

WHAT THE AMERICAN SUNDAY SHOULD BE.

So far as the merits of the case are concerned, the four words, "Sabbath," "Sunday," "First Day," and "Seventh Day" are one and the same term. The attention a mind may bestow upon any one of these names should depend upon its amount of leisure and upon its fondness for the study of resemblances and demarcations. What is known as the Puritan Sunday cannot be so lightly set aside. It is a peculiar mode of spending one of the seven days of the week; and inasmuch as all persons, religious or non-religious, have days to spend, the Puritanic method of using one-seventh of these little periods comes up constantly for praise or blame. Men and women of common thoughtfulness ought to possess a good reason for spending in some peculiar manner fifty-two days of every year in what each one hopes will be a long life.

The Puritanic Sunday is a difficult object to analyze from the fact that it was the sacred day of a race so great as to make it no easy task to distinguish the influence of the day from the influence of the race. It is a good case for conjecture—whether the Sunday was wings to the Puritans or was only a mill-stone on their necks. That group of men was rich in great ideas. Liberty, education, industry, and faith in God and Jesus Christ were truths and sentiments so powerful that no one can express in definite terms just what good or ill may have come to those exiles from the austerity of their Sabbath. It is probable that their holy-day was "wounded in the house of its friends," and that it marred a land and a period which it ought to have blessed. If Luther made the Sunday a most pleasant and restful season, if John Milton held that the day rested upon human authority alone, if the greatest Roman-Catholic and Lutheran divines filled the twenty-four hours with sleep, work, rest, and happiness, it cannot remain possible that the Puritans extracted from the blueness of the time any great part of their confessed usefulness. It most probably lay upon their hearts as a long-lasting and grave error, a little the less injurious because it was cherished as a truth.

The Puritan Sunday came in part from a sudden exaltation of the

Old Testament and from the accidental play of asceticism upon a few minds. When the Bible came to Luther, it came to a bold and broad intellect. He plainly requested Moses to stand back and make room for Christ. "I will have none of Moses and his law, for he is an enemy to my Lord and Saviour. If Moses will go to law with me, I will give him a dismissal and will say, 'Here stands Christ.' We must reject the law when it seeks to affright the conscience; and when we feel God's anger against our sins, then must we eat, drink, sleep, and be cheerful so as to spite the devil." Elsewhere Luther looks upon the Mosaic law as being a scolding woman. "Madam Law! I have no time to hear you speak. Your language is rough and unfriendly. I would have you know that your reign is over. I am free. I will endure your bondage no longer."

To some men the Bible came back too completely. The Romanists had kept it from the people so long that when it came back to the northern belt of Europeans it overdid its return. In their excessive hunger, some ate up the Mosaic laws as though they were just as fresh and sweet as the Sermon on the Mount. They began to consider the ideas of whipping to death a rebellious son, of stoning any one who should gather sticks upon the Sabbath day, and of taking possession of the heathen for an inheritance. The Puritan Sunday was a modern effort to reproduce the Mosaic age. The name Puritan came from the resolve and effort of a group of Christians to obey the Bible in its purity. They were not to favor some part of the book. It was to be alike divine and binding in Leviticus, the Psalms, and the gospels. If Exodus said, "You must not suffer a witch to live," it remained only to find the person who was acting in that character; the existence of such persons having been settled for all time by the mere fact of the Mosaic enactment, for it could not be supposed for a moment that God would suggest such a law in a planet which contained no supply or specimens of the thing condemned.

To this influence of the Mosaic age upon a group of English Christians must be added the fact of a certain wave of asceticism which makes all kinds of solemnity and self-denial seem works and virtues which commend the soul to its God. As no one can tell upon what human beings suicide will fall, or what traveller lightning will strike, or on what cradle genius will lay a wreath, or what infant, Achilles-like, will select a sword, so no one can explain the movements of the strange feeling known as the impulse of the ascetic. All that is known is that each age in the entire historic period, pagan, Jewish,

and Christian, has produced men who desired to go barefoot in winter and to feel day and night the inconvenience of a girdle of thorns, or of digestive organs which have long been denied water and food. It is said by theological philosophers that asceticism comes from a notion that all sins are in the body and that consequently the body is the greatest enemy of the soul. To torture the body is therefore, as a mental training, better than a course in college, and as a means of grace more effectual than any such works as freeing slaves or civilizing the savages. This asceticism always existed in India; it came and went in the long life of the Hebrew nation; it stood close to Christ in the band of the Essenes; it took the sandals from John's feet, put a girdle of camels'-hair around his loins, and fed him on locusts and wild honey; it touched Marcus Aurelius with its melancholy wand, it reduced his palace to a tent, it changed happiness into endurance; it went on and made the Carmelite monks, who vowed to hold no property, to live each in a cell by himself, to eat no meat, to maintain silence when not compelled to speak; it went on until it expressed itself in the writings of St. Francis of Sales and St. Liguori; it entered the mind of that lofty name, Blaise Pascal, and persuaded a most gifted genius to wear a girdle of spikes which pointed inward and to fear lest it might be a sin for him to bestow any marks of friendship upon his sister. Such was the thought or the sentiment which went northward and repeated its exploits among minds which were already infatuated with the religious statutes of Moses.

It is not certain that the ancient Hebrews ever saw a Sabbath as dreary as that of the Puritans in Old or New England. The central idea of the Mosaic day was rest. This peace must reach every beast, every servant, every stranger. It is not known how much laughter and common joy there may have been in the homes of old Judea, but from the many happy feasts which the Israelites celebrated each year it would seem probable that the Sabbath was at least a season of unconcealed joyfulness and of most welcome rest from all labor.

The Puritanic Sunday has been dying all through this century, and a modified holy day has come in its stead. The new season is often called the European Sunday, but in this nation at least the name is not yet applicable. The American Sunday is a resultant made by the union of many forces. The old, severe season dies for want of an adequate reason of existence. It was too inhuman to meet the need of humanity; but this decay of the old does not prove that a formal substitute has appeared. The real truth is that the European Sunday

is a poor thing, and the American Sunday contains many undesirable attributes. Neither of these days contains rest enough. Even if the element of worship is left out of view, there is not rest enough in the time to make it full of value to mind and body.

All social and religious institutions demand a large amount of deep and rational thought. There may be spontaneous fruits that are sweet, and spontaneous blossoms of pleasing perfume, but there are for man no spontaneous institutions or laws. If liberty is planted and limited by labor, if religion must be defined by active reflection, it is not probable that a good Sunday will come to a church or a state by the way of neglect. The European Sunday is nothing else than the natural holiday of old nations into which play-day the Church has projected a sermon and a prayer. The day has never been subjected to much rational inquiry. Luther, in all his fondness for talk and for rapping all things on the head with a stout stick, never alluded to Sunday.

The term "European Sunday" is not definite enough. We should find some other name for a kind of day which prevails in Cuba, in New Orleans, in Mexico, and in all the South American states. The title, Roman-Catholic Sunday, would be more explicit and historic. The Roman Church dominated Europe for so many centuries that she may well be called the maker of that rest which is dignified by the word "European." The Roman Church early in its career decided that the Mosaic Sabbath ended at the coming of Christ, and that the Christian Sunday was a human, uninspired product. Constantine thought so much of Sunday that he ordered legal business and manufactures to cease for the day, but later emperors permitted the peasants to go on with their ploughing. Having no express divine sanction the day was simply the average holiday of each locality, except in this, that it opened in the morning or afternoon to admit of a religious service. In Spain the bull-fight stood joined to the prayer and hymn; in France the French amusements became partners in the twenty-four hours of leisure; in Germany the theatre, the dance, and the picnic took up their full share in this off-day of the continent. The Catholic was required to attend one mass. Once this mass was an hour or two in length, but it underwent a very great reduction, and at last a half-hour of prayer and penitence became the *per centum* of the day which the common churchman paid to the cause of piety. Many thousands of devout persons gave the entire day to worship and deeds of benevolence; but this was an unnecessary goodness. When a large

multitude of Catholics went out from the Roman faith and founded the Lutheran Protestant sects, they repeated in the Augsburg Confession of 1530 the dogma that the Sunday possessed no divine authority; and thus the Lutheran Church became only a new promoter of the Catholic Sunday with all its ideas and practices. Thus for many centuries the European Sunday has been only a day of common festivity modified by an interval of religious service. The shooting-match, the horse-race, the dancing-party, the beer-garden, the bull-fight, were left untouched because, the day not having come from any decree of Heaven, it ought to be thankful if it caught a few morning prayers from church and state.

The English Church possesses a much better Sunday than the one which prevails from Berlin to Madrid and Mexico. The Sunday of England in its rest and quiet excels that of the Protestants in the United States. In 1618 James I. authorized certain games for the afternoons of Sunday. Another "Book of Sunday Sports" was issued by authority a few years later, but the acts were repealed in a score of years, and, in the main, England settled down into quite a respectable condition of rest, silence, and external piety, and perhaps shows now the best Sunday of the whole world.

The Sunday of the United States escaped from Puritanism, but only to fall into the hands of new enemies. Not only had the Roman Sunday been brought over by the Catholics and the Lutherans, but the railway came to tempt even the Protestant clergy to travel on the day which had once been as still as a June morning in a big meadow. The preacher and the elder and deacon at first went only a few miles on a Sunday train, to dedicate a church or see a sick friend. By slow steps the rail-car triumphed over the preacher and layman and the Sunday of the highest reason as well as of the simplest piety is falling a victim to the old European definition and to the noise of railway wheels.

What is to be the fate of our Sunday no one can tell. Its fate ought to be fair and even noble when one thinks about the growth of common sense. The idea of a day of rest for man and beast ought to ask no aid from revelation, so easily should it repose upon the wants of our race. And if to this conception of rest be added the idea of a certain high and moral education, the day should still find ample support in the processes of reason. A majority of Americans perhaps favor the day because of their religious beliefs and feelings; but almost the entire population ought to confess the value of a season

which might offer rest and a certain mental and spiritual elevation to the millions who are gathered in the forty-four States. If the religious possess any true sense of religion, they can find and worship their God in the silence and peace itself of the hour. In the fourth commandment nothing is ordered except a cessation of all work. No allusion is made to any service or sacrifice, psalm or prayer. The pause was the worship. As Moses put off his shoes because he suddenly found himself on holy ground, so the Hebrews stood still on a certain day that that Jehovah who with a mighty arm had led them out of bondage might seem to be in the fields and homes in such a majesty as to stop the hammer, the mill, and the plough. The Hebrews worshipped through symbols rather than through words.

Our times cannot profit by the Hebrew symbol of rest alone. Man has undergone great changes in the thousands of years. He possesses greater activity of intellect and more objects of desire and regard. But no change has come that makes human nature need endless work and eternal tumult. The Church and State may soon teach the heart to need the endless hum of wheels and the scream of the steam-whistle, but it would be difficult to show that such instruction were not parallel to the work of that school in London where little children are taught to steal. So far as our law-makers and religionists hold that the labor and pain of man and beast ought to run on through all the days of the week and be perpetual, they simply make themselves absurd. The poets have taught us all to esteem highly perennial spring and perennial flowers, but those children of genius have left to civilians and semi-Christians the task of singing the charms of wheels which never stop, of workmen who never see the fields or the sun, and of a horsewhip which cannot in the name of God and man ever cease from its lashing. The mind which advocates seven days of noise, labor, and pain for each week has unconsciously undergone a metamorphosis more distressing than any reported in Ovid and has itself become a rattling machine.

But absolute rest, perfectly satisfactory to horse and dog, is not adequate to the high nature of man. On Sunday he may well, indeed he must, stroll into the parks, the woods, or fields; he must move quietly through galleries of art; he should sit down in the halls of music or, what is better in summer, hear music in the open air; he should realize that he has a form of soul which needs each week at least one good feast of more divine food. His nation or state, if it has any mind and sentiments worthy of the nineteenth century, will

for his sake compel labor to cease, will close saloon, race-track, the fighting-ring, will close all gates that are infernal, and will fling open gates of a celestial quality so far as they are possessed by our defective civilization. All these uses of Sunday fall under the head of education—the education a state may order and protect. It may be called the civil salvation and should resemble that of the Church in being free to all.

The Sunday of the Church—Protestant, Catholic, and Jewish—should of course be more religious. The United States cannot as a nation deal heavily in religious ideas. The Sunday of those who worship a Creator must add to the beauties of the citizen's Sunday acts and hours of worship and deeds of charity. It need not cast away any part of the civil Sunday, it may only add to it the worship and active benevolence which follow as effects from the espousal of a religion; but it cannot ally its sacred season in any manner with daily labor, the bull-fight, the race-track, or with the low amusements of the Roman past, nor with the melancholy and inhuman customs of the Puritans. In the higher light of the present times the European and Puritanic days must be looked upon as experiments which failed and which to the fact of failure added the additional disgrace of deserving their fate. Rome made a Sunday, Calvinism made a Sunday. It is no insult to those workmen to say that they would better try again. All institutions pass through a period of childhood. If Rome once held views in astronomy which it has since recalled; if Calvinism once threw into the flames children who have been plucked from the fire by later hands, it is probable that the Sunday these Christians once made needs many new moments of deep thought and bold touches of reconstruction.

Some great merit lies hidden in the idea of Sunday. The Hebrew race pointed toward a weekly physical rest for mankind; in the same direction some pagan races pointed; thither Christ pointed when he said the Sabbath was made for man; in the same direction unasked by inspiration the Catholic Church reached out its holy hand; toward the same good the Protestants made an earnest and sacred attempt to guide the modern millions; and toward a day of rest and elevated conduct many a statesman studying this world alone has looked with approval and patriotic hope. It becomes our eminent religionists and social economists to inquire what is the good toward which all these fingers have steadily pointed. There are Catholics, Jews, and Protestants in this land whose eyes sweep a wider horizon than was scanned

by any former period. The multiplying millions, the awakened intellects which can grow in vice as easily as in virtue, the needless work and pain of a people made half wild by liberty, the value of all true education and study, whether it comes from the arts or the fields or the sanctuary, join in asking the thinkers powerful in the Church to discover what kind of Sunday will most truly bless man, not only as a religious being but also as a being capable of a greatness and happiness upon earth. The occupation of this country by the European Sunday ought to be looked upon as only a calamity. Such a day intensifies passions the Sunday was designed to abate. It doubles the opportunity of both vice and crime. Under it society can live indeed, but the spectacle is a poor one compared with the vision of a great nation in which the dreamer sees the labors of the week all suspended for one day, the dens of temptation all closed, the churches, the parks, the libraries, the galleries, the fields all open, and frequented by millions of persons in youth or in old age who one day in seven touch existence on its greater side. If these millions cannot all feel with the Hebrews that God is in the silence, they can all feel for one day each week that there is much of nobleness and happiness possible to mankind.

A great moral or social principle has often come to society by way of fanaticism, but never by way of indifference. Puritanism itself, with all its defects, offered more hope of a Sunday than can be found in apathy, because fanaticism often settles down into reason, while the natural ending of indifference is death. The Christians who made the holy day weigh upon the heart like lead and who spent twelve hours in the active exercise of worship, promised to the world more of the Sabbath philosophy than can be found in the practice of those who in Christ's name offer a religious service for eleven o'clock and a bull-fight or a horse-race for the afternoon. The minds which can consent to resolve Sunday into a feast, a nap, games, and continued work for man and beast with a general tolerance of weaknesses and vice, must be looked upon as having abandoned the human race and having become the disciples of a sleepy indifference. It is to be hoped that these great times will produce thoughtful men; and that by the aid of the great volume of human experience and the new power of a reason greatly awakened, there shall be deduced a Sunday which shall be full of rest, of education, of morals and happiness for the people of a most noble republic.

DAVID SWING.

METHODS OF RESTRICTING IMMIGRATION.

THE practical immediate questions concerning immigration are: What alarm is felt, what is the real danger, what are our present laws, and what new legislation is needed? The alarm springs from a constantly increasing influx within our borders of classes of immigrants of a most undesirable character. The danger is the reduction of wages, to the injury of the American workman and of his home and family, the debasement of the suffrage, and a wide contamination of society. The existing laws are wisely framed so far as they go, and their present strict enforcement (which should be made even more rigid) will do much to quiet the alarm and avert the danger. Some new legislation is required, more effectually to keep out persons now proscribed. The question of excluding persons now allowed to come will depend entirely upon the views and wishes of the people as expressed by their senators and representatives acting without reference to politics. Party legislation in the Fifty-second Congress is impossible; and partisan discussion in a magazine article would be valueless.

THE ALARM AND THE DANGER.

It is necessary to look at a few statistics. It is estimated that since 1820 there have come to this country between twelve and fourteen millions of immigrants. The arrivals during the decennial years since 1820 have been as follows:

1820.....	8,385	1850.....	310,004	1880.....	593,703
1830.....	23,322	1860.....	153,640	1890.....	455,302
1840..	84,066	1870.....	356,303	1891.....	560,319

During the ten years from 1881 to 1890, inclusive, the number was 5,246,613. During the past six years the total immigration (not including that from the Canadian Dominions or Mexico) has been as follows:

1886 (year ending June 30)....	334,203	1889.....	444,427
1887.....	490,109	1890.....	455,302
1888.....	546,889	1891.....	560,319