office the American governors have followed the example of the Roman governors. How much further will the history of the Roman republic

be repeated in the course of the American republic? Will it be repeated to the end of the republic and the setting up of empire and despotism upon its ruins, as was the case with Rome? This is a question of tremendous importance to American citizens of to-day, and no one can afford to set it aside as one unrelated to his own personal interests.

### Governmental Interference With Religion.

Touching the proposed interference of the general government with the spread of Mormonism, the New York Christian Advocate has this to say:

"As a religion Mormonism cannot command the assent of thoughtful, intelligent persons. It may draw uneducated people within its circle, and they may become shrewd and able within that sphere, and be involved with its property and social influences, and their children may be intelligent and capable of looking over the moral and intellectual fences which have been built around them; but in the open field of discussion and in free association with the public, Mormonism can make no real progress. But whither is our logic leading us? Is not this country the birthplace of modern Spiritualism and Christian science, and the harvest field of anti-medicine faith-healing? Who knows what may happen? Do not the clairvoyants and fortune tellers thrive here, and nowhere more than in Boston and New York? Is not this the paradise of quacks of all sorts, . . . to say nothing of all sorts of political delusions and other mental and moral epidemics? But federal interference, never, unless people violate the law. Federal interference and state interference with the practice of polygamy, yes. But neither federal or state interference with Mormonism as a religion, for that would simply mean a possible interference, federal or state, with Protestantism where Catholicism is in the majority, or Catholicism where Protestantism is in the majority, or any branch of either. It is 'pleading the baby act' for any religion in this country to ask for federal interference in its own behalf or against another. Let the Christian church know the danger and use Christian means of counteracting it, and all will be well. Let them send as many missionaries, and better support those they have; let pastors and laymen scour the unchurched communities, and no such ungodly mixture of the carnal and the spiritual as Mormonism can long flourish."

Only an infallible authority can safely define morality, and any power which cannot be trusted to define morality, cannot be trusted to foster it.

No individual has any right to force his ideas of morality upon another person; and as no individual has this right, no number of individuals can have it; and as no number of individuals can have it, it cannot belong to the state.

### The Faith of the Flag.

"Who will haul down the flag?" quoth he.  
 Why, no hand of flesh or bone  
 Can lower that flag on land or sea  
 Till the faith of the flag is gone!  
 Till a few shall rule and cunningly keep  
 The bunting to garnish their greed;  
 Till dollars are dear and humanity cheap  
 By the force of a Tory creed!  
 Then will it fall! but answer us clear,  
 Do you fancy that hour is drawing near?

Did our liberty bell ring in vain?  
 Was our Declaration a lie?  
 Must we turn to the Old World again  
 With the penitent prodigal's cry?  
 Must we arm us and march in the van  
 Of Europe's barbaric parade,  
 And boom out gunpowder gospel to man  
 To open a pathway for trade?  
 Shall we strut through the world and bluster and  
 brag  
 With the dollar mark stamped on the brave old  
 flag?

Nay! haul up the flag! raise it high!  
 Not yet is its spirit spent!  
 Let it sing to the wind and the sky  
 The truth that it always meant!  
 Let it sing of the birthright of man,  
 Of progress that never can lag;  
 Let it sing that trade may go where it can,  
 But liberty follows the flag!

ANON.

### Man's Right to the Sabbath.

"The Sabbath was made for man." Mark 2:27.  
 Therefore, man has a right to the Sabbath day.

He has this right as an individual, for the Sabbath was given to the individual man, and man's relation to God is an individual relation, and must be so long as it embraces faith, love, and individual accountability.

All days were made for man, but the Sabbath above all other days. No other day of the week is especially designated in this way. Man has a higher right, therefore, to the Sabbath day than to any other day.

Any interference by the state with a man's right to an ordinary working day, would be recognized as an act of despotism. What then must be true of state interference with man's right to the day especially made for him?

The state has no right in the Sabbath and can have none, since the Creator did not, and man cannot give the Sabbath to the state.

Man cannot give the Sabbath to the state because it is not his to give. The Sabbath is the Lord's, and man can neither give it into other hands nor transfer any right which he has in the day. Hence there is no way by which any right in the Sabbath can be acquired by the state.

Therefore, any state Sabbath law (assuming Sunday to be the Sabbath) is wholly without foundation in right and justice, and represents only an act of meddling with that which the state has no right to touch. The Sunday laws (if Sunday be the Sabbath) interfere with the highest right a man can have with respect to days of the week. They touch the very day which was especially made for man, and from which, of all days, the state should keep hands off.

This being true, such laws have no rightful place upon the statute books of state or nation, and can derive no justification from the good and pious motives with which many men engage in their support. And this would be equally true of laws enforcing the seventh day, specified as the Sabbath in the law of God. In any case, state Sabbath laws are wrong in principle, and can only be evil in practice, however plausible in appearance.

No gift of God to man needs to be enforced by civil law. No blessing can be drawn down from heaven upon men by the civil power. No good from the institutions of Christianity can be extracted by law. Man's right to the Sabbath can be infringed by law, but not preserved. That right is secured only through man's individual relation to the Creator. s.

### Coercive Sunday Observance and American Principles.

[By the late Judge Thomas M. Cooley.]

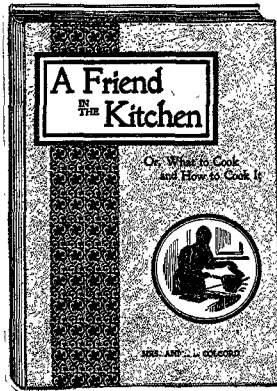
This is a country of religious liberty, not of religious toleration merely. Every person is entitled to worship God according to the dictates of his own conscience, under the obligations which rest upon all alike, that public order shall be respected, and the requirements of morality and decency observed. Whenever the law, either in terms or by the method employed in its enforcement, goes beyond this, and undertakes to compel observances that are only required by particular creeds, no matter how numerous may be those who consider them of divine obligation, it becomes tyrannical and destructive of a fundamental principle of American liberty. It is also tyrannical when it punishes as a public offence the management of a citizen's private affairs in such a manner as his own conscience approves, taking care in doing so neither to wrong nor to disturb those of his fellow citizens who differ with him in their views. If, in their opinion, the course he pursues must be displeasing to the Ruler of the world, the question involved belongs not to human tribunals, and it is the purpose of our constitutional system that human laws administered by imperfect human instruments shall not assume to deal with it. This is a commonplace in the United States of America, but it cannot be too often repeated or too distinctly borne in mind.

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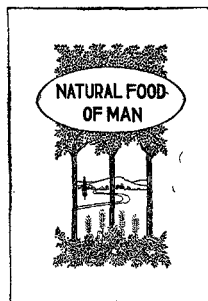
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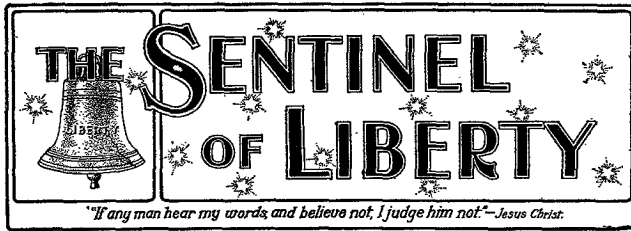
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CHICAGO, MAY 31, 1900.

We shall have something interesting to report in a week or two regarding the result of an attempt to establish religious intolerance in the province of Ontario, by means of Sunday laws enacted by the provincial legislature. The question of the validity of the Ontario Sunday law—known as the “Lord’s Day Act”—has now come before the Court of Appeals, and the decision of the judges concerning it will be of much interest and importance to the cause of religious freedom in Canada.

The army under Lord Roberts in South Africa is described as one of the most temperate armies, as regards the use of intoxicants, ever put in the field. To this fact is attributed its successful endurance of the hardships incident to a campaign characterized by forced marches over a rough and inhospitable country.

The Catholic press in the United States is still endeavoring to work up the basis of a claim for large damages against the Government for the “desecration” of Catholic churches in the Philippines. It seems pretty generally understood, however, that most of the alleged desecration occurred as the direct result of the use of the churches by the “insurgents” as forts in which to resist the advance of the Government forces in the islands.

We are told in reports from Manila that three causes are operating to prevent the restoration of peace. Filipino agitators and the friars constitute two of these causes, and the third is “suppressed by the censor.” The American people are supposed to be supreme in American affairs, but we hardly think they have hired a censor to keep themselves in ignorance concerning affairs relating to their business in any portion of their possessions.

The city council of Topeka, Kans., not very long ago passed a Sunday closing ordinance, which, however, was not very strictly enforced, and it was alleged that “loud complaints” of this laxity were made by the merchants of the place. Now the mayor has announced that beginning with Sunday, May 27, the law

will be strictly enforced, even to the closing of florists’ shops and ice cream parlors. The mayor appears to be unmindful of the fact such an effort as he is now making to secure Sunday observance in Topeka, has been tried in numerous other cities in various States, but never with any permanent success. Reform without conscience must be a failure always.

A proposition announced in the platform of a political party in Oregon, is “to give to the Filipinos, first, a stable form of government.” To which a New Bedford, Mass., journal truthfully replies: “Well, you can’t do it. Nobody can do it. A stable form of government depends on the people themselves, whether they are ruled from within or without.”

An eastern exchange reports an agitation in Hackensack, N. J., over the question of permitting Sunday golf. The golf club of the city declares it is their intention to regulate their playing only by the state of the weather, and certain of the Hackensack clergy threaten to invoke the law unless Sunday playing is stopped; which, as our exchange remarks, “is not at all neighborly, as the golf players have made no objection to the churches being open on Sunday.”

Some few people at least are becoming alive to the fact that something more is required to reform society than conventions and resolutions, or even civil laws. “An American Mother,” writing in the “Ladies’ Home Journal” for April, says:

“There are other and graver facts of which I can but hint here which prove how deep is the decadence of the old sacred family life, and how rapidly the instinct of motherhood is dying out among our women. One is the rapid and enormous increase of divorces in this country, especially in the northeastern farming states. It is not only the gay, self-indulgent husband and wife who tire of each other, but the plodding farmer and the woman who is old and worn out with work. Another fact, even more tragic and significant, is the number of childless homes in the northern states. Hundreds of the oldest leading American families have become extinct in the last decade. The women of these families were notably active in public work. So large has been the decrease of births of American parentage in one section of this country that there is a real danger that the native stock there will entirely die out. There are darker depths here which I shall not uncover. All women have looked into them.”

The particularly significant statement in the foregoing is that the women in the leading American families which have become extinct “were notably active in public life.” They gave speeches and essays and high moral instruction to the world instead of giving children.