



"Equal and Exact Justice to all Men, of Whatever State or Persuasion, Religious or Political."

VOLUME 8.

NEW YORK, JANUARY 19, 1893.

NUMBER 3.

## 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.

EDITOR, - - - - ALONZO T. JONES.

ASSOCIATE EDITORS, { CALVIN P. BOLLMAN.  
WILLIAM H. MCKEE.

JANUARY 9, Mr. Storey, of the Tennessee legislature, introduced a bill repealing the law against barbering on Sunday in that State. It does not appear, however, that any member of the legislature sees any incongruity in the law which sends a man to the chain-gang for sprouting stumps in his back field on Sunday.

BISHOP H. W. WARREN, of the Methodist Episcopal Church, says that "freedom in religion must not mean freedom from religion." This is a fitting companion piece to the definition of religious freedom by Cardinal Gibbons that "religious freedom is freedom to worship God according to the dictates of a right conscience." The two utterances are fitting companions, for both are essentially papal.

WRITING two weeks ago of the ordinance of civil government, we said:—

But this in no way supersedes the divine government; it does not in any measure release the individual from obligation to obey the divine law. It simply provides a way whereby men may compel their fellows to yield to them that which is their due. Notwithstanding the ordinance of civil government, God is still the great moral Governor; to him every soul is responsible; to him every free moral agent must give account.

Some, to us unknown, individual in Ohio, marked this paragraph, and after writing upon the margin the following questions, evidently designed to be a "stumper," returned the paper with a one-cent stamp, in violation of the United States postal laws:—

If the individual is not released from this obligation, as such, can any corporate body of individuals release him as a member of such corporation? and is not the corporation bound by the same law? Can the corporation be of any other character than that of the individual membership?

No corporation has any power to release any individual from obligation to obey the divine law; and for this very reason,

no corporation can, as such, have any thing to do with the divine law. The members of every corporation should be governed as individuals by the divine law; and if so governed they will be honest in all things; but they have no right either as individuals or as a corporation to attempt to enforce that law upon others.

As for a corporation having or not having "any other character than that of the individual membership," the simple truth is, that a corporation has no character at all, of any kind. A corporation can not even violate the postal laws of the United States by sending for one cent a written communication which requires two cents, as this individual has done. Let individuals be honest, and corporations will not wrong anybody.

### Congress and the World's Fair Once More.

TO-DAY, January 10, the House Committee on the World's Fair gave the first of the four hearings to be held this week on the question of Sunday at the World's Fair. At the appointed hour there was present a committee from the common council of the city of Chicago, delegated to represent the city, in this matter, before the House Committee and Congress. There were also present a considerable number of representatives of the American Sabbath Union, and others.

Congressman Durborow, Chairman of the committee, opened the hearing by saying:—

I think it would be proper to state to the committee that the present case is somewhat different from the case as presented a year ago, and that the proposition before the committee, is to modify existing law—not create law, as was the case a year ago. Therefore the discussion before the committee, on this occasion, it is expected, will be held very closely within the lines of modification presented by the resolution before the committee, which provides for the modification of the closing of the gates of the Columbian Exposition on Sunday by permitting them to be opened under restrictions as stated in this resolution.

The resolution, copies of which were placed on the committee room table, was House Resolution 163, which reads as follows:—

To provide for opening the World's Columbian Exposition on Sunday.

WHEREAS, by an act of Congress approved August

fifth, eighteen hundred and ninety-two, five millions of Columbian half dollars were appropriated to provide for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus by holding an International Exposition of arts, industries, manufactures, and products of the soil, mine, and sea in the city of Chicago, in the State of Illinois, on the condition that the said Exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and

WHEREAS the World's Columbian Exposition was not authorized, nor has the work of preparation been prosecuted, for the promotion of local interests, but on the contrary is purely of a national and international character and designed to promote the best interests, not only of all the people of our own nation, but of all the nations of the world who are to take part in, and contribute to, said Exposition; and

WHEREAS within said Exposition there will be representations of all that is good and useful, beautiful and artistic, all of which will be object lessons in science, art, education, and history such as are not likely to be again offered to the present generation; and as said Exposition should be so conducted, managed, and controlled as will best promote the social, moral, and educational interests of all the people: Therefore,

Be it resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That section four of "An act to aid in carrying out the act of Congress approved April twenty-fifth, eighteen hundred and ninety, entitled 'An act to provide for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus by holding an International Exposition of arts, industries, manufactures, and products of the soil, mine, and sea in the city of Chicago, in the State of Illinois,' and appropriating money therefor," be, and the same is hereby, repealed.

SECTION 2. That it shall be, and is hereby, made the duty of the World's Columbian Commission created by the act of Congress of April twenty-fifth, eighteen hundred and ninety, to make such rules or modification of the rules of said corporation known as the World's Columbian Exposition as will prohibit the use, on Sundays, of machinery, unnecessary manual labor, and all merchandising, and at the same time give opportunity for the study of the highest standard of artistic and mechanical science; that the art gallery, horticultural building, and all other buildings in which exhibits of mechanical art are installed shall be thrown open to the public on each and every day during the entire term of the Exposition, and that each employee of said Exposition shall be given one day of each week for rest, study, or recreation.

This, of course, ruled out entirely the question of the constitutional or moral principle involved. Nevertheless, Mayor Washburne expressed sound views upon this point in two or three terse and very effective sentences, as did also President

Gompers, of the American Federation of Labor. But when Mr. A. T. Jones addressed himself to that side of the subject, solely, he was listened to, although with consideration yet with evident dissatisfaction, and when he attempted to show the character and animus of the influence by which the passage of the present Sunday-closing proviso was secured, he was unceremoniously reminded that he was not addressing himself to the point at issue.

Mayor Washburne's address to the committee was prefaced with the reading by the city clerk of Chicago, who accompanied the delegation, of a memorial passed by the common council of Chicago, the pith of which was the petition to the committee and Congress:—

That the gates of the World's Columbian Exposition be not closed on Sunday.

That the buildings may be kept open, and that their exhibits may be especially accessible to all classes on the Sabbath day.

That suitable accommodations be provided within the Exposition grounds for holding religious services on the Sabbath day, to the end that all the denominations may have worship conducted according to their several customs, without obstruction or hindrance.

Mayor Washburne, after stating that he, and other members of the council, appeared not as individuals, but as representing the city of Chicago, then supplemented the memorial by an able and pointed address in which he said, among other things, that in this matter a constitutional principle was touched; that if this Sunday-closing legislation was had in order to testify to the world that this was the Government of a Christian Nation then it was not justified by constitutional principle; that religious belief as to days as well as to doctrines should be left untouched; that Congress has just as much right to say that the Mohammedan and the Hindoo should be barred out of the Exposition gates entirely as to say that those gates should be closed religiously on the first day of every week; when asked to close the gates on the first day of the week in obedience to a religious belief, Congress is asked to do that which is contrary to its required obedience to the Constitution.

Aldermen Madden and Sexton followed Mayor Washburne in short addresses in support of the memorial as read. President Gompers, of the Federation of Labor, then spoke at some length and with much force. Mr. Gompers denied the right of any one to count the wage-workers of the United States as desiring Sunday closing. He read a circular and petition in which it was asked that Congress should refrain from legislating upon this subject which was entirely foreign to it. To this petition nearly three hundred thousand wage-workers had signed their names. The National Convention of Labor at Birmingham, Ala., had been memorialized by the American Sabbath Union asking it to favor Sunday closing at the World's Fair, and the memorial had been reported and replied to adversely. In reference to a much-heralded plan to transport workmen to and from Chicago between two Sundays, Mr. Gompers said, "Workingmen ask the favor of no patent processes by which they may be shipped to Chicago like cattle, but they desire to pay their own way and take advantage of the commutation which they may obtain through their own efforts, and have the opportunity to see the Fair on every day."

Mr. A. T. Jones closed the hearing for the day with a scholarly and unanswer-

able plea upon the unconstitutionality of the Sunday-closing law as passed by Congress in the beginning, and arguing from that the necessity for its repeal. From the moment in the beginning of his discourse when Congressman Robinson asked Mr. Jones to what denomination he belonged, and Mr. Jones replied,—after saying that was a matter in which the committee could properly have no interest,—that he was a Seventh-day Adventist, a growing spirit of derision arose among the listeners,—who were mainly members of the American Sabbath Union and their sympathizers—finally affecting some members of the committee even; and culminating, toward the close of the address,—when Mr. Jones referred to the meeting in Chicago when Sunday closing resolutions had been voted down,—in expressions of disapproval and derisive interruptions scarcely befitting the dignity of the place and occasion.

Washington, D. C.

W. H. M.

#### Developed into a Religious Council.

THE second day's hearing before the World's Fair Committee very nearly developed into a religious council. The entire time of two hours was occupied by the advocates of Sunday closing. The committee room was crowded, and those present were, with few exceptions, ministers of different denominations.

Col. Elliot F. Shepard, as president of the American Sabbath Union, had the presentation of the speakers. Those who addressed the committee were, Colonel Shepard, himself; the Rev. Dr. Ramsdell, of Washington; the Rev. Joseph Cook, of Boston; the Rev. Dr. Mott, of New Jersey; the Rev. Dr. Fernley, of Philadelphia; the Rev. Dr. Brooks, of Brooklyn; the Rev. W. F. Crafts, of Pittsburg; the Rev. Dr. Hunter, of Pennsylvania; the Rev. Dr. Hamline, of Washington; the Rev. Dr. McCarroll, of Pennsylvania; the Rev. Dr. Christie, from Asia Minor; Mr. Coffin, of Iowa; the Rev. Dr. Leiper, of Pennsylvania; Mrs. La Fetra, of Washington; Mr. C. C. Evans, of Smyrna, Del. Of the four who did not address the committee in a ministerial capacity, as representing the religious belief and views of the Nation, two represented the American Sabbath Union, and one claimed to represent the farmers of his State, as well; another spoke for the Woman's Christian Temperance Union, of the District of Columbia, which had set apart for itself the four days of the hearing as days of special prayer, that the law prohibiting Sunday opening of the Fair be not repealed, and had asked that all Christian people join with them in daily prayer to the same end; while the third informed the committee he brought with him resolutions signed by eighty citizens of Delaware, demanding that legislation to close the World's Fair be not repealed, under the alternative of a boycott. The threat of a boycott of the Fair was sufficient to show that the resolutions came from a religious gathering, for none other would have thought of taking that ground, or has.

That which the speakers had to say was presented with much fluency and force, and in some cases with marked ability. Every moment of the time was utilized, and the management of this portion of the hearing exemplified most strikingly the facility which these organizations for securing and enforcing religious

law have for mobilizing their forces, and working together in perfect mechanical accord to the same end. That the arguments of different advocates of religious legislation show great discrepancies, contradictions, and inconsistencies, when brought together and compared, is well known to all who have paid any critical attention to their writing or speaking. They suffered considerably in this hearing from the unavoidable comparison of so many conflicting views placed with such rapidity before the committee.

Upon two things, however, there was complete unanimity of conviction and expression, and those were that by decision of the Supreme Court this was a "Christian Nation," and legislation asked by its religious representatives for the furtherance of Christianity, therefore, permissible; and that this decision with the judicial precedents, and social customs upon which it is based, made all reference to constitutional principles entirely futile, useless, and quite out of place. Over and over again the subtle flattery was laid at the feet of congressmen—combined with a backhanded blow at those who assert constitutional principles, that it would seem a reflection upon the committee and Congress that this matter should come up for discussion again at all; and that, the necessity for such a discussion involved a reflection upon Congress that it did not know what it wanted and was composed of hypocrites and weathervanes; and that, to say a word upon the unconstitutionality of the Sunday-closing proviso would be a reflection upon the committee, Congress which passed it, and the President of the United States who signed it.

It was also slyly insinuated that Congress would not care to acknowledge that it had passed an unconstitutional law, by repealing the Sunday closing clause. If this is not corruption, what is? To use the graces of practised oratory to lead the legislators of the Nation away from the Constitution, to persuade them that criticism of any action they may take is insolence, and to suggest to them, that when in legislative error, they should beware of acknowledging it by the repeal of the erroneous legislation—is this the political teaching of the Church of the United States by the mouths of its accredited representatives? Such was its teaching at this hearing.

In the criticisms of the business purpose of the World's Fair managers in desiring an open Fair, the ministerial ideas on the financial question of the Fair seemed quite at variance. Several condemned the management of the Fair in the severest language, and without stint, as greedy of gain and forgetful of all else, and careless of all else—only to get gold,—while another argued long and in minute detail of mathematical statistics that there would be a money profit in closing the Fair on Sunday.

The early differences between the American Sabbath Union and the National Reform Association as to the propriety of the assumed disguise of a civil Sabbath, were still apparent, although the majority of the speakers threw off the cloak entirely and spoke as they would from their pulpits. Still, several claimed earnestly that all they asked was a civil Sunday, and proceeded immediately to disprove their assertion by the very language which they themselves used.

In closing, letters were presented from

Bishops Potter and Cleveland Coxe, and Cardinal Gibbons, gentlemen who, according to this, would seem to have achieved a great success in securing a position on both sides of the Exposition fence.

W. H. M.

### A Day of Contending Parties.

MORE eloquence was heard, and a much greater interest aroused, on the third day of the hearing before the World's Fair Committee, than on either of the preceding days. The committee sat from ten o'clock until half past twelve, and the time was divided equally between the contending parties. Dr. Atterbury, of the New York Sabbath Committee, introduced the speakers who favored the Sunday-closing law as it stands. Dr. Atterbury stated that the New York Sabbath Committee, as an organization for the enforcement of Sunday rest, had been in existence thirty-five years, and was not of a theological caste as to membership, but was composed of business and workingmen. Letters were read from John E. Parsons and Mr. John Bigelow, of New York, in which they both took unqualified ground in favor of the complete Sunday closing of the Fair. The speakers who followed upon this side of the question were Bishop Hurst, of Washington, D. C.; Robert L. Belknap, of New York; the Rev. Dr. McKim, of Washington, D. C.; Gifford Agnew, of New York; Mr. Cornell, of Maryland; the Rev. Dr. Herrick Johnson, of Chicago; the Rev. Dr. Blanchard, of Illinois, and the Rev. Dr. Brooks, of New York.

Those who addressed the committee in opposition to the views of the Sunday closers, were a delegation of three ladies, Mrs. Boyesen, Mrs. Remick and Mrs. Washburne, from the Woman's Club, of Chicago; Miss Susan B. Anthony; Rev. Mr. Cross, of Ohio; Rev. Minot J. Savage, of Boston; Mr. Putnam, of California; Rev. Dr. A. H. Lewis, of New Jersey, and Mr. Jas. T. Ringgold, of Baltimore.

The points presented for Sunday closing were but a reiteration of those previously made, only in some instances expressed with even greater skill of diction, and vigor of intensity. One minister published quite fully his lamentable inability to recognize the distinction between the crime of polygamy and the sin of Sabbath breaking. His mental blindness was evidently shared by his brother ministers, for they assented heartily to his proposition that laws against polygamy, and to close the World's Fair, stand on precisely the same basis. The idea that anything in the Constitution of the United States precludes the passage of Sunday laws, by Congress, was laughed to scorn. "Why," cried the speakers, "if that be so, then the Constitution has cut its own throat, in the clause 'Sundays excepted.'" Mr. Putnam, of California, clearly showed the fallacy of this notion in a few simple words. But the same thing has been done multitudes of times and yet the foolishness lives.

The Woman's Club, of Chicago, sent a delegation of three wise and witty women, who, after sitting quietly by and listening attentively to the ministerial talk of the previous session, astonished the assembled Sunday-closing clergymen almost out of their senses, by administering to them such a rebuke as they had never received since they left their mothers' knees. That any one, much less a woman, should presume to so take a clergyman to task,

was to them, beyond belief; and still more irritating and horrifying was it, that, coming from a woman, they were obliged to listen, though with a very ill grace. This disinclination to listen to correction was emphasized by some insincere applause and cries of, "Hear! Hear!" This the chairman severely reproved, reminding them that they had been listened to with consideration and that the same consideration was due from them to others,—a courtesy which they had before failed to show.

The Rev. Mr. Cross, a Presbyterian clergyman, from Ohio, struck in so open and manly a way at the deception that has been practiced in repeating petitions that the first two paragraphs of his remarks are quoted here, inasmuch, too, as it is a matter to which the SENTINEL has both frequently and lately referred. Mr. Cross said:—

Mr. Chairman and gentlemen of the Committee: The real object of my being here to speak a word is in favor of intellectual honesty on the part of the orthodox churches. I am a minister of an orthodox church. I notice in my territory that these church petitions are exceedingly delusive, as to the number of those that sign them or vote for them. Now for example, in one instance in our State the Presbyterians passed a resolution, saying that we represent so many, aggregating a certain membership; and then the Christian Endeavor Society, composed of many of the same church members alluded to by that Presbyterian church, will pass a like resolution, and say we represent fifty, seventy or one hundred members. And then it will be brought before the Sunday-school. And many of the persons who are counted as voting for the resolutions will have been counted three, four or five times; and it is almost on the principle of voting early and often—which is so much opposed in secular politics. I am a witness to this fact. There was one petition claiming to represent eighty church members that signed the petition to Congress, but they were not present at all. It was at a Sunday-school, and the vote was taken by the Sunday-school superintendent, and there were children that voted for these resolutions that were not old enough to know whether the expression, "World's Fair" meant the pretty girls in the next pew or the Columbian Exposition in Chicago.

I deem it my duty to inform this committee of the facts in that case. The real animus of those petitions is religious. But you can not tell by the wording of the petitions just what they mean; it is the spirit back of them that shows this. The columns of the religious press, and the exhortations of class leaders and Sunday-school superintendents—it is what they say to the few that are voting, that tell what these petitions mean. I deem our legislators thoroughly competent, intellectually and morally, to decide this question without any imperious dictation from any sect or group of sects, as to whether this opening of the great educational Exposition is consistent with the civil Sabbath. I notice a tendency in my own church papers and in other orthodox church papers to gloat over the fact that "we"—that is this group of denominations having this common idea,— "have been strong enough by our own strength, to grasp Congress; we have hurled Congress against the Seventh-day Adventists against the Seventh-day Baptists, and against the Roman Catholic citizens, and against various other of our citizens."

These things Mr. Cross deprecated, and most properly. Mr. Savage also touched this same point and quoted an epigram to the effect that while it might not always be true that "figures will lie," yet it was most unfortunately a fact that "liars will figure." For the application of this he most gracefully apologized, yet found it unavoidably apt.

Unexpectedly to himself, Dr. A. H. Lewis, of the Seventh-day Baptists, was called upon by the chairman to occupy half of the final ten minutes of the day's hearing in opposition to the Sunday closers. By a skillful manner of address, most admirable in its pleasing character, Dr. Lewis succeeded in obtaining attention for the short time given him to the historical and legal grounds against religious legislation in general, and this especial instance in particular.

Mr. James T. Ringgold, of Baltimore, closed the day's session with an earnest legal appeal in which he also found opportunity to express sound reasons against legislation upon religious subjects.

The two facts thus far most fully emphasized by these hearings seem to be, the total displacement of constitutional principle by religious dogma in judicial law, and the extreme intolerance of criticism or opposition by the clergy.

W. H. M.

Washington, D. C.

### Religious Legislators Learn Another Lesson.

THE last of the series of four hearings upon the Sunday opening or closing of the World's Fair was of more intense interest than anything previously heard upon this question. Three hours and a half were occupied in the discussion. Twelve speakers were heard in favor of closing the Fair on Sunday, and five in opposition. But having the larger number of speakers present did not save the religious legislators from receiving another very unwelcome lesson from their opponents. Those who opposed the organized clergy at this final encounter before the committee were Mr. Morgan and Mr. Askew, of Chicago, representing the Trade and Labor Assembly; and Rev. Dr. Thomas, of Chicago, while Mrs. Boyesen and Mrs. Washburne replied very concisely to some strictures upon what they had said the previous day.

The openness and candor, the native force and practical character of the views and facts presented by these representatives of the workingmen were in most striking contrast to much, and indeed to most, that has been said at these hearings in support of Sunday closing.

In summing up the argument for closed gates, Rev. Dr. George had belittled the petitions heretofore presented against religious legislation as meaning nothing, representing no one, and of no value, and called upon his opposers to present the vouchers which should prove that they actually spoke for a known constituency. These vouchers Mr. Askew presented in petitions and resolutions from three hundred and seventy-five labor organizations in thirty-three States, and said that these were continually coming in large numbers, as he had a telegram from the headquarters of his assembly, in Chicago, that on the previous day over thirty had been received. Only little more than a month had elapsed since the first communication had been sent out upon this matter, yet within that short time a unanimous expression in favor of Sunday opening had been received from organized labor all over the United States. While Mr. Askew presented labor statistics, resolutions, petitions and letters which were undeniable and unanswerable vouchers as to the sentiments of the laboring men of the country, he punctuated and emphasized their presentation by concise and clearly stated explanations of the number and character of the organization from which the resolution or petition came, such as could not fail to carry conviction to every one present, however unwilling they might be to receive it, that the workingmen had spoken, and that they had spoken adversely to Sunday closing. The figures of Mr. Askew were in marked contrast to the fanciful estimates of forty and fifty millions of the Sunday closers, and it was



evident that here, at last, were figures and figurers which did not lie. But the facts which Mr. Morgan set before them were no less startling to their self assurance, and touched their egotism even more keenly. He denied their right to speak for European Socialists whom they had quoted, and said that these men upheld the principles enunciated by Jesus Christ,—“principles” said he, “which you do not understand.” An arraignment too bitterly, sadly true,—and never more clearly demonstrated than by the deliverances of some who claimed to be his ambassadors, at these very hearings.

This final session closed with a terse reply from both Mrs. Boyesen and Mrs. Washburne to strictures upon what they had said yesterday. Mrs. Boyesen had reminded the ministers that anarchy was abroad already in this land, and they were not placating it or removing any of the grievances which goad those who carry the red flag, by closing the doors of the Exposition to them on Sunday, but quite the contrary. To this, with a discourteous insincerity, quite unworthy of the credit of their cloth, they had raised the cry of “Anarchy!” Mrs. Boyesen gave them to understand that she had told them a truth, and if an unwelcome truth, they were welcome to make the most of it.

This was the end,—but still the end is not yet. The Sunday-closing faction has visited, by appointed delegation, the President, the Attorney-General and the Solicitor of the Treasury, with the purpose shown in this letter which has been sent to the President:—

TO THE PRESIDENT: On behalf of millions of citizens who think that Sunday should be kept holy, and of many more millions of hand and head laborers who think that Sunday should at least be a day of rest, we ask: That the transfer of souvenir coins provided for by the act of Congress, approved August 5, 1892, from the officers of the United States to the corporation known as the World's Columbian Exposition be suspended until the owners (whoever they may be) of all the grounds included in the site upon which the Columbian Exposition buildings are erected, give their assent to the provision for Sunday closing made by Congress in said act; or until the question reported as mooted in the courts of Illinois by application for an injunction to enjoin the World's Columbian Exposition management from closing the gates on Sunday, be legally determined in favor of such closing; or that, in view of the importance of the subject, in addition to the legal opinion already given by the Solicitor of the Treasury, that the President obtain the opinion of the Attorney-General himself upon the whole subject as affected by the possible intervention of the courts, pending the giving of which opinion the transfer of souvenir coins to cease.

Should the entire \$2,500,000 be transferred to the managers of the Fair under the act of Congress and the gates then finally be opened, the sagacity and honor of the present administration would be so impugned that no attempt to cast the onus upon the courts would suffice to justify such a failure of the Executive Department of the Government of the United States to secure conformity with existing law.

On behalf of the General Committee, composed of the friends of Sunday closing,  
(Signed) ELLIOTT F. SHEPARD,  
CHARLES B. RAMSDALL.

Another step in the progress of the matter is shown by this:—

Congressman John B. Robinson, of Pennsylvania, is preparing, and will introduce in the House, a resolution calling for inquiry as to the closing of the World's Fair on Sunday. If it is found open the Attorney-General is instructed to proceed to recover money already paid under the Sunday closing clause. The resolution is not yet drawn, but Mr. Robinson will introduce it as soon as practicable.

Most assuredly the end is not yet.

W. H. M.

Washington, D. C.

“ALL force employed to compel conscience, is after Satan's own order.”

## Sunday Laws in the United States.

[We reprint the following article, written by Jas. T. Ringgold, member of the Baltimore Bar and author of “The Law of Sunday,” by permission of the publishers of the *American Law Register and Review*, of Philadelphia, a magazine which, under its new and able management is rapidly coming to the front among the leading periodicals of the country. The *Register and Review* now wisely deals with many questions of broad and general interest, besides paying due attention to topics of technical value to the legal profession.]

THE constitutionality and the construction of “Sunday laws” have been considered by the courts of this country in nearly one thousand cases. So far as the mere weight of authority can settle anything, it is settled that such laws are valid under the Federal Constitution, and under the constitution of every State in which their validity has been contested.

There are traces of a union of Church and State elsewhere in the body of American law (as in statutes against blasphemy, qualifications required of witnesses, etc.), but Sunday laws are by far the most conspicuous portion of this inheritance of ours from the English form of government.

To say that Sunday laws represent a union of Church and State, and that the weight of authority sustains such laws in the United States, may sound to some like an impeachment of our judiciary, because the absolute separation of the two is commonly regarded as an axiom of American politics. Yet both propositions are demonstrable.

The second, of course, is established by a mere counting of the cases. The reading of them is enough to establish the first.† Occasionally an objection is made to Sunday laws as interfering with the rights of property, etc. But in every case their constitutionality has been assailed, and in most cases it has been exclusively assailed on the ground that they are infringements of religious liberty. And not one of the judges who have sustained them on other than religious grounds has ever ventured the assertion that they are passed, or that their enforcement is asked for, on any other ground than these. And a statute which is passed or the enforcement of which is asked for on religious grounds, represents a union of Church and State, *pro tanto*, no matter what other grounds the courts may allege for its enforcement.

It is difficult to formulate a general statement in American constitutional law, outside of the Federal system, because the language of the State constitutions differs widely, and the language of the statutes on any particular subject is equally at variance. The force of this proposition is lessened, but it is by no means nullified, by the interesting fact discovered and noted by Mr. Stimson (see the preface to his invaluable “American Statute Law”), that there are in the Union “streams of legislation,” that is to say, groups of States (of which he finds three, with some anomalies) whose legislation follows a uniform line, different from that followed by States of another group.

One of Mr. Stimson's “streams of legislation” is followed by twenty-nine States, whose constitutions declare in

substance that no “preference” shall be given by law to one religious sect over another. If we admit that there is a like intent inspiring the somewhat diversified phraseology of the provisions for “religious equality,” etc., in States outside of this stream—as we must admit, unless we are prepared to admit that a union of Church and State may be effected in such States—then we may frame this general statement regarding Sunday laws, as the result of the decisions to date: It is concluded that they would be invalid in any State, if they gave a “preference” to one religion over another, and it is denied that they give any such preference.

The constitutionality of a statute may be regarded from two standpoints—that of its design, and that of its effect. “Design” here must not be confounded with “motive.” The legislature may be influenced by corrupt motives in the accomplishment of a design within its constitutional authority. Nothing is better settled than that upon this consideration the court will never enter.\* But suppose the legislature, by no means corruptly, but in all honesty and sincerity aims at the accomplishment of a design which it is forbidden by the constitution to accomplish. And let us strengthen the case by assuming that if the statute passed with such an aim is sustained by the courts, the result will be the accomplishment of the unconstitutional design. Are the courts justified in sustaining the statute merely because some other purpose is incidentally effected, at which the legislature might constitutionally have aimed?

Now religion concerns itself with two things, belief and conduct, and the distinction between one religion and another is two-fold—one requires a certain belief and certain conduct which the other forbids or does not require. Hence, it is not enough to say concerning the Sunday law: “What religion or religious creed or dogma is inculcated in that statute? Or what religion is prohibited? . . . Does it ask that any citizen shall believe in the God of the Bible or its teachings, or the doctrines of the Bible, the Koran or of Confucius, or the Talmud, or the Old or New Testament? Certainly not”†—because, though no religious creed or dogma be inculcated, yet a “preference” may be given by a statute to one religion over another by the mere regulation of conduct. And this preference is given whenever conduct is regulated on religious grounds, according to the special prescription of any religious sect, or when the design of a statute is to punish an offense against religion *as such*. That Sunday laws do embody the prescription of a certain sect for the “observance” of that day is indisputable. Are they passed on religious grounds? Are they designed to punish offenses against religion as such? Blackstone classifies them with the provisions against “apostasy,” “heresy,” “non-conformity,” and the like, all of which things he calls, “Offenses against God and religion.”‡

This classification is followed in the “Codes” and Digests of Statutes of nearly every State and Territory in the Union. In dealing with the Sunday laws, the courts uniformly allude to them as pro-

\**Ex parte McCordle*, 7 Wal. 506, 514; *Doyle v. Continental Ins. Co.*, 94 U. S. 535.

†*Sundstrom's Case*, 25 Tex. App. 133. See also *Specht's Case*, 8 Pa. St. 325.

‡Bk. IV., ch. 4.

†[NOTE.—In a book entitled, “Sunday: Legal aspects of the First day of the Week” by the present writer (Jersey City: Frederick D. Linn & Co.), an effort has been made to collect and classify all the cases of importance on the subject which have been decided in England and America to date (1891). In the following article, the intention is to cover the entire ground as thoroughly as may be, but it has not been deemed necessary to cite many cases which simply go to the same point. Under each branch of the discussion the aim is to present a typical case, the ruling or *dictum* of which fairly represents the average spirit of the cases of its class. So far as the writer knows, no argument has yet been presented in favor of Sunday laws which is not noticed here, and it has been his conscientious endeavor to give them all their best and strongest expression.]

visions against "profanation" or "desecration."\* But only a sacred thing can be profaned or desecrated; and whether a thing be sacred or not is altogether a matter of religion. So that to punish profanation or desecration is to punish an offense against religion *as such*.

That Sunday laws are passed on religious grounds is perfectly well known to every reasonable person. Mr. Tiedeman correctly says: "The most common form of legal interference in matters of religion is that which requires the observance of Sunday as a *holy day*. In these days the legal requirements do not usually extend beyond the compulsory cessation of labor, the maintenance of quiet upon the streets and the closing of all the places of amusements; but the public spirit which calls for the compulsory observance of these regulations, is the same, which in the colonial days of New England, imposed a fine for an unexcused absence from divine worship. Although other reasons have been assigned for the State regulation of the observance of Sunday in order to escape the constitutional objections that can be raised against it if it takes the form of a religious institution, those who are most active in securing the enforcement of the Sunday laws do so because of the religious character of the day, and not for any economical reason.

The effectiveness of the laws is measured by the influence of the *Christian idea of Sunday as a religious institution*."† So says Judge Cooley: "It is clear that these laws are supportable on authority notwithstanding the inconvenience which they occasion to those whose religious sentiments do not recognize the sacred character of the first day of the week."‡ And what is this but saying, and saying with perfect correctness, that Sunday laws simply embody the views of those who do recognize the "sacred" character of the first day of the week, and are therefore passed on religious grounds alone? "The Jew," says Judge Cooley in a previous paragraph, "may plausibly urge that the law discriminates against his religion, and, by forcing him to keep a second Sabbath in each week unjustly, though by indirection, punishes him for his belief." Why "plausibly"? Is not the discrimination perfectly plain? May it not be conclusively urged?

(To be continued.)

#### Just the Facts in the Case.

No one at all observing can fail to see that there is a growing disregard for Sunday as a day of religious worship, and in spite of the increase of churches and the multiplicity of pastors, the tide is not checked, but rather as was recently expressed in these columns by a typical National Reformer, "We can hardly tell now when our holy Sunday comes." What is the matter? It is simply this, there is no divine authority for such an observance, and the people are beginning to find it out; and having found it out, what is more natural than that it should lose its sacredness in the minds of those who had previously regarded it as of divine appointment. One of the things that this enforced Sunday rest agitation is developing is this very fact; and when

the real facts are brought to the attention of those who are clamoring for a Sunday law, the same old spirit is aroused that had possession of the persecutors of the early Christians, and wherever possible, manifests itself in about the same way. As a specimen of how some of the press is airing this subject, the following from the Davenport (Iowa) *Democrat* is submitted:

It is amusing to hear the Massachusetts congressman, Elijah Morse, warn the American people against the opening of the doors of the Columbian Exposition on Sunday because of the disregard of the Decalogue command to remember the Sabbath day to keep it holy. This command, he says, was handed down by Jehovah unto the sons of the earth amid the thunders of Sinai. Let it be admitted that such was the fact, what then? The Massachusetts man knows, or ought to know, that the command that he quotes as being binding to an extreme degree upon the sons of men, through all the generations, had no reference whatever to Sunday, any more than it had to Monday, Tuesday or Wednesday. It referred to the seventh day, and every Biblical or other scholar knows that the seventh day of the Decalogue was Saturday and not Sunday. There seems to be no conscientious gleam in the congressman's mind about keeping the Fair open the Sinaiatic Sabbath day. His pleading is for the pagan day of worship—the day so dear to the sun-worshiper—even Sunday. He and all the Christian world disregard the Sabbath with a perfect recklessness, and defy the seventh day of rest from birth to death. He is clearly out of the case, and is not to be regarded with the least degree of seriousness.

It is evident that by means of this controversy thousands are being made acquainted with the fact that Sunday is not the Sabbath by divine appointment, but that it rests only upon human authority.

W. E. CORNELL.

#### Bearing False Witness.

THE following is from the *Pacific Methodist Advocate*, published in San Francisco, California:—

##### A PESTILENTIAL SECT.

A body of Seventh-day Adventists packed the meeting of the American Sabbath Union at Chicago last week, and, when the ballot on Sabbath observance at the World's Fair was taken, voted a small majority against the resolution. The effrontery of these people is something amazing. Both self-respect and a sense of justice should have kept them out of a petitioning religious meeting, with the principles of which they were notoriously at variance. They were led by a man well known on this coast as a bitter foe to the civil Sabbath, and insinuated themselves into the meeting in violation of every rule of social decency. Ingersoll and his sympathizers could as properly assume to take part in the deliberations of the Evangelical Alliance. And yet the secular papers announce that the resolutions were defeated by the friends of the Sabbath. A pestilential sheet, known as the *AMERICAN SENTINEL*, the organ of this school, has been for several years past fulminating maledictions against this Government for even recognizing such a day as the Sabbath. It would sweep every vestige of the institution away. It is a malevolence rarely surpassed. Nobody objects to these people keeping Saturday as their day of rest; but the impudence of Lucifer is equaled in their effort to rob this Nation of its best badge of civilization and Christianity.

Our old readers will remember that the facts concerning this meeting were published in these columns three weeks ago. We shall, however, state them very briefly again.

The meeting which, according to the *Advocate*, the Adventists packed, was not a meeting of the American Sabbath Union, but was advertised as a "mass-meeting," and everybody was invited. Of course anybody who wanted to go had a perfect right not only to be present but to vote.

The meeting, though advertised as a "mass-meeting," was so very slimly attended that only about one hundred persons were present, and but little more than two-thirds of those present took interest enough in the proceedings to vote. When the

resolutions were presented the Adventists could not endorse them, and so voted against them, as they had a perfect right to do; and greatly to their surprise defeated them—being a majority of those voting, though as a matter of fact they were probably only a minority of the whole number present.

There was no packing about it. The Adventists simply attended the meeting because it was held in the quarter of the city in which they reside, and because they wanted to hear what was said. They evidently made no effort to "pack" the meeting else they would have had present a much larger number than they did have, for they certainly had no idea that a mass-meeting in the city of Chicago would consist of less than one hundred persons, and that such a meeting could be controlled by less than fifty persons.

In the light of these statements to which the common sense of every man who reads them must assent, what must be thought of the religious paper that would publish such a tirade of abuse as is here quoted from the *Pacific Methodist Advocate*.

C. P. B.

#### Sounds the Warning.

[This article is from the *Coming Age*, a religious paper published in Los Angeles, Cal., by Rev. Thomas Haskins, D.D., of the Protestant Episcopal Church.]

AGAIN we give much space to extracts from the *AMERICAN SENTINEL*. That journal is set for the defense of our civil and religious liberties, and its warning voice at this time deserves to be heeded. It is possible that this country is passing through, if it has not already passed, a crisis in its destiny, which is to determine its fortunes for the future. Taken up, as its people are, with the little affairs of every day life, they do not realize that it has been drifting away from the principles upon which it was founded, and that its Government has fallen under a divine sentence as inexorable as that of Babylon under Belshazzar, or of Jerusalem when the Saviour went out of the Temple.

The question hinges on religion. Strange as it may seem, if the position taken by the *SENTINEL* be the correct one, and we confess we think it is, the efforts which a misguided and blinded religious public have been making to *save* the nation, are to be its *destruction*. It was founded by the children of men who had come out of the fires of persecution, amid the ashes of governments consumed by God's punitive justice for interfering in his spiritual government of the heart and conscience; and intended by them to be forever a *civil* government distinct from religion, but it has now, by a singular combination of events, been declared to be, by the three co-ordinate branches of government, judicial, legislative and executive, a *religious* power, with authority to legislate on *religious* matters, and, of course, to execute penalties.

One would suppose with the open book of history before a nation not much over a century old, such an event would have stirred the people to the highest pitch of excitement and have rekindled fires from the stuff of which martyrs are made, but the most singular circumstance is that the great mass of the people do not know that the Constitution of our country has been subverted, and what is worse, they do not care. The *SENTINEL* has pointed out how this has been brought about, and the *SEN-*

\*"e. g." Wood v. Brooklyn, 14 Barb., 425; Lindenmuller's Case, 33 Barb., 548; Nenendorf v. Duryea, 69 N. Y., 557; Nesbit's Case, 34 Fa., 86.

†Limitations of Police Power, pp. 175-6, see 76. The italics are those of the present writer, here and in other citations.

‡Constitutional Limitations, p. 385, ch. 13 (Ed. 1890.)

TINEL deserves to be heard, because to our certain knowledge it pointed out years before the event took place that this country would in some way, and in due time,—the SENTINEL not knowing how or when,—declare itself to be a religious power, and so fulfill prophecy. It has come about through a decision of the Supreme Court of the United States, unanimously concurred in, in the case of the Church of the Holy Trinity, New York City, and in the Sunday closing of the World's Fair, passed by both houses of the legislative branch of government and signed by the chief executive.

The people do not know the ultimate effect of this joint action; if they did they would not submit to it; but they are either on the one hand utterly indifferent to religion, do not believe in prophecy, nor in the Lord's government of nations; or else they are blind leaders of the blind and think they are doing God service in securing a declaration that this is a Christian Nation and should execute Christian laws.

What will be the ultimate outcome of all this; how long the long-suffering of God will give a misguided people and government to see the error of their ways and repent, before he executes his wrath upon them both, he only knows. But that we are in the midst of the greatest crisis that the world has seen for many a generation, and at the turning point of the favoring fortunes of the government of this people we have no manner of doubt, and we shall watch, and advise our readers to watch, the signs of the times with the most critical eye, and to search the Scriptures to ascertain the purposes of God foretold long before with regard to this, as well as every other nation which presumes to meddle with his moral and spiritual government of his people.

#### "The Friends and Foes."

THE noted lecturer, Joseph Cook, of Boston, delivered an address in the Grand Opera House at Superior, Wis., on Dec. 18, under the auspices of the American Protestant League, his subject being, "The friends and foes of the public schools."

His speech was reported by the *Evening Telegraph*, of Superior, from which I quote some of the gentleman's sayings, which must be of special interest just at this juncture when religion and politics are so badly mixed. Mr. Cook seems to be alarmed at the influence that Catholics are gaining in political affairs, and fears lest they may gain the balance of power in the Nation. On this point he said:—

There are now about 8,000,000 Catholics in the United States, and about 40,000,000 Protestants. In ten or twenty years we shall have 100,000,000, and the Catholics 20,000,000, sufficient you see to turn any closely contested election. The parochial school teaches obedience to the clerical party, and even now the clerical influence is felt in politics.

Certainly "the clerical influence is felt in politics," in a very marked manner when ministers lobby in the halls of Congress, and the churches send petitions and memorialize Congress asking for the political power to control and regulate religious matters. And when feeling and fearing this clerical influence—this church party—senators will stand on the floor of Congress and gravely say, speaking of the bill for closing the World's Fair on Sunday: "I would write the provision for the closure in any form that the religious sentiment of the country demands."

Truly the clerical influence is felt in

politics! But is it only the influence of the clergy of the Catholic Church that is felt? Who are the clergymen that do the political wire-pulling? Are they not professed Protestants seeking to gain control of the Government in the interest of the churches?

But the Government is no safer under the influence of professed Protestant preachers and churches than under the influence of the Roman Church and clergy. Either means ruin.

Again, speaking of the Jesuits, their influence in this country, dictating where least expected, etc., Mr. Cook said: "I ask only that the North Americans do as the South Americans did—expel them. Jesuitism is a naked sword with its hilt in Rome and its points in every place." True it is! and it pierces the vitals of every government it touches. But what better is that same *principle* of Jesuitism under the name of Protestantism, which seeks to do the same wicked work that Jesuitism has always done?

Mr. Cook further said: "We deny the union of State and Church, but we do not deny the co-operation of Christianity and the State."

That is all that the bishops asked of the imperial power in the fourth century. Just you (Constantine) help us and we and our church will help you. The Papacy was the result. But a still more remarkable statement was made by this noted speaker:—

Americans who put down slavery are not going to submit to sectarianism. The church or the family are not sufficient to educate the whole people, for one fourth of the people never see the inside of a church. The family that does not send its children to church is not fit to educate its children. And how can the church which never sees them. Neither can do as much as the school. . . . We put the child into the stomach of the school and turn out Americans. . . . We want the common school to educate the head and heart. We want the three links of iron, silver, and gold—the common school, colleges and education—joined. And the three to bind the American people to God.

The education for which Mr. Cook pleads is that which will bind the people to God. Moral training—religion. But notice that he pleads that the public schools, which are supported by the State, shall do this educating in morals, because "the church and the family are not sufficient." "Pity 'tis 'tis true." But why does not the gentleman, seeing the insufficiency of the churches for this great work recommend that they petition the God of heaven, who is the source of all power and righteousness, to make them sufficient for that work. We would ask: Whose or what religion would Mr. Cook have taught by the Government? His, of course. He would not have the Government teach his children false doctrine, surely.

Who would decide this matter? the Church? Then the Church would be dominating the State. And for the Protestant churches to take control of the Government to teach religion, to bind the people to God—is just as wicked, and the results just as subversive of the true principle of our Government as it would be for the Catholic Church to do the same thing. The whole thing is antichristian and un-American.

But Mr. Cook makes a still more astonishing statement: "But the Constitution says that religion, morals, and education must be encouraged. Thus the Constitution says that this is a Christian country. It gives to Protestants one day out of seven for rest, thereby acknowledging Christianity."

Does this renowned American know what

the Constitution says? He surely does. Then why such reckless statements? Every one knows or ought to know that there are no such statements made nor ideas held in the Constitution, as "acknowledging Christianity" or that "this is a Christian country." The founders of our Government, *noble men* they were, and wiser than most of the modern divines, knew enough to leave these things out of the fundamental law; for they are indeed out of the realm of civil government.

But the Constitution teaches just the opposite of Mr. Cook's statements, *viz.*, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Amendments, art. 1. And in the treaty with Tripoli made in 1797 the statement is made, that the Government of the United States is not in any sense founded on the Christian religion. (Treaties are a part of the fundamental law. See Constitution, art. 6).

The true Protestant idea of the province of civil government, is best stated in the immortal words of the Protestant princes of Germany at the Diet of Spires from whence the name Protestant originated.

"In matters of conscience the majority has no power. . . . To protect liberty of conscience is the duty of the State, and this is the limit of its authority in matters of religion."

Is Mr. Cook's doctrine Protestant, or Papal? Which? W. N. HYATT.

#### Religion and Irreligion in France.

THE truth stated in a recent SENTINEL, regarding the influences which fostered the infidelity of the French Revolution, is put in very similar words by Prof. Goldwin Smith, the very well-known essayist:—

The religion of the French Revolution was a State church which, deserted by the convictions of the people, but retaining their outward allegiance, reduced them to hypocrisy and to atheism.

Is there not also a lesson timely for us now in the fact that even the Reign of Terror, away down beneath the surface, was a blind and mad effort to force France into that ideal millennium of the philosophers, wherein was to be unity, equality, and brotherly love? Every man was responsible that every other man had this brotherly love in his heart, or that he was put where he would not block the wheels of progress. Legislative assemblies produced "paper models" of the millennium, and the pike and guillotine were unceasingly busy, but all were alike powerless to force the reign of peace and goodwill into hearts unsubdued by the power of God.

Replying to M. Roux, who in his "Historie Parlementaire" held that the French Revolution was "a dead-lift effort, after eighteen hundred years of preparation, to realize—the Christian religion." Carlyle says in his history of that epoch:—

Alas, no, M. Roux. A gospel of brotherhood, not according to any of the four old evangelists and calling on men to repent, and amend *each his own* wicked existence that they might be saved; but a gospel rather, as we often hint, according to a new fifth evangelist, Jean-Jacques, calling on men to amend *each the whole world's* wicked existence, and be saved by making a constitution. A thing different and distant *toto caelo*, as they say; the whole breadth of the sky, and further if possible.

The history of those days shows also that men who pledge themselves to wrong principles, and seek to attain their aims by methods subversive of civil as well as



religious liberty, know not to what lengths they may be led. Mild manners and a genial disposition are not proof against the remorseless and resistless logic of wrong principles coupled with human depravity and Satanic suggestion. It is a matter of record that Robespierre in his early career resigned a judgeship at Arras rather than condemn a criminal to death; yet he followed his theories to the bitter end and now stands "pilloried in history as a monster of cruelty which he never believed himself to be." Another, Danton, saw too late the ruin and strove to restrain from going to its full length the flood he had helped to let loose. When at last condemned to the guillotine for trying to stay the torrent, he was heard to say:—

This time twelve month I was moving the creation of that same Revolutionary Tribunal. I crave pardon for it of God and man. They are all brothers of Cain. . . . O, it were better to be a poor fisherman than to meddle with governing of men!

These and other popular idols were cast down by the maddened Paris mob when it "found itself to have been guided, not to a millennium, but to a massacre." What a warning to those who in the slightest degree, for any fancied good to come out of it, are diverging from principles of right and truth and teaching men to do so.

Those who nowadays believe in an official religion, and the enforcement of Sunday laws in our country, frequently cite the unhappy condition of France, with its "continental Sunday" and irreligion. "This country is not France," said a Chicago clergyman lately, giving his reasons why the World's Fair should be closed by act of Congress. True; but is not the situation in France very like that which these same clergy are working to bring about in our country? When Napoleon was reconstructing France, Lafayette tried to have him adopt the true principle regarding the separation of religion and the State, which was working so well in the new Republic across the Atlantic. But Napoleon counted only immediate expediency, and said: "Lafayette may be right in theory; but what is a theory? A folly, when it is wished to apply to a mass of men." So was fastened upon the new France the old curse of making religion a department of State. And to-day why should those who wish to make the State a teacher of religion and a guardian of religious observances in this country, point the finger of reproach at France, where the State now subsidizes the churches as public ministers of morality, and salaries not only Catholics and Protestants, but Jews and Mohammedans as well? Official religion has helped to make France what it is, and anyone knows that one of the greatest dangers in that republic for years has been the intriguing of religionists for political power and prestige. How then can American citizens hope to see anything but ruin and disruption in the efforts of religious zealots to set in operation here the same forces which have been the curse of Church and State countries in all time?

W. A. SPICKER.

**Abiding Sabbath And Lord's Day.**

BY ALONZO T. JONES.

A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 173 pages, 20 cents. Pacific Press, 43 Bond St., New York City.

**MISSIONARY LADIES IN FOREIGN LANDS**—By Mrs. E. R. Pilman, author of "Heroines of the Mission fields," etc. 12mo, 160 pages, fully illustrated, cloth extra, 75c.

**FAVORITE BIBLE STORIES FOR THE YOUNG**—With numerous illustrations. 16mo, handsomely illuminated board covers, 50 cents.; cloth extra, 75 cents.

**HENRY M. STANLEY, the African Explorer**—By Arther Montefiore, F. R. G. S. Brought down to 1889. 12mo. 160 pages, fully illustrated, cloth extra, 75 cents.

**JOHN BRIGHT, the Man of the People**—By Jesse Page, author of "Bishop Patterson," "Samuel Crowther," etc. 12mo, 160 pages, fully illustrated, cloth extra, 75 cents.

**GINN'S CLASSICAL ATLAS**—4to, cloth, \$2. 50. This work contains 23 colored maps, which were projected and executed by the late A. Keith Johnson, with a complete index.

**JAMES CHALMERS, Missionary and Explorer of Raratonga and New Guinea**—By Wm. Robson, of the London Missionary Society. 12mo, 160 pages, fully illustrated, cloth extra, 75 cents.

**JOHN GRIFFITH, Founder of the Hankow Mission, Central China**—By William Robson, of the London Missionary Society. 12mo, 160 pages, fully illustrated, cloth extra, 75 cents.

**SAMUEL CROWTHER, the Slave Boy who became Bishop of the Niger**—By Jesse Page, author of "Bishop Patterson." 12mo, 160 pages, fully illustrated, cloth extra, 75 cents.

**WILLIAM CAREY, the Shoemaker who became a Missionary**—By Rev. J. B. Myers, Association Secretary Baptist Missionary Society. 12mo, 160 pages, fully illustrated, cloth extra, 75 cents.

**ROBERT MORRISON, the Pioneer of Chinese Missions**—By Wm. J. Townsend, Sec. Methodist New Connexion Missionary Society. 12mo, 160 pages, fully illustrated, cloth extra, 75 cents.

**THE NEW BIBLE ATLAS AND GAZETTEER**, with 16 colored maps by W. and A. Keith Johnson, and a very elaborate gazetteer, giving information about nearly every place which is marked upon the maps, with scripture references. 4to, cloth, \$1. 50.

**MEMOIRS OF EDWIN BAINBRIDGE.**—The subject of this memoir is the young English tourist who met his death at the dreadful volcanic eruption of Tarawera, New Zealand, on the 10th of June, 1886. 12mo, 160 pages, fully illustrated, cloth extra, 75c.

**SIBERIA AND THE NIHILISTS.**—Why Kennan went to Siberia. By William Jackson Armstrong. This is one of the most intensely interesting and thoroughly reliable contributions to literature on Russia and the Nihilists ever published. Everybody should read this book, because no one can be intelligent upon the subject of which it treats without familiarity with its contents. 160 pages, paper covers, 25 cents.

**NEW HISTORICAL ATLAS AND GENERAL HISTORY**—By Robert H. Labberton. This is the only atlas that has a map for every period. A map for any particular date can instantly be found by any one. It contains, now made for the first time, maps of the Chaldean, Elamitic, Egyptian, Kossean, Armenian, Hittite, and Assyrian Empires. It contains 198 maps, printed in colors, 30 genealogical charts, and is complete in one volume. 4to, 312 pages. Sent by mail or express, post-paid. Half law sheep, \$2. 75; half morocco, \$3. 00.



**FOUND AT LAST!**

A POCKET SPELLER, DICTIONARY, AND MEMORANDUM BOOK COMBINED.

It gives the right orthography of all words (over 22,800) in common use, and in nearly every instance their definition. It also gives rules for the use of capitals and punctuation marks, abbreviations of names of States and Territories, letters of introduction and recommendation, definitions of commercial terms, forms of notes, due bills, receipts, letters of credit, orders for money, merchandise and goods stored, principal holidays, marriage anniversaries, combination of shades, and carefully selected laws of etiquette in social and business life, also a silicate slate for memorandums.

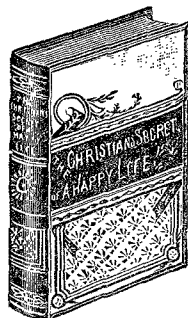
This Speller gives the most complete list of words in common use; it is a Speller, Dictionary, Handy Companion, and Memorandum Book combined; it is indexed; it prints all words pronounced alike but spelled differently, so they can be distinguished at a glance; it shows where the letter e at the end of a word is to be dropped when adding ed or ing; it gives a complete list of the most practical business forms; it gives the laws of etiquette in social and business life; these rules alone are worth the price of the Speller.

This Speller is bound in leather, is of convenient size to be carried in vest pocket, and its price brings it within the reach of all. American Russia leather, gilt edge, 50 cents. Sent post-paid to any address on receipt of price. Address Pacific Press Publishing Co., 43 Bond St., New York City.



**ATTRACTIVE TRUTHS IN LESSON AND STORY.**

A series of outline lessons with illustrative stories and Scripture verses for the use of those who are inexperienced in teaching the young. It is suitable for use in childrens' meetings and for home teaching. Cloth, \$1.25.



**THE CHRISTIAN'S SECRET OF A HAPPY LIFE.**

BY HANNAH WHITALL SMITH.

Standard edition, 12mo, 240 pages, 75 cents.  
Handy classic edition, 18mo 292 pages, cloth, gilt edge, 85 cents.



**Waterman's Ideal Fountain Pen**

"I find the most satisfactory pen of its kind," says Chauncey M. Depew, President of the New York Central R.R., and thousands of others are ready to bear a similar testimony. This pen is simple and yet highly philosophical in its construction. It rarely gets out of order and seldom needs repairs.

The pen-points are fine, medium or coarse, and of all grades of flexibility from soft to very stiff. Any hand can be suited. A full guarantee goes with each and every pen. The cut shows a No. 4 pen (gentleman's size) reduced about one half in size.

- No. 1, \$2.50
- " 2, 3.00
- " 3, 3.50
- No. 4, \$4.00
- " 5, 5.00
- " 6, 6.00

Address all Orders to  
PACIFIC PRESS PUBLISHING COMPANY,  
12TH & CASTRO STS., OAKLAND, CAL. 43 BOND ST., NEW YORK.



NEW YORK, JANUARY 19, 1893.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

BE sure to read, on page 19, in the article headed, "A Day of Contending Parties," the statement made by Rev. Mr. Cross, concerning the manner of securing petitions for the Sunday closing of the World's Fair.

OF the persecution of Seventh-day Adventists in Tennessee, that excellent publication, the *Sabbath Outlook*, says: "This un-American, un-Christian persecution of Sabbath-keepers is a blot on the history of our time which will cloud the name of Tennessee for years to come; and the comparative silence of the religious press, in condemnation of it, gives too much color to the idea that better men than those who have instigated the wrong thus done, are willing that it should go unrebuked."

A CHRISTIAN lady residing in Aurora, Ill., writes thus of the Tennessee persecutions:—

I have no sympathy at all with that kind of law executing. It is done more for spite than for the good of the land. I consider it an outrage and would like an opportunity of saying so to those who are prying into the privacy of homes, and striving to bind the very conscience.

This lady is a firm believer in Sunday sacredness, but, like thousands of others, revolts at the injustice that is being practiced in Tennessee.

A NEW National Reform organ of the "straitest sect" has been started at Johnstown, Pa., by Rev. M. L. Weaver. The motto of the new paper is, "God's will should be the supreme law of all people and nations," which in this case means, of course, Mr. Weaver's interpretation of God's will. No National Reformer is willing to take the Bible just as it reads and make it the supreme law of even his own life. National Reform means giving some men power to compel others to accept their views of the will of God.

A PITTSBURG dispatch of the 4th inst. says that the Law and Order Society is well pleased with the action of the State Supreme Court in upholding the Sunday law regarding the publication of newspapers, but will make no effort to stop their publication. It will aim to stop their delivery and all traffic in Sunday papers.

President James W. Houston, speaking for the Law and Order Society, said: "The decision is just what we expected, and will in no way affect our movements.

We will pursue the even tenor of our way, filing informations with magistrates for every Sunday's work done by carriers and agents of newspapers, and others engaged in promoting their circulation and distribution. We have no intention of prosecuting editors, reporters or compositors. The reporters and editors are a specially formed class generally, and will be exempt from any responsibility shifted on them by their mercenary employers."

IF anything were wanting to convince people generally that the scripture is true which says, "Great men are not always wise," it ought certainly to be afforded by the recent opinion of the Supreme Court of Pennsylvania, sustaining the Sunday law of that State.

In their opinion, the judges said: "The act of 1794 is a wise and beneficent statute, and we would regret to see it interfered with." But following this is a caution against enforcing the law too strictly. The law is "wise and beneficent," but should not be enforced! A strange law, truly! And not the least peculiar thing about this law is, that while they caution others not to enforce this "wise and beneficent" statute, they say that it is their "plain duty" to enforce it just as they find it!!

A NEW movement has been set on foot to enforce Sunday observance in Bradford, Pa. But as usual the Sunday forces are not having clear sailing. Mr. George H. Lyon, a civil engineer, and a member of the Seventh-day Baptist Church, is opposing them in the public prints, and not only denies their right to force anybody to keep Sunday, but challenges them to show from the Bible that Sunday is the Sabbath. Of course, this is very inconsiderate in Mr. Lyon, for he knows very well that there is no scriptural authority whatever for Sunday keeping, and he could have no other motive in raising the question than to embarrass the Sunday preachers who are back of the Sunday movement. Mr. Lyon ought to know—and probably does—that such questions as he is asking will ruin the best Sunday theology in the world.

#### They "Did Whip the Dog."

A CORRESPONDENT writing from Marietta, Ga., gives us the following, illustrative of the practical workings of the Sunday law of that State:—

Two colored boys have just been tried in the Superior Court of this, Cobb County, for hunting on Sunday. The facts as brought out in court, and related to me by the foreman of the jury, were substantially as follows: The boys were delivering milk on Sunday. While passing through an old field, a dog which they had allowed to follow them found a rabbit to which he gave chase, and which he presently caught. The boys took the rabbit from the dog and carried it home. For this they were indicted under Section 4580 of the Georgia Code, which provides that "Any person or persons who shall hunt any kind of game with gun or dogs,

or both, on the Sabbath day, shall be guilty of a misdemeanor, and, on conviction, shall be punished as prescribed in section 4310 of this code."

Section 4310 provides a fine not to exceed \$1,000, imprisonment not to exceed six months, work in the chain-gang, etc., and these boys escaped conviction only because certain members of the jury would not agree to convict them, because, as they said, they had all done the same thing.

In discharging the prisoners the judge reprimanded them, and gave them a few words of caution, when the boys assured him that they "did whip the dog for running the rabbit on Sunday."

And thus the dignity of the State of Georgia and of the "American Sabbath" was maintained, and justice satisfied!

ON the 13th inst., Judge Wise, of the District Criminal Court of New Orleans, announced his decision in the case of Chief of Police Gaster, charged with misdemeanor for refusing to make arrests for violation of the Sunday law. As noted in these columns last week, a crusade was inaugurated some weeks ago for the purpose of enforcing the Sunday law, which has been a dead letter several years. The chief of police would not make arrests and was charged by the district attorney with misdemeanor. His first trial by jury resulted in a mis-trial; the jury standing eleven to one for conviction.

The case was then tried by the judge of the Criminal District Court, who pronounced Gaster guilty, and fined him three hundred and one dollars, and one hour in the parish prison. The case has been appealed to the Supreme Court. It is a test case, and the fate of the Sunday law and its enforcement depends largely upon the result. The law is very unpopular.

It is announced that "the Czar has decided upon new hardships for the Jews within his realm. Six edicts have just been issued, declaring no mercy for the Jews, and directly aiming to destroy their influence and crush out their religion." In our own country the last Monday in this month will witness the trial of a number of Seventh-day Adventists in a Tennessee court for fidelity to their faith. There is indeed slight difference between intolerance in a monarchy and in a republic.

ACCORDING to the Cincinnati *Post* the anti-Sunday-theater law of that city is being used by the authorities to feather their nests in a financial way. There are eight theatres in that city and each, it seems, contributes \$34.50 hush money each Sunday, amounting to \$278 per week.

#### AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

Single copy, per year, - - - \$1.00.

In clubs of	5 to 24	copies to one address, per year,	- -	90c.
"	25 to 99	" " " " " "	- -	80c.
"	100 to 249	" " " " " "	- -	75c.
"	250 to 499	" " " " " "	- -	70c.
"	500 to 999	" " " " " "	- -	65c.
"	1000 or more	" " " " " "	- -	60c.
To foreign countries in Postal Union,			- -	5 shillings.

Address, AMERICAN SENTINEL,  
43 Bond Street, New York City.