



Equal and exact justice to all men, of whatever state or persuasion, religious or political.—*Thomas Jefferson.*

VOLUME 6.

NEW YORK, JUNE 11, 1891.

NUMBER 24.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

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SPEAKING of the *Independent's* symposium of preachers on Sunday opening of the Fair at Chicago, the *Toledo Blade* says: "The question is one that is not to be decided either by church dignitaries or by church members exclusively. A very large part of the people of the United States do not formally affiliate with any church organization, and they have a right to be consulted if everybody's advice is to be taken, or if the consensus of public opinion is to decide the matter. The fact remains that there will be thousands and tens of thousands of people in Chicago every Sunday who would attend the World's Fair if it were open on that day; but if it is not will gravitate to the saloon and worse places of amusement."

A WESTERN religious paper has the following sensible note on the International Sunday-school lesson for the 7th inst. :—

"The theocratic government of Israel came to an end with the ending of the old covenant,—it was really the administration of the old covenant. Since that time the Church of God has been distributed amongst the nations of the earth, having no secular authority. 'My kingdom is not of this world,' says the Master. 'They [his disciples] are not of the world, even as I am not of the world.' The Church may reform itself in its own way, according to the word of the Lord, which is given for its guidance; but it has not, nor has any of its members, any special prerogative in the matter of interference with the secular governments of the earth.

Nor has the secular government any right to interfere in the matter of purifying the Church. When the professed servants of God in this age assume to dictate to the State by virtue of any pretended theocratic authority, they simply assume the authority of God. When the State assumes to dictate the policy of the Church, it also assumes the authority of God. Both positions are alike presumptuous and blasphemous."

### There Is Mischief in It.

WE have received three long letters from three different individuals, in the East, the South, and the West—one in this city, one in North Carolina, and one in Iowa—criticizing our article of three weeks ago on paternalism in government, and especially that part of it which refers to the Farmers' Alliance. We cannot print all three of the letters, nor indeed is it necessary as they all speak the same thing in the main; and as we do not wish to seem partial we print none in full, but notice the material points of each and all.

Two of the letters we received shortly after the article appeared; but as one of them thought we had not studied the Alliance from the right side, and as the National Conference of the Alliance was soon to meet in Cincinnati, we thought it well to wait till we could have the official and authoritative statement of just what they propose upon the point to which we referred.

The Alliance met and conferred, and established a platform of principles, and upon the point to which we had referred this platform says:—

We demand that legal tender treasury notes be issued in sufficient volume to transact the business of the country on a cash basis without damage or especial advantage to any class or calling, such notes to be a legal tender in payment of all debts, public and private, and such notes when demanded by the people shall be loaned to them at not more than two per cent. per annum, upon imperishable products, as indicated in the sub-treasury plan, and also upon real estate with proper limitation upon the quantity of land and amount of money.

As this is precisely what we said the Alliance proposed to do, certainly it can not be said that we misrepresented the Alliance in the least. Not only can it not be said that we misrepresented the proposals of the Alliance; but it cannot be said that we misrepresented in the least the results of the carrying into effect of such proposals. The words which we have here quoted from the platform of the National Alliance, contain all that we said in the article which these three friends propose to criticise. It is not necessary for us to re-state these results, that would be but to reprint that article. We simply ask our friends to turn again to that copy of THE SENTINEL and read it with this quotation from the National Alliance platform.

The proposal of the Alliance contains all that Rome ever was: and every person who will take but three steps in a process of thinking, and they are but the inevitable steps following the proposal, must admit that this is so. Let this plan be adopted as the course of governmental action. Then the first and inevitable step following it, will be that the Government will soon become possessed of a large amount of land and "imperishable products." Then the second and inevitable step will be that this land will be absorbed by the capitalist, the "imperishable products" will be handled by "the bulls" and "bears," and the prices of both the land and the "imperishable products" will be the highest that the speculators can force them up to, carrying in their train yet heavier stress upon the farmer and producer, and greater distress and even pinching want upon the day laborer. Then the third and inevitable step will be a general distribution of the land and the "imperishable products" to the people. This course will be followed round and round a few times, gradually robbing the people of the spirit of self-dependence which alone makes manly men; and as self-dependence vanishes self-government goes, and the people, instead of governing themselves, must be governed by the Gov-

ernment; instead of the people looking to themselves for the government they look to the Government for government itself, as well as for everything else; and the only possible outcome is an unmitigated despotism. And the despotism will be none the less real, and none the less cruel, though it be by many rather than by one. In Rome there was a despotism of the many long before there was a despotism of one. In a government of the people, and Rome was first a government of the people, it is impossible to be otherwise. In a government of the people there must be a despotism of the many before there can possibly be a despotism of one. And when there is a despotism of the many, it is only a question of time when there will be a despotism of one. The gradation is *first* of the many, *next* of a few, *then*, and last, of one. Only in the freedom of the many, is there free government.

In this view we touch the main point of the letter of our Iowa friend, in his remark that he and THE SENTINEL "differ widely in our opinion of what constitutes American principles." Yes, we do. Although we both speak of government of the people, we differ widely as to what constitutes a government of the people according to American principles. The American principle is not merely a government of the people, but a *free* government of the people; while the principle of our friend from Iowa and the Farmers' Alliance is that of a despotic government of the people—a government of the people according to the paternal and despotic principles of the Roman government of the people. The true and American idea of a government of the people is *self-government*—the government of the individual by the individual; the Roman paternal Farmers' Alliance idea of government of the people is government of many by many, by a few or by one. The American principle is *self-help* and governmental protection. The Roman or Farmers' Alliance principle is governmental help and self protection or no protection at all.

Our friend in this city, upon a misconception of the exact situation justifies the doings of Rome in this particular, in the following words:—

Now let us go to Rome. Where did those men who had large estates get them? By what power did they hold them? What alone gave them value? In the first place they were granted to them by the government, that is by some sort of government; they held them by the power of the government; and it was the protection afforded by government that made it possible for them to use the lands for agricultural purposes. They both held the lands and cultivated them by injustice and oppression; they were simply robbers of the poor people; they were simply highwaymen extorting, by color of law, labor and other things of value from those who had no power to resist them. Instead of doing a wrong the emperors who sought to correct this state of affairs did just the right thing, only they did not go far enough. And the fact that they failed because of the low moral condition of the people, and the natural greed of mankind, is not a valid argument against that which they tried to do.

Clearly our friend has misconceived the situation.

*First*, What he speaks of as having been done by the emperors, was not done by them. This work was all past before the emperor came in fact, though the first step in it involved the emperor who afterward did come in fact.

*Secondly*, The land was not "granted" to those who held it, in the common acceptance of the term, and as we suppose the word is here used. The land was public land. It belonged to the State, and was still really possessed by the State, and was *rented* to these occupants for a stated annual revenue. And the occupiers of the land held it under formal contract, and for a consideration. The only flaw in the tenure was that some of the renters occupied more land than an ancient law allowed; and even this flaw was rather technical than real because the law was obsolete, it had in fact fallen into complete and "innocuous desuetude." And it was here revived and enforced, just as our old and forgotten Sunday-laws now are upon occasion, when some special advantage is to be gained by it.

*Thirdly*, From these facts it is evident that it cannot justly be said that they held the lands and cultivated them by injustice and oppression; nor that they were highwaymen robbing the poor people, etc., who had no power to resist them. The land was of no use whatever to the State, unless the State could receive some revenue from it. For this reason it was rented, and the revenue from the rental went to the State, that is to the people, for the government was of the people. And instead of the people having no power to resist this "oppression," they had power to resist it, they *did* resist it, and abolished it, and gave away the land to some of themselves for no return whatever.

And *then* it was soon demonstrated that the former system had been one of neither oppression nor robbery of the people, because from the very beginning the most of those to whom the land was given were so dissatisfied that they actually sold out their holdings to the very capitalists who had formerly occupied the lands. The others lived beyond their means, got into debt, mortgaged their holdings, and then had to let them go, on the mortgage, so that in a very few years all the public lands were again held by the very capitalists from whom they had been taken. And more than this they were now held by these men, and were worked for absolutely *no return to the State*, whereas they had formerly paid an annual rental. So that the only tangible point of this proceeding was to deprive the State, and therefore the people, of a certain fixed annual revenue and therefore to make the burdens of the people heavier than they were before.

The same thing was gone through with again and again, and each successive time with worse results both to the govern-

ment as such, and to the people as individuals, developing more and more the despotism of the many, till it was merged in a despotism of three—the first triumvirate—which ended in the despotism of one, whom they murdered, which was followed immediately again by a despotism of three—the second triumvirate—which ended again in the despotism of one—Cæsar Augustus—and the final establishment of the imperial despotism, the most horrible civil despotism that ever was, and which continued until Constantine and the political bishops turned it into the most horrible religious despotism that ever was.

That was the end of *that* story then and there, and *the perfect likeness to it* will be the end of *this* story now and here.

And this answers the query of one of our correspondents, as to what business has THE SENTINEL, a religious paper, to touch this question which is political. We are persuaded that THE SENTINEL has not mistaken its calling, nor spent its efforts in vain in this respect. THE SENTINEL is a religious paper, that is true, and it exists for the sole purpose of exposing to the American people the movement for the establishment of a religious despotism here, after the model of the Papacy.

*But no religious despotism can ever be established over a free people.* It were literally impossible to establish a religious despotism over the royal freemen who made the Declaration of Independence and the American Constitution.

This gradual but steady perversion and subversion of the genuine principles of this Government as established by our forefathers, this steady inculcating of the principles of paternalism, is but sowing the seeds of a despotism—whether of the many, of the few, or of one, it matters not—which at the opportune moment will be joined by the political preachers, and out of the wicked alliance thus formed there will come the religious despotism in the perfect likeness of the one which was before, and against which the continuous efforts of THE AMERICAN SENTINEL have ever been and ever shall be directed.

And *that* is the reason, and the only reason, yet reason enough, why THE SENTINEL, a religious paper, touches this otherwise political question.

We are inclined to agree with our friend of this city, that the government of Rome, in the case referred to, "did just the right thing," according to the principles of *that* government. But "the right thing" was the wrong thing, because *the principle* of the government was wrong. It was the paternal principle, and the right thing for a paternal government to do is the wrong thing for any government to do, because no government should be paternal.

This brings us to the one chief point which all three of our correspondents make, and upon which they all three agree. As expressed by our friend of this

city, which is but the expression of all three, it is as follows:—

Several times since I have been in New York the speculators in Wall Street have got into a tight place and the United States Treasury has come to their relief. Once it did it by paying nearly six months in advance a large lot of interest upon Government bonds. On several occasions it has bought up a large lot of bonds that it would not otherwise have bought. And what was it all for? Simply to save from financial ruin a lot of men who in their greed for wealth had got beyond their depth. Now why is it any worse to do something of the same kind for the agriculturists? Why if the Government is to help anybody, why if it is proper for it to save the speculator from bankruptcy in an evil day, is it not equally proper for it to give a helping hand to the farmer in a bad season, or in close times?

This is well put, and to all of it we heartily reply, Why, indeed? It is no more the province of the Government to help the rich than it is to help the poor, or to help the banker or the stock gambler than to help the farmer or the hod-carrier. And if it is to help the one, logically it must help the other. If it is to be a parent to one it must be the same to all. But there is the *if*, and that is the point. It is not to help any of them; it is not to be the parent of any.

And here is just the difference between THE SENTINEL and our three correspondents and the whole movement in behalf of which they speak. THE SENTINEL is totally opposed to any of it and all of it, and to the principle upon which any of it is done; while on the other hand this movement pretends to object to, and makes great capital of, the evil of applying the principle to a few, and proposes to cure the evil by applying it to all. That is an evil which exists contrary to the principles of the Government, they propose to cure it by firmly fixing it as a principle of the Government, and by multiplying it ten thousand fold. In other words, they simply propose to make this evil the fulcrum by which they will lift themselves into the place and power where they can do for themselves a great deal more than has ever been done in this Government for anybody else. The truth of the matter is that when the movement shall succeed, as it surely will, if not in this particular line then in some other, the end of it all will be a sort of general scramble to see who shall get the most. And this is the sum and the substance of the whole thing.

It may be that our correspondents will not agree with us just now; but that matters nothing to us. Five years ago when THE SENTINEL first called attention to the movement to establish a religious despotism, we were criticised and pooh-poohed for that more than we are now for calling attention to this surest forerunner of it. But THE SENTINEL knew then just what it was doing; and it knows now what it is doing just as well as it did then. Those who objected then, know now that we were right then; and those who object now may know sometime that we were

right now: and we shall have known it all the time.

There is another point or two in the letters, such as what constitutes real money, etc., which it is not necessary to discuss, and which perhaps need not to have been mentioned in the first place, as the only object that we had in view was to call attention to the civil despotism that lies in the Supreme Court decision coupled with the general movement which corresponds to it. And we are perfectly willing to trust to the event to demonstrate that the coming religious despotism will be established substantially in the manner here outlined.

Now in closing, let us not be misunderstood, and let us not be misjudged, in this matter. We would not be understood as reflecting upon the farmers nor upon the Alliance as such. It is entirely at the *principle* that we aim. THE SENTINEL has nothing at all to do with parties of any kind either for or against, but with principles only. We do not say for a moment that the Farmers' Alliance as such, nor the individuals who compose it, *intend* what we have pointed out. We simply say that the mischief is in the principle, and it will appear and will do all that we have said in the face of their best intentions.

It is the same way with the Woman's Christian Temperance Union and others who are working for religious legislation. They do not all intend to establish a religious despotism, they do not all intend to persecute, but a religious despotism with its attendant persecutions, is in the principle of the thing, and will all appear as surely as they secure what they demand, nor will either the wickedness or the cruelty of the thing be relieved by the fact that they did not intend it.

We say to all, have nothing to do with either the religious or the civil movement. In religion let your dependence be upon God, and not upon the Government. And in civil things, let your dependence be upon your own manly *self* and not upon a paternal, pampering, coddling, meddling government, which must needs tell you what you shall eat and drink and wear, how long you shall work, when you are tired, when you shall rest, and when you shall be religious.

A. T. J.

#### How Politics and Religion Are Mixed.

SPEAKING of the opening of the recent political convention which brought into being "The People's Party of the United States of America," the *Chicago Daily News* says:—

A chorus from the Farmers' Alliance song book, and three bangs from temporary chairman Cunningham's iron hammer, preceeded a prayer by the Rev. Gilbert Delamatyr, the greenback congressman. Mr. Delamatyr was roundly applauded when he arose to pray. Frequent and earnest amens from the audience punctuated the invocation, after which the delegates seemed to

feel better and settled contentedly back in their chairs, while the Kansas Glee Club regaled them with a humorous ditty.

The *News* says further:—

Amid a perfect cyclone of enthusiasm a delegate moved the adoption of the platform as read. The convention went wild and the delegates mounted tables and chairs, shouting and yelling like Comanches. A portion of the convention in thunderous chorus sung to the tune of "Good-by, My Lover, Good-by," the words "Good-by, old parties, good-by," and then the doxology.

Think of sandwiching a prayer in between two humorous songs, and singing the doxology immediately after a chorus has been sung to the tune, "Good-by, My Lover, Good-by"! Yet there are some who think that such a religious farce is a benefit to the people, and that it ought to be carried out in all departments of the Government at public expense.

A. DELOS WESTCOTT.

#### The Question Involved.

THE *Sabbath Recorder*, the organ of the Seventh-day Baptists, has declared in favor of the Sunday-closing of the World's Fair. The *Recorder* says:—

The question of opening the Columbian Exposition on Sunday is bound to be a live one till the Directors give their decision; and we are glad that we can show an authoritative utterance to our people which can not in any way bring us into the company of the enemies of religion in their clamor for a Sunday opening. We can safely oppose this demand upon high religious grounds without compromising ourselves as keepers of the Bible Sabbath, because the attack upon Sunday is really an attack upon American Sabbath-keeping, represented by Sunday, and involves not the question of a day, but the Sabbath idea and principle. So it is our fight in common with all Christians who love the Sabbath idea. In this connection it is significant that there are reactions in Europe against Continental Sunday-keeping. France has passed a law making one day in seven a rest day, and a bill has been introduced into the Spanish Senate by the Prime Minister making Sunday a day of rest in government establishments. The duty of Seventh-day Baptists lies in the direction of teaching the true Sabbath idea. The times are going to give us work enough to do, but we hope we shall never be found with those who are helping the evil root the Sabbath, as a principle, out of men's minds and hearts.

This is not a question of company either good or bad, but of correct principles. We do not join in the demand for the Fair to be open on Sunday; to us it is a matter of indifference. If the Directors see fit to close the Fair on Sunday we have no objections to offer, neither shall we join in the demand that the Fair shall be closed; certainly not for the reason given by the *Sabbath Recorder*.

If the Chicago Fair ought to be closed on Sunday to preserve "the Sabbath idea and principle" in America, it follows that the United States mails should stop on Sunday for the same reason. If keeping the Fair open all or a part of Sunday violates "the Sabbath idea and principle," certainly the carrying and handling of the mails upon that day is even worse, for it involves the labor of many more people, and exerts a wider influence.

The same argument would justify also laws requiring all corporations to suspend business on Sunday. They are creatures of the State, and the State is in a measure responsible for their actions; if, therefore, the Chicago Fair should be closed on Sunday in the interests of the Sabbath-keeping idea, all public business should cease on the same day for the same reason. In short, the *Recorder's* logic would justify not only all the Sunday legislation at present on the statute books of the States, but all that has ever been asked for, both State and national.

Our conception of the Sabbath is that it is a sign between God and his people. Its purpose is to keep God in mind as the Creator of all things. Its observance is worship of the divine Being. This is the only Sabbath idea or principle worth preserving, but it is an idea entirely foreign to civil government, an idea that the State has no more right to foster than it has to cultivate any other religious cult.

In 1829-30, when Congress was asked to suspend the Sunday mails, Seventh-day Baptists in New Jersey very properly remonstrated against the passage of such a bill, on the ground that it

would be made a precedent for others of the same kind, and more alarming; would pave the way to a union of Church and State; . . . would be the deathblow to our civil and religious liberties, . . . and end in the worst of all tyranny—"an ecclesiastical hierarchy."

The danger was no greater then than it is now, and we marvel that Seventh-day Baptists, of all people, do not see it now even as they did then. The friends of a legal Sunday are doing their utmost to secure official recognition of Sunday as a sacred day. They are determined that the Government shall in some way be committed to the defense of Sunday as a religious institution; that it shall become a party to a religious controversy. The question therefore with us is not shall the Fair be closed on Sunday? but shall the matter be so manipulated by the advocates of a legal Sunday as to practically make the Government the tool of a religious cult?

C. P. B.

#### A Catechism on Religious Liberty.

1. Is religious liberty a civil *right* or a privilege?
2. Is it the right to worship, privately or publicly, according to the dictates of one's own conscience?
3. Is it also the right *not* to worship?
4. Of *whose* conscience is this the right to worship or not to worship?
5. Is it the right of a heathen conscience? If not, why not?
6. Is this right of conscience subject to the whims of popular majorities?
7. Has civil government any rightful control of conscience and belief?
8. Has government the right to prescribe any religious duty to its citizens?

9. Has it the right to appoint solemn days of fasting and prayer?

10. Has the President of the United States, in his official capacity, the right to appoint days of thanksgiving? If so, why?

11. Has our government the right to favor Mohammedanism?—Buddism?

12. Has it the right to favor any religion, denomination, or member thereof?

13. Has it the right to extend special favors to Christianity?

14. Has it the right to furnish salaried positions to preachers, who cannot find such employment otherwise, simply because they are preachers?

15. Has it the right to pay for religious instruction for its soldiers, criminals, schools, or legislatures?

16. Has it a right to exempt church property from taxation?

17. Has it the right to exempt any individual from the penalty of violating law because of his peculiar religious convictions?

18. Ought Sunday laws to exempt any person for conscientious reasons?

19. Has government the right to pass any law which, when applied to all without exemption, would infringe any one's civil rights?

20. Has government the right to punish any person, or deprive him of the free use of his time and labor, except for crime?

21. Is any practice—religious or secular—which does not interfere with the equal rights of all really a crime?

22. Has government the right to *make* such a practice criminal?

23. Has it the right to prohibit polygamy? Why?

24. Has government the right to prohibit mariolatry and the worship of the crucifix, or of the images of saints?

25. Has it the right to prohibit idolatry?

26. Has it the right to prohibit the public condemnation of such practices, when this is not done in the special places of such worship?

27. May it rightfully punish any person for denying the existence of a Supreme Being?

28. Has it the right to punish blasphemy?

29. Has it the right to punish any person for quietly observing one day in seven as the Sabbath?

30. Has it the right to *compel* or to *command* him to observe it as such?

31. May it rightfully punish him for *not* observing it?

32. Has it a right to require total rest of citizens in private life on legal holidays?

33. Has it the right to require any such person to cease from his ordinary labor on *every* day of the week?—on *any* day?

34. Has it the right to pass laws requiring such a person to rest from his ordinary labor on Sunday, either as a holiday or sacred day?

35. Has government the right to prohibit disturbance of public meetings for

worship or secular purposes?—On any day?

36. Will a certain act or form of labor disturb worship in churches more on Wednesday than on Sunday?

37. Under the *same conditions* will it disturb more on Sundays than on other days?

38. Who is responsible for *changed* conditions on Sunday, if any?

39. Are religious people more liable to be disturbed on Sunday than on other days? If so, why?

40. Has government the right to pass laws under which one person may prosecute another for offending his distinctive religious sentiments?

41. Can government take cognizance of one's personal religious opinions as a rightful basis of his prosecution of another?

42. Did Christ teach his followers to persecute or prosecute unbelievers in their doctrines?

43. Is an *immoral* thought or act *more* immoral if it occurs on a particular day of the week? A crime more criminal?

44. May an act which does not disturb church worship be a crime on one day of the week but not on other days?

45. Would such an act of disturbance be a crime because it disturbed the *public meeting*, or because it occurred on *Sunday*?

46. Does the criminality of an act depend on the day of the week when it is committed?

47. *In principle*, is the "Sunday saloon" worse than the Wednesday saloon? The Sunday barber shop? Sunday milk? If so, why?

48. Is it morally or civilly wrong for daily newspapers to publish on Saturday and Monday matter which ought not to be published or read on Sunday?

49. Is it wrong for the same matter to appear in the Sunday newspaper? If so, why?

50. Is the newsboy more responsible for the circulation of the Sunday paper than is the pressman, compositor or editor?

51. *When* is the Sunday newspaper published?

52. Do Christians read them? If so, why?

53. If Christians do not read them, are they responsible for what others choose to read on Thursday or Sunday?

54. Can government punish a man for the mental state of covetousness?

55. Can government properly legislate on the subject matter of the last commandment of the Decalogue? Why not?

56. Can government punish *every* word and act of disrespect to parents, or every misrepresentation of one's neighbor?

57. Then can it rightfully attempt by legislation to reach *all* offenses covered by the fifth and ninth commandments of the Decalogue?

58. May it unquestionably legislate

against murder, adultery, and theft? Why?

59. Can civil government compel a person to love his neighbor as himself?

60. Can it, then, legislate on the subject matter of the last six commandments as such?

61. Can it rightfully legislate at all on the first four commandments? Are the duties therein prescribed duties to man or to God?

62. Does civil government rightfully legislate against certain crimes because they are offenses against some of the last six commandments, or because they are a violation of natural rights?

63. Does it thus legislate *because* of those commandments, or to protect its subjects and preserve itself?

64. Can it, then, presume to legislate *for God*, in matters which do not concern its own preservation?

65. How positively is this distinction between man's duties to God and those due to civil government expressed by Christ? Matt. 22:21.

66. Is there any other distinction or principle that precisely marks off both the individual rights of conscience, and the rights and duties of civil government?

67. Does our national Constitution and the Declaration of Independence recognize these principles of the civil and religious rights of man?

68. By whom will these rights be endangered, if ever? By the atheist? By the true Christian?

69. Can any notions of public morality or enlightened civilization justify civil legislation on the subject matter of the first four commandments of the Decalogue?

70. Have our national or State governments ever invaded this sacred ground? How?

71. Is the tendency to withdraw from it, or to encroach still further?

72. What is the duty of every true American? FRANK WILLIAM HOWE.

*University of Michigan.*

#### No Religion Not Sectarian.

THE *Christian Union* published the question, "Can the State furnish adequate education without teaching religion?" and solicited answers to it. Several answers were given, one of the best of which is as follows:—

"This whole article is based, it seems to me, on an erroneous view as to the proper functions of government, especially in our own country. It is the business of the government of a republic, as distinguished from that of a monarchical or paternal government, to govern as little as possible and to leave the individual citizen to develop himself. The object of State education, therefore, is to give a man mental tools sufficient to prevent his becoming a burden on the State. What is most neces-

sary for this end? That the State should furnish, at the lowest cost to the taxpayer, these tools. They should be thoroughly good, but no more. What is next necessary? That the State should establish trade schools where mechanical trades may be learned and the American be no longer deprived of his birthright at the dictation of trades-unions of foreigners. These schools might be in part self-supporting. . . .

"Can the State educate men in honesty, truthfulness, and purity, in short in religious teachings—which is what your question means—without becoming sectarian? It can not. There is no such thing as pure religion in distinction from sectarianism. The pure religion of one body of believers is sectarianism to another. Does any one imagine, for instance, that six each of the most learned Protestants, Romanists, and Jews could draw up a code which all should unite in recommending for use in public schools, or that the beliefs of one of these bodies would not be denounced as sectarian to the others?"

#### Abusive Christianity.

MAJOR GEO. C. CONNOR, of Chattanooga, Tennessee, addressed a letter to the *Daily Times*, of that city in reply to Evangelist Sam Jones's intolerant abuse of all who do not believe and practice as he teaches that they should. The Major's letter is such a manly rebuke to intolerance of every kind that we give a few paragraphs from it:—

Suppose I should deny some of the dogmas, am I to be denounced as contemptible? What right has a preacher to say on the public rostrum that he has "only contempt for such?" Is such language gentlemanly, befitting the lips of an "ambassador of heaven," worthy of being recorded as the pleadings of a friend? Is it not pure partisanship, genuine impudence? Does not the fellow who insults his equals take advantage of his opportunities, and degrade the liberty of the rostrum to the license of a pot-house?

The reign of "Abusive Christianity" has been most disgusting. It has attracted the crowd, which always enjoys the humiliation of its kind. It has loosened the mouths of coarse men, who falsely declare that they "are called of God" to indulge filth of speech. It has turned our holy Christianity into buffoonery, and put it on a par with the circus and the variety show! Such degradation of the precious lessons and sweet teachings of Jesus of Nazareth is the disgrace of this last decade of the nineteenth century.

I admit that I have a soul to save. I know that there is a God, and I know that he is my heavenly Father. I know that my heavenly Father is defamed by those who, in order to frighten weak men and timid women into a "profession of religion," make him a tyrant, a murderer, and an unrelenting punisher of men and women who do not accept the dogmas of these self-called declaimers. I am as capable as they of understanding the will of the Supreme, and I will go to the Judgment to answer for myself and not for another. I am glad to have the advice of friends in matters spiritual as I am in matters temporal, but I want denunciations in neither. No man has any more right to open his vile jaws and denounce me for my religious belief than he has to abuse me for my judgment in making an investment in land or stocks. By my fruits

I am willing to be judged, and not by my professions of "belief." Let my fellow-citizens look at my daily life, but let them not bother their anxieties about my beliefs.

I regret to say that "Abusive Christianity" has its counterpart in "Abusive Infidelity." I know that there are non-believers who talk about Christians in the same vile language as Sam Jones talks about "sinners." It is a burning shame that this is so. . . . I have no patience to listen to men who speak bitterly of those who hold differing opinions of religion and moral duty. I turn away from all who take delight in the humiliating of the professors of Christianity.

This reprehensible hatred of Christianity prompts men to assail the Bible, and challenge proofs of its authenticity. There is only partizanship in such denunciation. Those who believe the Scriptures are so entitled, and must be protected in so doing; those who refuse to believe have equal rights. It is not proof of activity of brain or of purity of morals to enjoy boisterously all reflections upon Christians or Christianity. To my mind, joy at the sorrows of others is absolute proof of a very bad heart.

The Disciples differed, and were rebuked by the Master for their bigotry. The early Christians differed, and a council had to be called in Paul's day to settle those differences. The Jewish dispensation was set aside by reformers who took the name of Christians. But difference of opinion is tolerated to-day only so far as the orthodox churches differ among themselves. This is unreasonable and un-American. Here we believe or disbelieve as we prefer, and none can nip with hot pincers, scorch with fagots or cast into dungeons. But "Abusive Christianity" has taken the place of the Inquisition and the flames of Smithfield. In the fear of God we enter this protest against all such ostracism and bigotry.

This is good common sense and also good religion. We know nothing of the writer; he may be a Christian or he may not, but he certainly has a better understanding of the principle of Christianity than has any man who indulges in coarse and bitter denunciations of his fellow-men who differ from him in belief.

THE very worst enemy that this democratic form of Government can have is that of paternalism, and it matters not as to what form it may take, the principle is destructive of the natural rights of man, under government, because instead of government becoming simply the preserver of the liberties of the people, it assumes the prerogative of dictating to the people what rights they shall or shall not exercise, with regard to the government, thus placing a difference between the government and the people, in so far as that instead of the people being the guardians of the government the government evolves into an entity separate from the people and becomes the guardian and protector of the people. Instead of the government deriving its powers from the consent of the governed, these powers are taken from the governed and become part of the government itself and held separate and distinct from the people. This, of course, is the foundation of every monarchical government in Europe, to-day, as well as of those of all antiquity.—*Southern Sentinel, Dallas, Texas.*

NATIONAL  
Religious Liberty Association



## DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.  
We believe in temperance, and regard the liquor traffic as a curse to society.  
We believe in supporting the civil government, and submitting to its authority.  
We deny the right of any civil government to legislate on religious questions.  
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.  
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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C. ELDRIDGE, - - - - - PRESIDENT.  
W. A. COLCORD, - - - - - SECRETARY.

WE have been creditably informed that a petition is being quietly circulated in Battle Creek, Michigan, to secure the closing of stores on Sunday.

THE women of all Protestant churches in St. Paul, Minnesota, have begun a movement against Sunday amusements. The first attack will be made upon the Sunday theaters.

A LOCAL organization to create sentiment favoring Sunday legislation was formed at Du Quoin, Illinois, on May 10. The pastor of the Christian Church was elected president, and all the other pastors of the city, vice-presidents. Why not elect a few common citizens if the matter is wholly civil?

ON Sunday, May 24, two baseball clubs attempted to play a game near Cincinnati, Ohio, after they had received notice from the police that it would not be allowed, and after they had given their promise not to play. Both nines were arrested, and it is said that the adventure will cost them \$1,600, besides fines and costs.

THE *Christian Statesman* credits Dr. John H. Barrows, of Chicago, with saying that "the greatest boon to the American workingman is the Sabbath, or rest day, which is the gift of American Christianity." The Sabbath was instituted by Jehovah at the creation, and all well informed men know that the Sunday-rest day is the gift of papal Christianity, so if Dr. Barrows and the *Christian Statesman* desire a rest day, which shall be the individual "gift of American Christianity" it is evident that they will have to choose

still a third day out of the seven. This ought to be definitely understood before the political parties are asked to insert it as a plank in their platforms at the nominating conventions next year.

## A Sunday Law That Protects Snakes.

Birmingham, Ala., May 30, 1891.

EDITOR AMERICAN SENTINEL: Some time ago, I was employed to defend in the Criminal Court of this County a party, indicted by the Grand Jury and charged with shooting on Sunday. The evidence substantially showed that the defendant was the owner of a frame-building at Blossburg, near this city; that he rented this building to a family; that on the premises near the building—in the woods—was a water-spring, which furnished drink to the tenant and his family; that a moccasin snake was in the habit of crawling near the spring, thus frightening any person who desired to drink. Complaint was frequently made to the defendant about "His Snakeship," so, one Sunday morning (the only time he could leave his work), he takes his gun, goes to the spring, watches for the dangerous reptile and then deliberately kills it. On cross-examination, the defendant was asked why he did not use a stick, and his reply was that he had previously done so, but it was unsuccessful except to frighten the snake away temporarily.

I argued that the defendant was perfectly justified in killing the reptile, but the Court fined the defendant \$10 and costs—aggregating about \$40 to \$50.

Yours truly,

RICH'D H. FRIES.

## Why I Have Not Signed the Petition for Sunday Closing of the World's Fair.

[Translated from *Le Citoyen Franco-Americain*.]

BECAUSE I believe in religious liberty.

Because I believe that all religious legislation is opposed to religious liberty.

Because I am opposed to all religious rites and institutions being made obligatory by law.

Because I believe the State can only legislate in the relations of man with man, and not in the relations of man with God; and the commandment says it "is the Sabbath of the Lord thy God."

Because I consider this appeal to law as tending toward a union of Church and State, and that it would soon open wide the gates to religious legislation and intolerance.

Because religious legislation delivers religion to the mercy of the majority; and the majority has no right to decide the religious belief of the minority.

Because the basis of liberty is the right to be of a different opinion, and that right should be held sacred.

Because I detest that charity which would destroy liberty, and because the

fruits of the gospel are abundant where there is religious liberty.

Because I wish this "land of the free" to be preserved from the malefic influence of the religious tyranny which has made so many nations of the Old World suffer.

Because I believe that religious legislation is subversive of civil liberty as much as of religious, and that it constitutes a like danger to the State and to the Church.—The false union kills the true.

Because the State can not make Christians; whenever it has undertaken it, it has been the ruin of nations.

Because I believe all men are created equal, and that consequently they have the same right as I to worship God according to the dictates of their own consciences.

Because in conformity to the Golden Rule I am disposed to accord to each one the same rights that I claim for myself.

ARGUS.

*French Protestant College.*

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This work cannot fail to please all lovers of civil and religious liberty, and the price is exceedingly low for the size of the book and the quality of its contents.

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THE Treasurer of the National Religious Liberty Association, W. H. Edwards, received the following communication from a gentleman who, though busily engaged in the manufacture of brick and tile, not only finds time, but has an inclination to enlighten his Christian brethren on the important subject of civil and religious liberty and the dangers of religious legislation. The letter reads of follows:—

West Sunbury, Pa., March 12, 1891.

MR. W. H. EDWARDS—*Dear Sir:* Last October I sent you one dollar to have my name enrolled as a member of the National Religious Liberty Association, for which I have your receipt dated October 28. Therefore I hope you will entrust me with leaflets and literature for distribution. I think I could do a good work in the Presbyterian Church of which I am a member. I was a subscriber to THE AMERICAN SENTINEL in Oakland, and ever since, and approve its teachings, all but its leaning toward the seventh-day Sabbath. I shall look for literature.

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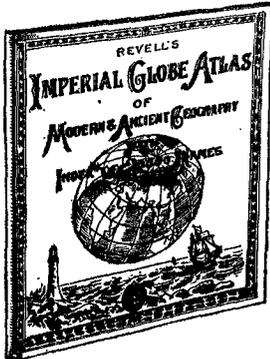
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NEW YORK, JUNE 11, 1891.

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THE General Synod of the Reformed Presbyterian Church, in session at Pittsburgh, has adopted by a vote of one hundred and twenty to sixteen, the Pittsburgh memorial characterizing the action of the seven young ministers in voting at an election as a "heinous sin and scandal."

THE Standard Oil Company has decided to discontinue pumping on the Ohio fields on Sundays. The reason for this action does not seem to be known by the public; it may be to limit production, and again it may be to reduce Sunday work out of respect for the day; the former, however, seems the more probable as the Standard Oil Company has never figured prominently as a corporation governed by great moral ideas.

WE print on another page of this paper "A Catechism on Religious Liberty," which contains much food for reflection. As no answers are given to the questions, each reader can answer them for himself. The writer, Mr. Frank W. Howe, 76 Fuller Street, Ann Arbor, Michigan, invites correspondence upon any or all of the questions in the catechism. In writing to him about specific questions the numbers should be given.

ON another page we print a letter from a lawyer in Alabama, giving, without comment, the facts relative to a case wherein the defendant was adjudged guilty of a violation of the Sunday law of that State. The Alabama statute provides that

Any person who . . . engages in shooting, hunting, gaming, card-playing, or racing on that day [Sunday]. . . . must, for the first offense, be fined not less than ten nor more than twenty dollars, and, for any subsequent offense, must be fined not less than twenty nor more than one hundred dollars, and may also be imprisoned in the county jail, or sentenced to hard labor for the county, for not more than three months.

The fine imposed therefore in this case was the minimum, which shows that the Court did not regard the offense as a grave one. It is evident that in this as in almost every such case, a bad law was used as a means of venting petty spite, of getting even on some neighborhood quarrel, or of gratifying religious bigotry and intolerance. Alabama would do well either to employ a Saint Patrick to expel all the snakes from the State or else repeal her Sunday law. The latter would be

the easier and decidedly the better plan. Even if the last snake were dead, bigotry would still live, and warmed by Sunday and other religious laws, it is sure to develop a venom more deadly than any ever stored in the fangs of a Southern moccasin.

RECENT advices from London state that the Czar, in responding to a personal appeal made by an exalted personage on behalf of the Jews in Russia, said he was determined to continue his measures of Jewish repression with a view to a solution of the Jewish question. The Jews themselves, the Czar said, had forced this policy. There had never been a Nihilist plot hatched in which they were not concerned, and they actively engaged in propagating subversive movements.

REV. DR. HICKMAN, of Reading, Pennsylvania, is reported to have said in a late Sunday-law meeting:—

The Sunday paper is the most prominent paper. I take a Philadelphia daily paper, but not the Sunday edition. *If you want a paper that is worth anything you must take a paper that publishes a Sunday edition.*

We would kindly call the attention of the *Mail and Express*, of this city, to this opinion, and also volunteer the information that in our opinion this is just as true of New York papers as it is of Philadelphia papers.

ON the afternoon of May 31, the Metropolitan Museum of Art, in this city, was open to the general public for the first time on Sunday. Over ten thousand people availed themselves of the privilege thus afforded, a large majority of whom had evidently never visited the Museum before. Nearly all the visitors belonged to the better class of working people, people of a good degree of intelligence but of little leisure, and they seemed to be happy in their new enjoyment. "It was," says the *Sun*, "a good-natured crowd, as became the occasion. It trod on its own toes with impunity and laughed. It talked freely and confidently with itself, and told of its personal enjoyments and troubles." Everything passed off very pleasantly, and the press of the city was nearly unanimous in declaring Sunday opening of the Museum a grand success.

IN a recent Sunday-law meeting in Reading, Pennsylvania, the Sunday paper came in for the usual amount of denunciation. The meeting was held in the First Reformed Church. The discussion was opened by Rev. Dr. Orrick, who argued that the less men observe Sunday as a holy day the more they became parts of great machines put into operation by big corporations, and if they did not move with the rest of the machinery they would be crushed. A young man, a member of his class, said he wanted to keep his store closed on Sunday, but certain customers

said that they were in the habit of meeting there on Sunday, getting their cigars there, and talking over matters, and if he didn't open on Sunday they would patronize somebody else. "He didn't keep open on Sunday," said the speaker, "but fortunately he had a good trade during the week." What the young man would have done the next Sunday had his trade during the week been poor we are not informed: we are, however, left to suppose that it would have materially altered the case; hence the urging of the demand for enforced Sunday closing that this man and others similarly situated may not be subjected to temptation.

IT is wonderful how the Sunday-law advocates cling to the delusion,—that is, if they are deluded,—that they are doing a great favor to the helpless workingman, in keeping inviolate his day of rest, as if he would be simply a slave without their humane intervention. But the true status of the workingmen, who have reduced striking to a system, is portrayed in the following declaration regarding the Sunday opening of the Metropolitan Museum in this city:—

It is further urged against this petition and in behalf of the working classes that the Sunday opening will tend to make Sunday another day of labor. To this the New York workingman replies that he is prepared to prevent any such intrusion on his rights. As he is now able to determine the number of hours he shall labor a day, so can he also determine the number of days he shall labor in the week.

And the simple truth of the matter is, the plea of the workingman's need is only a cat's-paw to get what they want themselves. Has not the *Catholic Review* aptly said,

They are hypocrites in their pretense of consulting the workingmen's comfort and pleasure, for were not Christianity an element in the problem the poor workingman might work half the night and live on grass for all they cared?

When their scheme is fully exposed, and the workingmen's declarations will soon do that, they will drop their mask and say boldly that it is a religious Sunday-Sabbath they want and are determined to have.

The National Reformers read, "Whosoever believeth not shall be damned;" and being satisfied in their own minds that true belief means their theology only, they are not willing to wait for the punishment to begin in God's time, but would enjoy taking the executing of it into their own hands now.

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