

Sunday at the World's Fair.

THE Day of Rest is too important an institution in its relation to the physical, moral, industrial, and spiritual interests of the nation to be subjected to any supposed financial necessity. The World's Fair should not be kept open seven days of the week for any sordid reason. If Congress is to change its decision, it must be for sanitary, educational, and moral reasons, and not for merely financial ones. The Sabbath must not be bartered away; it must be put to its best uses—the uses of man. If the gates are to be opened, it must be in the spirit of the statesmanlike, patriotic, and inspiring program outlined by Bishop Potter in his paper printed in this number of THE CENTURY and of the Rev. Dr. Gladden's admirable statement in our "Open Letters."

If the gates are to be opened during any part of Sunday, it should be for a silent exhibition: no hum of machinery; no confounding of the Day of Rest with the days of labor. Sunday should be the day devoted especially to the higher phases of the great Exposition—the natural beauties of the situation, the architecture, the landscape-gardening, the art, the music—to the opportunities of listening to learned, patriotic, or spiritual discourse. Religion should not stand at the gates to drive away with thongs and reproaches the crowding myriads of humanity; but with outstretched hands it should welcome men, women, and children to all within those gates that is noblest and most saving. The World's Fair at Chicago can and should be made an object-lesson of the humane and genuinely Christian use of the first day of the week.

OPEN LETTERS.

Sunday in Chicago.

THE enforcement by law of Sabbath observance from a religious point of view or for a religious purpose has always seemed to me equally opposed to the spirit of our Government and to the spirit of our religion. All that we can seek through legal enforcement is a weekly rest-day; and we seek this in the interest of the national health and the national vigor. We may believe that it is better for the whole people, and especially for the working-people, that one day in seven should be a day of rest. The principle on which the law of the Sabbath is founded is the old Roman precept—*Salus populi suprema lex esto*. That the national vigor is seriously impaired by the failure to keep the weekly rest-day is, I believe, pretty clearly recognized just now in Germany, where strenuous efforts are being made to recover a lost Sabbath, in the interest of the working-classes. If the opening of the Columbian Exposition on Sunday should seem to justify and encourage Sunday labor, it would be a national injury. The working-classes, in whose interest it is to be opened on Sunday, are the very persons who are chiefly interested in strengthening the barriers which divide the weekly rest-day from the other days of the week. It is they, above all others, as experience shows, who suffer from the overthrow of the Sunday rest.

The proposition to make the Exposition itself a great illustration of the fact that Sunday in America is in this respect different from other days, by stopping the processes of labor, and enforcing in all this enormous hive of industry the law of Sabbath rest, seems to me reasonable. If the visitors from all lands, admitted on Sunday afternoon, could see all the machinery standing still, and be conscious of the Sabbath silence that has fallen upon all this toil and traffic, they would get some impression of the meaning of Sunday in our national life. They would see that while continental Europe permits its laborers to be driven to their toil seven days in the week, the American rest-day stands between the greed of wealth and the toiling millions for their shelter and defense. The lessons to be learned at the Exposition on Sunday afternoons would be different

from those taught on week-days, but they might be no less valuable. There would be much to see and enjoy in those quiet hours; to the vast majority of the visitors the silent halls would afford an educational opportunity more valuable, in some respects, than that of the noisy week.

All this may be conceded without yielding much to the implied threat of Chicago that if the Exposition is not opened on Sunday, Chicago will debauch the crowd of visitors. It might occur to Chicago that, whether the Exposition is open or shut, it is her first business to see to it that order be preserved, and that a strong hand be laid upon the dealers in debauchery. It is manifest that Sunday in Chicago, during the continuance of the Fair, might be a perilous day for the multitude, whether the doors of the Exposition were open or not. It is evident that it will be, unless Chicago takes good precaution against the peril. This measure of precaution the nation has a right to demand of Chicago. We have bestowed upon Chicago a great privilege and a great bounty; we have a right to ask that she behave herself decently. We shall be sending our youth by the hundred thousand to sojourn for a season within her borders. We want her to make her streets safe and orderly while they are there. We call upon her to restrain and suppress those classes of her population who thrive by the corruption of their fellow-men. Chicago is burning to show us her tall buildings and her big parks. It is a thousand times more important that she show us a city well governed. The nation has done Chicago an immense service by giving her this exhibition. The one return that the nation has a right to require of Chicago is that she order her municipal life in such a way that the nation shall take no detriment, in its reputation or in its morals, by the sojourn of this great multitude within her gates.

Washington Gladden.

COLUMBUS, O., September 7, 1892.

Female Humorists and American Humor.

WHY, in literature, are there no female humorists? Is it not because our sister has been, so far, com-