

CHURCH AND STATE.

Their Separation One of the Fundamental Principles of the Constitution.

The Roman Church Determined to Violate This Principle in Its Effort to Secure Public Moneys for its Parochial Schools.

In an earlier article it was affirmed that insistence upon separation between church and state brings us into sympathy with the teachings of Christ and the Apostles, and also with noble souls through all the centuries.

With the Declaration of Independence the absolute separation of church and state was intended to be established in this republic. Then all forms of belief secured legal equality in this land.

In 1876 the national republican convention at Cincinnati, and the national democratic convention at St. Louis, inserted in their respective platforms plank committing them to the doctrine which President Grant had suggested a year before.

Each house referred the matter to its committee on judiciary. Several considerations led to the preparation and presentation of this proposed amendment. One of its objects is to prevent the admission of Utah to the union until she is purged of her abominable Mormonism.

Even under the shadow of the Roman church the principles of separation between church and state has found earnest advocates. The brave and brilliant Cavour lifted up his eloquent voice for a "free church in a free state."

We are confronted at this moment by practical dangers and pressing duties in our own beloved land. We have all seen that separation between church and state was one of the fundamental principles of our constitution, and that great instrument insisted on perfect freedom of worship and the protection of each religious body in the exercise of its religious rights.

The sixteenth amendment ought to be passed, and become a part of our glorious constitution. We do not say that the Roman church has not the right, as things now are, to the large amount of money which she is receiving for Indian education.

establishment of religion or prohibiting the free exercise thereof." Although the several states retained the right to make appropriations for sectarian purposes, the feeling throughout the country was so earnestly against such appropriations that a direct prohibition was not deemed necessary by the different states.

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other churches have erred with the Roman church in accepting public money for sectarian instruction. The largest sum has gone to the Roman church, for the reason that by various processes that church has reported the greatest number of children as under her instruction.

these great movements for the maintenance of liberty, and for all that is noblest and divinest in Americanism, Baptists, alike by their principles and history, will be leaders. The denunciation which gave us many brave heroes and martyrs in the middle ages, and which gave us John Clark, Obadiah Holmes, and James Crandall in Boston in 1651; which gave us the heroic Ireland, who preached the gospel through the bars of the Culpepper prison; which gave us Roger Williams and a host more whose names, honored in America and glorified in heaven, time would fail me to enumerate, will ever march in the forefront for American liberty, and for the right to worship God according to the dictates of conscience.

Regarding Mgr. Satoll's promulgation against saloon keepers in the Roman Catholic church, the men who come under the ban in Omaha say it is all just so much talk. "Preachers of every denomination preach what they themselves do not practice," said Tom Foley, a prominent Roman Catholic saloon keeper in Omaha.

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Preachers of every denomination preach what they themselves do not practice," said Tom Foley, a prominent Roman Catholic saloon keeper in Omaha. "and Mgr. Satoll's statement can be taken as just talk."

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