

THE AMERICAN SENTINEL.

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

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THE Philadelphia *Inquirer* of April 25 speaks of Vanderbilt's decision to run no freight trains on Sunday, except such as are absolutely necessary, and to run as few passenger trains as possible, noticing the effect that this will have on other roads, and adds:—

"We don't wish to seem irreverent about it, but really it looks as if certain rich men may get into the kingdom of Heaven by way of the New York Central and Hudson River Railroad, after all."

THE Methodist ministers in Minneapolis have been considerably agitated over the question of whether or not they should countenance the camp-meeting held at Red Rock Park, unless the gates should be closed on Sunday, so that no one who patronized a Sunday excursion train could come in. They finally decided that they would support the meeting if the gates of the park were closed on Sunday. One of the ministers interested in the camp-meeting says that it will be impossible to keep the gates closed on Sunday, and that it is absurd for people to say that meetings open to the public should not be held on Sunday, simply because trains go by. He adds: "If this were true, why should the Centenary Church, for instance, be open on Sunday, when people take the motor line to get to the church?" We do not see how the city clergymen can well reply. Their position leaves them open to the suspicion of desiring to have a monopoly of the Sunday services.

Which Is the More Dangerous?

THE *Christian Statesman* of March 27 says that in a speech at Chicago lately, Mrs. Lucy Parsons declared "that the Socialists want a revolution, peaceful or bloody, they care not which."

This is just what the National Reformers want; for when the Ministerial Association of Des Moines, Iowa, in 1886 "resolved that the National Reform Association is an attempt to accomplish by revolution the Christianizing of the Nation, and therefore meets our disapproval," District Secretary M. A. Gault replied in the *Christian Statesman* in these words:—

"Whether the Constitution will be set right on the question of the moral supremacy of God's law in government, without bloody revolution, will depend en-

tirely upon the strength and resistance of the forces of antichrist."

And in a meeting held at College Springs, Iowa, Sunday, February 10, 1889, Mr. Gault stated four ways by which influence may be brought to bear to make this a Christian Nation: First, agitation; second, petition; third, by the ballot; fourth, by the sword. And in explaining and justifying the use of the sword he said: "Don't think we are advocating war; but if we are not faithful in the use of these other means, as it was with the antislavery question, after they had agitated and petitioned and used the ballot, they drew the sword; so shall we, as a last resort, be compelled to use the sword and the bullet."

If there is any difference between the intentions and the methods of the Socialists and those of the National Reformers, as officially expressed by M. A. Gault, we are utterly unable to discern it. There is this, however, in favor of the Socialists, that where they propose bloody revolution schemes, out of sheer, open wickedness, the National Reformers propose revolution under a form of godliness, making it so much more calculated to play into the hands of Satan.

Protection to Religious Worship, and the Bible in the Schools.

SOME time ago we received from a friend in the East some questions concerning Sunday legislation, and religious teaching in the schools, which had been put to him, and which he could not answer. As they are questions that might be asked to anyone, we print them herewith and give our reply, for the benefit of all:—

"Your position is no civil Sabbath laws. Such a position, carried out with our present influx of foreign element, will soon reduce our present Christian Sabbath to the level of the Continental Sabbath—a day of excursions, picnics, beer gardens, revelries, and, if desired, make a day of din or confusion right when the majority desire to engage in worship. You cry out against coercion on one side but lose sight of protection on the other. Here are what you would regard as two evils, and one or the other of them must be chosen; hence, would it not be better to have a Sunday law? Is not a village or neighborhood with a Sunday law where things are kept quiet better than one where everything runs riot on Sunday?"

"2. The position of the SENTINEL is no Bible in the schools if objected to by Catholics. Many of our text-books have the name of God in referring to him as Creator, etc. Suppose some atheist objects, shall his objection be sustained? Some 'fogy' objects to grammar being taught because he don't believe in it; shall his objection be sustained?"

"Does not the matter of finances, building school-houses, and selection of text-books lie with the majority?—It certainly does. Then if they choose to select the best of all books for a school reader have they not power to do so, even if it does not suit the majority?"

The first question has been answered many

times, but we will answer it again more in detail. The answer is very simple. The whole point is protection to religious worship on Sunday. This is the great plea that is made in favor of Sunday laws. People must be protected in their right to worship. We say so too; but there is no necessity for Sunday laws in order to secure this undisturbed worship. To show that this is so, we will make some extracts from the penal codes of a few of the States. Section 302 of the penal code of California reads as follows:—

"Every person who willfully disturbs or disquiets any assembly of people met for religious worship, by noise, profane discourse, rude or indecent behavior, or by any unnecessary noise, either within the place where such worship is held, or so near as to disturb the order and solemnity of the meeting, is guilty of misdemeanor."

Such misdemeanor is punishable by "imprisonment in the county jail not exceeding six months, or by fine not exceeding \$500, or both."

The Pennsylvania law reads thus:—

"If any person shall willfully or maliciously disturb, or interrupt, any meeting, society, assembly, or congregation convened for the purpose of religious worship, or for any moral, social, literary, scientific, agricultural, horticultural, or floral object, ceremony, examination, exhibition, or lecture, such persons shall on conviction be sentenced to pay a fine not exceeding \$50, and suffer an imprisonment not exceeding three months, or both, or either, at the discretion of the court."

Following is the reading of the penal code of New York on this subject:—

"Section 274. *Disturbing religious meetings.* A person who willfully disturbs, interrupts, or disquiets any assemblage of people met for religious worship, by any of the acts enumerated in the next section, is guilty of a misdemeanor.

"Sec. 275. *Definition of the offense.* The following acts, or any of them, constitute disturbance of a religious meeting:—

"1. Uttering any profane discourse, committing any rude or indecent act, or making any unnecessary noise, either within the place where such meeting is held, or so near it as to disturb the order and solemnity of the meeting.

"2. Engaging in, or promoting, within two miles of the place where a religious meeting is held, any racing of animals or gaming of any description.

"3. Obstructing in any manner, without authority of law, within the like disturbance, free passage along a highway to the place of such meeting."

From the criminal code of Illinois we quote the following:—

"Whoever, by menace, profane swearing, vulgar language, or any unusual conduct, interrupts or disturbs any assemblage of people met for the worship of God, shall be fined not exceeding \$100. Whosoever, during the time of holding camp or field meetings for religious purposes, within one mile of the place of holding such meeting, hawks or peddles goods, wares, or merchandise, or, without the permission of the authorities having charge of such a meeting, establishes any tent, booth, or other place for provisions or refreshments, or sells or gives away, or offers to sell or give away, any spirits, liquor, wine, cider, or beer, or

engages in gaming, or horse-racing, or exhibits, or fairs, shall be fined not exceeding \$100 in each offense."—*Illinois Statutes, chap. 33, paragraphs 58, 59.*

Section 189 of the criminal code of Colorado reads thus:—

"Whoever shall be guilty of any noise, rout, or amusement on the first day of the week, called Sunday, whereby the peace of any private family may be disturbed, or who shall by a disorderly, immoral conduct interrupt or disturb the meeting, procession, or ceremony of any religious denomination, on either a weekday or Sunday, such person so offending shall be guilty of misdemeanor, and upon conviction therefor shall be fined any sum not exceeding \$50."

Section 4,853 of the criminal code of Tennessee says:—

"If any person willfully disturb or disquiet any assemblage of persons met for religious worship, by noise, profane discourse, rude or indecent behavior, or any other act at or near the place of worship, he shall be fined not less than twenty nor more than two hundred dollars, and may also be imprisoned not exceeding six months in the county jail."

We do not know of any State that does not have similar provisions. It is very evident, therefore, that Sunday laws are not needed in order to protect people in their right to rest and worship undisturbed on Sunday. And since, notwithstanding the existence of these statutes, it is claimed that Sunday laws are needed in order to protect the Christian Sabbath, or, as the Blair Sunday-Rest bill says, "to protect the religious observance of the day," it is evident that the desire is not to protect those who do keep Sunday, since they have protection already, but to compel others to observe the Sunday religiously against their will.

A case in point occurred in this city not long since. At a public meeting, the pastor of the First Presbyterian Church, and others, complained very bitterly that a service had been disturbed on the previous Sunday, by the beating of drums in a circus tent, which had been pitched adjoining his church. He stated that at times it had been almost impossible for the congregation to hear the sermon, because of the outside din. An impassioned plea was made for a Sunday law in California, so that congregations might be protected in their worship. The case was put very strongly, so as to excite sympathy, and no doubt many persons were moved by it to resolve to do all in their power to secure a Sunday law. Yet the readers of this article will see from the section quoted from the penal code of California, that ample provision already exists for the stopping of all such disturbances. The church where this thing happened is not more than two minutes' walk from police headquarters, and it is safe to say that in five minutes from the first beat of the drum, the offenders might have been lodged in a cell at the police station. Yet those people endured all the disquiet, rather than avail themselves of the provisions already made. Why was this?—The only reason that can be given is that if they had demonstrated that religious service can be conducted quietly, and that any disturbance to it can be promptly checked, they would deprive themselves of their strongest arguments for the enactment of the Sunday law.

We trust that our friends will save these quotations that we have made, and secure others if they can, and use them whenever it is claimed that Sunday laws are a necessity in order that worship may be conducted undisturbed.

The second question concerning the Bible in the schools might be answered briefly, as follows:—

1. The position of the SENTINEL is not simply "no Bible in the schools if objected to by the

Catholics." We are utterly opposed to the teaching of the Bible in public schools, no matter whether desired by Catholics or Protestants, or both. The reason is that the schools established by the State were not established for the purpose of teaching religion, and are not competent to do that work. What will be taught will be simply the empty shell, destitute of all power, for it is claimed that it is not desired to have the Bible in the schools for the purpose of teaching religion, but simply as a reading book. We reply that the Bible is essentially a religious book, and it is nothing less. The history and biography which it contains were written for the sole purpose of showing God's dealings with men. They are practical object lessons in real piety, or else in the results of a failure properly to acknowledge God; and when the Bible is read or studied with any other object than to arrive at a knowledge of the religion which it inculcates, it is read and studied to no profit.

There is no point in the argument that if the Bible is kept out of the schools, all books in which the name of God occurs should likewise be kept out, else some atheist will be disturbed. It is a matter of fact there is no such thing as a real atheist. This was well shown in a convention of so-called atheists in Paris a few years ago, in which one of the leaders said, in an impassioned address, "I am an atheist, thank God."

2. No one ever heard of a conscientious objection to the teaching of grammar. There is no parallel whatever between the teaching of grammar and the teaching of the Bible. There is no difference of opinion concerning grammar, arithmetic, and geography. Those principles are well known and agreed to by all men of all nations and all classes. If the same thing were true in regard to the Bible, there could be no objection to having it taught in the schools. We say that if there were no disagreement as to the doctrines which the Bible teaches,—if all men who know anything about it were perfectly agreed upon it, as are all educated persons upon the principles of mathematics and language, and if there were no more possibility for a disagreement than there is upon the principles of these studies, there could be no objection to its being taught, because there would be nobody to object in that case. If a person did not want to study the Bible, he could refrain from studying it, just as he can now refrain from the study of the common branches of knowledge, if he wishes to remain ignorant.

This covers the whole ground. The trouble with those who plead for the Bible in the public schools, is that they do not discriminate between it and the common text-books. As we have before charged, they bring the Bible down to a level of grammar and geography; thus they convict themselves of the very things they charge us with, namely, of working against true religion and a real knowledge of the Bible. We think anyone can see the justness of our opposition. We are opposed to the teaching of the Bible in the public schools, because we love the Bible, and we do not want to have people steeled against what influence it has in the world, by having it taught as a thing of no more importance than grammar.

E. J. W.

Constructive Crime.

THE New York *Independent* of March 14, 1889, presents a piece of news that most excellently serves to illustrate how the National Reform theory of the ten commandments being

made our civil and political code, may be made to work practically. The New York *Times*, being opposed to Mr. Harrison's administration in general, and to Mr. Wanamaker, the new Postmaster-General, in particular, declared that when Mr. Wanamaker took the office as Postmaster-General he broke two of the ten commandments. The two commandments which the *Times* asserts that Mr. Wanamaker broke are the last two: "Thou shalt not bear false witness;" and, "Thou shalt not covet." The *Times* says, however, that it does not suppose that Mr. Wanamaker was conscious of having violated either of them. Yet it asserts, nevertheless, that he did violate them both, and is therefore guilty of both. To sustain its indictment of Mr. Wanamaker, the *Times* testifies that he "contributed to a campaign fund of the Republican party that was expended in the most extended scheme for bearing false witness against the majority of the American people, and in particular against the leaders of that majority in politics." That is the way in which, according to the *Times*, Mr. Wanamaker broke the ninth commandment.

That he broke the tenth commandment is proved by the *Times* in this way: "Protection to American industries," says the *Times*, is a "form of covetousness."

Mr. Wanamaker, having worked and contributed for the protection of American industries, is therefore guilty of covetousness. And then the *Times*, according to its own estimate, having convicted Mr. Wanamaker of such heinous crimes, gives vent to the doleful prospect before the country by the sore lamentation that "it is plain that we are in the presence of a pervading demoralization such as the republic has never witnessed before."

This proceeding is strictly in the line of the National Reform theory of government. If the ten commandments were the civil code of this country, then the *Times* could carry a case against Mr. Wanamaker upon that plea. Every action in the life of every man would fall within the purview of judicial investigation and process; because there is nothing that a man may do that does not involve one or more of the ten commandments. Such a system of government as is proposed by the National Reform Association and its allies who are working so strenuously for religious legislation, would annihilate every form of civil freedom, to say nothing of religious freedom. The evils of the old English process of "constructive treason" were not a circumstance compared with the state of affairs which this would create.

Is It a Christian Nation?

THE *Christian Statesman* of March 7 presents nearly two columns of selected matter under the heading of "Public Morals." The matter consists of six different items. The first item tells that thirty thousand children of school age in the city of Chicago are said to be addicted to the use of strong drink. The third item quotes from the New York *Mail and Express* that there "are something like ten million men and women in this country who do not hesitate to get drunk whenever they feel like it, regardless of laws or anything else."

The fourth item is from the New York correspondent of the Philadelphia *Public Ledger*, relating to the condition of things in the city and State of New York, stating that at Albany there

is the assembly ceiling fraud, by which the State treasury was robbed to the amount of \$160,000, a systematic swindle carried on by the county clerk at Brooklyn; and that the investigation of the new West Washington Market disclosed "an amount of bribery and unclean politics that is making a bigger stench than the refuse of the market itself." Besides the Wall Street transactions of Henry S. Ives, and the bribing aldermen of '84, whose trial drags along, the account says that "all these are merely links in what seems to be an almost endless chain of scandals." It mentions county court house frauds, canal frauds, aqueduct frauds, aldermanic frauds, custom house frauds, election frauds, and says: "One is tempted to exclaim, in the language of Macbeth, "What? will the line stretch out to the crack of doom?"

The fifth item is a statement from Chicago that the Legislature of Illinois lately refused to pass an act to amend the divorce law, "which has become such a reproach in the estimation of all good citizens."

The sixth item discusses specially the report of the United States Commissioner of Labor on "marriage and divorce," in which it is shown that the "divorce iniquity" is on the increase throughout the Nation; that the annual rate of divorces for twenty years in the Nation has grown from 9,937 to 25,535, the total number of divorces in the twenty years being 328,716, making 657,432 persons divorced. And that more than 66,000 of the divorces were for adultery.

And yet the *Christian Statesman* determinedly insists that the people of this Nation must declare by an amendment to the Constitution that this is a Christian Nation. What more is needed to show the deplorable inconsistency of the *Christian Statesman* than the evidence which is supplied in its own columns? This is not a Christian Nation; and a national declaration that it is, would be a piece of national blasphemy.

Religious Persecution in Georgia.

WE have already printed the Associated Press dispatch, concerning the persecution of Mr. D. Conklin, a Seventh-day Adventist, in Georgia, for working on Sunday, but we republish it for the sake of the comments made upon it by the *Alleghen (Mich.) Journal*, from which the following is clipped. Sunday-law zealots would like to make it appear that all Seventh-day people who are or have been persecuted for working on Sunday were cranks and disputatious busybodies who deserved persecution on general principles; the following makes such an attempt impossible in this case:—

"D. Conklin, who was for several years a resident of Otsego, where he was greatly respected, recently moved to Milton County, Georgia, and has been brought into serious trouble by his religious opinions, which are those of the Seventh-day Adventists.

"Elder M. G. Huffman, of that sect, has written a letter to the General Conference, at Battle Creek, in which he says:—

"Mr. Conklin has been reported to the Grand Jury, and a bill found against him for working on Sunday, and all he did was to cut a few sticks of wood to build a fire—just what I have seen many others doing since I came to the State. The penalty for violating any portion of the law in this State is very severe. They have what is known in this State as a "chain gang," where those who violate the law are taken, and ball and chain fastened to one leg, and they are made to work on the public roads and railroads, and those who are put there are many of them treated worse than brutes; many have been whipped to death, and

doubtless if he should be taken for working on Sunday he would be compelled to work on the Sabbath or be whipped. What is your advice? Should we be beaten in the Circuit Court? would you take the case to the Supreme Court? and if so can you help us? We are all poor here."

"This is the case of a man well known in this vicinity, and of whom his former neighbors speak in the highest terms. It scarcely seems credible that in the United States a man should be in danger of being sent to the chain-gang because, after conscientiously keeping the seventh day of the week, he sees fit to chop wood on the first day, but it is nevertheless true, and there is a good deal of this same religious intolerance in our very midst. With this, and other similar experiences in view, is it strange that the Seventh-day Adventists are bitterly opposed to the Blair Sunday-Rest bill, which would render them amenable to law in other parts of the Union if they did any work on Sundays?"

The Blair Bill.

THIS is the heading of the communication which follows, to which we herewith reply. While it is true that the Blair bill is dead, by the adjournment of Congress, yet the movement which resulted in the presentation of the Blair bill, is not dead, and we are assured that, as soon as the next Congress assembles, another bill will be presented, which will be even stronger than the one introduced by Senator Blair; therefore, it is not out of place to consider that bill even now. Following is the communication:—

"EDITORS OF THE AMERICAN SENTINEL: I wholly misapprehend the meaning of the Blair bill, if it mean anything more than that some one of the days in each week shall be observed as a day of rest. To this construction of the bill, I give my unqualified assent; to any other meaning of the proposed law, I am uncompromisingly opposed. I never will support any law that takes from the citizen the right to observe his own Sabbath according to his own convictions of right.

"It is in man's physical nature to need one day of rest in the week; all toiling creatures, whose muscular energy is strung to its highest pitch to drive life's varied pursuits, or to promote man's pleasure, need a time to recuperate these worn and often overtaxed powers. For them, as well as for man, I plead for one day of rest at least. With the same zeal I would plead for religious freedom; I would compel no man to observe for rest, and for religious exercise, a sabbath that he believes is not the day appointed by the divine Being. When we give away one item of that faith, so well expressed by our institutions, we take one step toward that despotism that has overrun the hopes of religious freedom in the world, one step from the principles upon which our institutions were founded.

"Am I mistaken in the meaning of the Blair bill? or are you not wrong in opposing a measure, a specification, that is comprehended in the great principle upon which your faith is founded?

"J. W. HERVEY, A. M., M. D.

"Indianapolis, Ind., Feb. 4, 1889."

The fact is, as our correspondent suggests, that he wholly misapprehends the meaning of the Blair bill. He certainly did not read it very closely or he could have seen that it did mean a great deal more than that some day in each week should be observed, but that any individual was at liberty to select his own day of rest. It was entitled a "bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship." In the new bill the word "protect" is to be substituted for "promote." Now this contemplates nothing less than the enforcement of the observance of the first day of the week, and that upon every individual within the jurisdiction of the proposed law.

That this is true, is shown by the first section, which says that "no person or corporation, or the agent, servant, or employe of any person or corporation, shall perform, or authorize to be performed, any secular work, labor, or business to the disturbance of others, works of necessity, mercy, and humanity excepted; nor shall any person engage in any play, game, amusement, or recreation to the disturbance of others on the first day of the week, commonly known as the Lord's day, or during any part thereof, in any territory, district, vessel, or place subject to the exclusive jurisdiction of the United States." In the new bill this is to be made stronger. Instead of prohibiting work, amusements, or such like, "to the disturbance of others," they propose to prohibit any work or amusement that is done "in public," whether it disturbs anybody else or not. It needs no comment to show that our statement is true, that the purpose of the Blair bill is to compel everybody to keep Sunday.

This is further shown by the introduction. It states that the object of the bill is to secure to the people the enjoyment of the first day of the week, and to promote, or protect, its observance as a day of religious worship. Now as we have before shown in the *SENTINEL*, there are ample laws in every State to protect the people in their rest upon Sunday, and also to protect them in their religious worship. There is no necessity for a Sunday law in order that people may be protected in the enjoyment of Sunday rest and worship. But note that it is not *the people* that are to be protected, but *the day*. The bill is "to protect the observance of Sunday as a day of religious worship." That is a different thing from protecting the people. We protect a flower garden by building a fence around it, and putting up a sign warning people to keep off. So Sunday is to be protected as a day of religious worship by putting the fence of the law around it, and warning everybody not to trespass upon it. There is a vast difference between protecting people in their worship on Sunday, and protecting Sunday as a day of religious worship. The former, the State is in duty bound to do, just as it is in duty bound to protect all citizens, at all times, who conduct themselves peaceably. The latter it has no business whatever to do.

Our friend says that he would give his unqualified sanction to a bill providing that some one of the days in each week shall be observed as a day of rest, and gives as his reason that man's physical nature needs one day of rest in a week. We hardly think he has considered this matter carefully, or he would not make so sweeping an assertion. We agree that it would be all right for the Government to enact a law that every man *may* rest one day in each week, or, in other words, that no one shall be compelled to labor seven days in a week. But that would be the same as saying that no peaceable, law-abiding citizen shall be interfered with in his right to conduct his own affairs as he pleases, and our laws already provide that. It is a most pernicious idea that the State must compel a man by force to do everything that is for his physical or moral welfare. Let that principle be admitted, and then every man's privilege of judgment is taken away. He is left no chance to decide what is good and what is bad. The State decides for him, and he becomes simply a machine to be manipulated by the Government. Moreover, such a principle as that invests the law-makers with infallibility, in that it assumes that they are fully qualified to decide what is best

for every man, when, as a matter of fact, they may be far less qualified than many men in private life.

It is altogether a false assumption by National Reformers and their allies, that the Sabbath is for the purpose of securing to the people physical rest. The only Sabbath law that we know of is the fourth commandment, and that says nothing about man's nature requiring a weekly rest. The Sabbath was ordained for the purpose of worship, and for that alone. Of course, if it is observed, there is a benefit physically, but that is only a secondary matter in connection with the Sabbath observance; and when professed Christians appeal for Sunday laws on the basis of man's physical necessity, they virtually deny the morality of the Sabbath.

Our correspondent says he never will support any law that takes from the citizen the right to observe his own Sabbath according to his own convictions of right. That is good, and we hope that after a little further consideration he will say with us, that he never will support any law that takes from the citizen the right to take his rest whenever he feels like it.

National Reformers make the very specious plea that seventh-day people will be at full liberty to observe their Sabbath, even though a strict Sunday law be enforced. Now here is a query. Seventh-day people form a very small minority of the population of this country. Now if the Sunday-law advocates are sincere in their statements that they will lose their rest-day if they do not have a civil law to protect them, and to compel others to rest on that day; if they are sincere in their statement that "the liberty of rest for each depends upon a law of rest for all," how can they say that seventh-day people will have perfect liberty to keep their Sabbath even though a strict Sunday law be enacted? If the great majority of people, who profess to regard Sunday as a sacred day, cannot keep it without a law enforcing its observance, how can the very small minority of people who regard the seventh day holy keep that day with no civil law favoring it, but with a law which tends to compel them to use it for labor, by depriving them of one of their regular working days? We apprehend that no one will attempt to harmonize this.

As a matter of fact, seventh-day people can and do observe Saturday strictly with no law to favor them, and even with laws discriminating against them; therefore, it is a self-evident fact that Sunday people may, if they will, observe the first day of the week without any Sunday law. Therefore, it is evident, still further, that the only reason why they desire a Sunday law is that they may compel others, against their will, to keep the day. Sunday laws are always and everywhere oppressive, immoral, and antichristian.

E. J. W.

Pagan Tactics.

It has been the policy of the promoters of religious legislation in this country to attribute public calamities to our so-called infidel Constitution, and urge as a remedy for storms, earthquakes, yellow fever, and small-pox, that we vote the name of God into our Constitution.

A rehearsal of this superstitious idea appeared in the *Christian Statesman* of March 7, in which the rain which fell on inauguration-day is attributed to the anger of God because of the trains

which brought the visitors to the capitol running on Sunday.

Does God smile when the sun shines and frown when it rains? Is he, like mortals, subject to fits of impatience? and does he manifest his displeasure by sprinkling his victims with rain-water?

The idea, though apparently harmless, involves a dangerous doctrine, and if acted upon will make some person or class of persons responsible for every public calamity, and thereby bring down upon them the fanatical frenzy of the ignorant and superstitious.

A quotation from "Neander's Church History" (page 92), will show how well this doctrine served the purpose of the pagans: "If in hot climates long absence of rain brought on a drought; if in Egypt the Nile failed to irrigate the fields; if in Rome the Tiber overflowed its banks; if a contagious disease was raging; if an earthquake, a famine, or any other public calamity occurred, the popular rage was easily turned against the Christians." That an enlightened and Christian people should have recourse to the same tactics is most astonishing.

Are the Christian churches annually burned down, blown down, and wrecked by lightning to be considered special objects of God's wrath, and those left standing of his special care? No, it is but one of the many absurd deductions from National Reform principles, and received its rebuke 1,800 years ago from the lips of the Saviour when he assured his disciples that the men killed by the falling tower of Salome were not to be considered "sinners above all men which dwelt in Jerusalem."

A. T. BALLENGER.

Sunday Legislation.

DO WE NEED IT? AND IS IT RIGHT?

(From the Allegan, Michigan, *Journal*.)

EDITORS JOURNAL: As the Sunday-law question is receiving some attention at the present time, please permit a few remarks upon it, touching some points brought out in the recent meeting held in Union Music Hall in the interests of the Blair Sunday-Rest bill.

It seems strange, indeed, that Christianity in past ages when championed by but few, has been able to maintain and defend its doctrines successfully, not only in the absence of civil laws in its favor, but in direct opposition to such laws; but that now, with a numerical strength of boasted millions, it is compelled to appeal to the civil law to save, as is claimed, one of its most cherished and important institutions. We are led to inquire if it is the same Christianity. To resort to civil power it would seem is a confession of weakness on the part of the church.

In explaining the bill it was stated that its nature and intent were such that should it pass and be strictly enforced the people of Michigan would not know, so far as effects are concerned, that there was such a law. If this be so, we query why it was thought necessary to call a mass-meeting of the citizens of Allegan, to consider the bill and urge its passage. It might be well to call attention to that section of the bill which says: "The same shall be construed so far as possible to secure the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath-day." That will include the people of Michigan.

It was also stated that no such thing as religious intolerance or infringement on the rights of conscience is intended by the bill. Allowing this

to have been the sincere opinion of the speaker, the best way to ascertain what it may do is to learn what has resulted from the enactment of similar laws in the past. In the States of Arkansas and Tennessee, in the years 1885-86, quite a number of respectable citizens, who, after having conscientiously kept the seventh day, went quietly about their work on the first day, were indicted, fined, and imprisoned, in accordance with the strict Sunday laws then in force in these States. Some were prosecuted for no greater offense than digging a mess of potatoes for dinner on Sunday. Only a few weeks ago a former resident of Otsego, and an observer of the seventh day, was taken up, in Georgia, for splitting an armful of wood on Sunday. So, whatever the intent of the Blair bill may purport to be, laws which permit such intolerance, and the taking of such advantages, are dangerous, and should never be enacted. The bill prohibits certain things "to the disturbance of others." But this is a very treacherous and uncertain qualification. Some people are very easily disturbed. To many the bill may appear quite harmless, but beneath a fair exterior is couched a most splendid opportunity for the exercise of religious bigotry, and an open sesame for intolerance and persecution.

The Fresno (Cal.) *Expositor* of January 17 has truly said: "Every despotism that ever cursed the world began in an innocent way, but the beginning was not the end."

Quite a different complexion is given to the question by those who are leaders in the cause, and have been longer in the way. The *Christian Nation* of September 28, 1887, said:—

"Let those who will, remember the Sabbath to keep it holy from motives of love and obedience; the remnant must be made to do so through fear of law. We have no option."

Rev. M. A. Gault, a vice-president of the National Reform Association, says:—

"Our remedy for all the malific influences is to have the Government simply set up the moral law, and recognize God's authority behind it, and lay its hands on any religion that does not conform to it." And in a recent speech at College Springs, Ia., he said the means for accomplishing the desired object were four: (1) agitation; (2) petition; (3) the ballot; (4) the sword and bullet.

These sentiments more nearly accord with the actual workings of such laws as that which the Blair bill contemplates, where they have been tried.

There is nothing in man's physical nature that indicates a needed rest of one day in seven any more than one in six, five, or eight. Night is the time indicated by nature for such rest. A law compelling men to go to bed regularly every night, would be a more reasonable one from a physical standpoint than one requiring them to rest one in seven. The great design of the Sabbath was for a vastly higher and altogether different purpose, of which physical disengagement is but a necessity in the case. The Sabbath command is to remember the day "to keep it holy," not because we are tired, but because "in six days the Lord made the heavens and the earth, . . . and rested the seventh day." The day, to be of profit, must be employed in religious pursuits. A day of enforced idleness would prove a curse rather than a blessing, for Satan always finds something for idle hands to do.

The *Christian Statesman* of April 4 says:— "Labor ceases on that day [Sunday]; wages paid on Saturday are still, to some extent, in the hands of workmen. The Sabbath is the great opportunity

for filching these wages for drinks. Statistics show that on this day the sales of liquor, when unrestrained, are two and one-fifth times the average for other days, and the mischief done is greater in the same proportion."

This shows that for the best interests of society no day at all would better be kept unless it be kept "holy." But no one but God and religion can supply these hallowed influences. And unless the Government has a right to step in, in the place of God, and compel men to go to church and be religious, it has no right to compel them to rest on the day set apart for these purposes.

That the most prosperous men in the world are the best men is hardly a Bible axiom, to say the least. Wealth is not held out in that as a special inducement to right action. In that we read, "Sell what thou hast," and of those who had "forsaken all;" David speaks of the "prosperity of the wicked," and James asks, "Hath not God chosen the poor of this world, rich in faith?"

The statement that God had never abrogated the Sunday law of the decalogue need not be questioned, as the decalogue never knew of such a law. "Chambers's Encyclopedia" states that the first Sunday law either human or divine the world ever saw was Constantine's Sunday edict, of A. D. 321.

It is a false impression that religious assemblies are protected from disturbance by Sunday laws. These and deliberative assemblies are protected by peace regulations, which apply to meetings held on one day as much as another, 365 days in the year.

The Blair Sunday-Rest bill is an infringement on both civil and religious rights. It compels men to keep Sunday whether they believe in keeping it or not. This interferes with the individual right to use one's time as he sees fit, and is contrary to the principles of religious liberty and the right of choice. No man is compelled to work on Sunday, for every man chooses his vocation, and is at liberty to change it at any time. The Government has no right to enact compulsory laws for the observance of any religious institution—the Sabbath no more than the Lord's Supper, or baptism. Christians cannot be manufactured by political machinery. The Government should protect men in their religious worship, and that it already does. Therefore, with the *Christian Leader*, of February 5, we would say to all ministers on religious matters, "Keep within your pulpits."—*W. A. Colcord.*

Religious Legislation.

ALMOST from the beginning of our country's career as an independent Government, efforts have been made by various individuals to bring into connection with its statutory laws divers religious provisions. The latest and most thoroughly organized effort in this direction, however, has been made by the so-called National Reform Association, which for several years past has been laboring with intense but misguided zeal to accomplish this result. As most of the readers of the AMERICAN SENTINEL are doubtless aware, this movement has received a fresh impetus by the introduction, during the last Congress, of two bills by Senator Blair, one providing for religious instruction in the public schools, the other being his well-known Sunday-Rest bill.

That these bills were intended as religious measures no one can reasonably doubt, especially in view of the fact that they were introduced at the request of and championed by, the National

Woman's Christian Temperance Union, which is confessedly a religious organization. Their passage was also earnestly advocated by the National Reform Association, which stands committed on the same issue by virtue of its constitution, which states the grand object of the society to be the securing of "such an amendment to the Constitution of the United States as will declare the Nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion." It also proposes to place the existing Christian usages and institutions of our country on an "undeniable legal basis in the fundamental law of the land." With such an outspoken statement of principles as this, it would not be expected that the National Reformers would let slip such an excellent opportunity to show their sincerity as was offered by the bills in question.

How these two bodies of would-be reformers can shut their eyes to the legitimate consequences of the success of such a movement as this is difficult to understand. We can readily see how it is that many good people might be led to favor the legislation proposed, because, at first thought, its real nature might not be apparent. But that any loyal American citizen, after carefully reasoning out the logical result of such work, could favor the intolerance necessarily connected with this, or any other such scheme of religious legislation, we do not believe.

Legislation is right, and religion is right, and even religious legislation is right when it proceeds from proper authority, but that authority does not consist in the issuing of religious mandates by men, or even in God's commandments interpreted and enforced by human power. And whenever we see any class of men proclaiming their right to formulate civil laws to govern the religious belief of their fellow-men, we shall oppose such intolerance with all our power, and enter a most vigorous protest.

The word "legislation" comes from the Latin *legis*, or law, and is defined by Webster to be "the act of legislating or enacting laws." We believe in law, and hold, in common with all good citizens, that without law anarchy must supervene. In fact, law is the foundation of all government, and a Government without law is simply no Government at all. But because it is right for men to be governed by law, it does not necessarily follow that that law must be religious in its character. Far from it. The laws which govern men in their relations to each other must be, in the very nature of the case, as different from the laws governing their relation to God as God is different from man. Religion has direct reference to God and his worship, and is worship, in fact, in one sense of the word; and in all senses of the word is the recognition of some object of veneration or worship. We care not whether this object be animate or inanimate; whether it be simply a principle, or Jehovah himself. The idea is the same. Religion is the recognition of the idea of deity, and religious legislation is simply the enactment of laws professedly emanating from a divine source, and relating to divine government. But as no power, save that of their own wills, can lead men to pay reverence and homage to a Supreme Being, it follows that all efforts in the direction of religious legislation must end in failure, whenever such legislation is controlled and conducted by men.

When will people learn that no human power whatever can control the individual consciences of the children of men? It would be well if National

Reformers, and others of their class, would learn what are the first principles of religion, and that enforced worship never did and never can constitute true and acceptable service to God. Perhaps if they understood this more perfectly, they would not desire to place themselves so conspicuously in God's stead. J. W. SCOLES.

The United States Constitution.

THE third argument advanced by the advocates of constitutional amendment is that the omission of all direct recognition of God and Christianity gives a basis for the claim that this is not a Christian Nation, and that there is no warrant for the laws for the observance of the Sabbath, for religious teaching in the schools, etc.

This argument reaches the real merits of the question, and it must in fairness be conceded that it is based upon truth. It is true that the omission claimed *does* give a basis for the claim that this is *not* a Christian Nation, if we shall look no farther than the declarations of the Constitution for evidence of the fact.

It is also true that such omission furnishes a basis for the claim that there is no warrant in our fundamental law for legislative enactment for the preservation of the Sabbath, for religious teachings in the schools, etc. It is not only fair that this much should be admitted, but it is also but fair that it should be admitted in broadest terms that it was intended that the Constitution should be construed just as the advocates of amendment now construe it in this regard; and that there should not be found in the instrument any warrant for legislation to require any to observe the Sabbath as a religious duty, or to enforce any religious observance.

The same constitutional principle would apply to and render invalid any law requiring religious teaching in the public schools; or to any law which should have for its object the enforcement of any act as a religious duty, or compulsory observance of any religious rite. Here I apprehend is where the real cause of discontent lies, and in this fact may be found the real cause for the agitation and demand for the amendment of the National Constitution. As evidence of this fact, let me again call attention to the concluding clause of the article of the constitution of the National Reform Association before quoted, which is in these words:—

"And to secure such an amendment to the Constitution of the United States as will declare the Nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian Nation, and place all the Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land."

There has long been a demand for an advance in legislation upon questions relating to morality and religion, and it is found by the advocates of amendment, that the National Constitution marks a line of limitation as to such laws and prohibits them to the extent that they may not be enforced upon a religious basis; and hence it is that an amendment is demanded which shall recognize the Christian religion as a part of the fundamental law, and this accomplished, all our laws affecting men's conduct may be made to conform to the moral laws of the Christian religion. The question in this view of it becomes a serious one. It is not only a demand for a declaration which shall express the religious sentiment of the people, but it is a demand for such change in our fundamental

law as will authorize legislation to control men's conduct to that extent which would destroy religious liberty and freedom of conscience, which we now regard as our most sacred natural right.

From whence comes this demand for greater power to legislate upon questions of morality and religion? It is believed to have its origin in the old spirit of intolerance, or in unrestrained religious enthusiasm. We are accustomed to think that the age of persecution and intolerance in the name of religion has passed. We know that in our own country men have been tortured, persecuted, and banished for no other offense than that in religious belief they differed with the majority. But that time, we say, has happily passed. But has it in fact entirely passed away? may we not yet trace the evidences of the same spirit in matters of religious belief and practice among our people to-day? It is undeniable that the same spirit *does* yet exist among the people, and it is neither difficult to discover or trace to its logical results as a motive to action. There are vastly more people than commonly believed who would be glad to enforce acquiescence in their own religious opinions by law. No observing person can doubt that there are many good people in every community who would feel especially favored if they were privileged to prohibit our comfortable enjoyment of the Sabbath, our newspaper, and perhaps our comfortable Sunday dinner, and would feel special delight in depriving us of tobacco; they would be glad to regulate our conduct in many ways according to their own standard.

Then we have in every community the other class whom we speak of without irreverence or disrespect. They are the religious enthusiasts, without balance of judgment. These are the worms of the dust, who are only here temporarily. With this class all joy and merriment is frivolity and worldliness. They do not see how one can be joyous and happy when there is so much wickedness and sin in the world. These are the people who expect God in some mysterious way to pay their rent. They go into business without capital and trust the Lord to interpose his providence in some way to pay their debts and give them success. They would minister the consolation of religion to the starving, and would not think to relieve the suffering with bread. With this class there is nothing in this world calling to duty, or for man's serious consideration, except the church and its agencies. They express their readiness and anxiety to leave this wicked world at any hour, and they do not understand why the good doctor smiles when they appear among the first to be vaccinated. They are good people in their way, well meaning and sincere; but they misconceive their true relations to human society. It would pain them exceedingly to realize that they were a real hindrance in the great work of the church, but if the fact may be stated without disrespect, they are. This class of our good people are in favor of the Constitutional Amendment, and they are the class who most earnestly press their demands for advanced legislation regulating men's moral conduct beyond the line now permitted by our organic laws. This class of good people, and those in whom dwells the old spirit of intolerance, constitute largely, it is believed, the moving cause which has influenced the agitation and demand for constitutional amendment of the character under discussion.

Having seen that a change in our National Constitution is essentially necessary, as claimed by the advocates of amendment, before valid laws can

be passed to regulate human conduct in accordance with the Christian religion, it becomes an interesting subject of inquiry whether such advanced laws are desirable, and whether they are consistent with the natural rights of men, and whether such a change as would necessarily result in our system of government would be of advantage or otherwise. This suggests an examination of the theory of government upon which our present Constitution is based, and the theory upon which the proposed amendment would place it, so far as related to the subject under discussion.—*Hon. John L. Rupe, Richmond, Ind.*

Sectarian Appropriations.

THE total amount of taxes to be levied in this city for the current year is \$33,800,000, and of this amount \$13,000,000 go for State purposes, and \$20,800,000 are used to defray municipal expenses. The sum of \$1,142,232.61 is appropriated to charitable and benevolent institutions in this city, which, being classified according to their characters, as public, private, Protestant, Roman Catholic, and Jewish, are receiving aid from the funds of the city as follows:—

NON-SECTARIAN, PUBLIC INSTITUTIONS.	
New York Asylum for Idiots.....	\$ 972 00
Hudson River State Hospital.....	7,957 20
New York Institution for the Blind.....	8,750 00
New York Institution for the Instruction of the Deaf and Dumb.....	15,750 00
New York Juvenile Asylum.....	112,500 00
New York State Lunatic Asylum.....	1,200 00
State Asylum for Insane Criminals, Auburn.....	5,895 68
Total.....	\$153,124 88
NON-SECTARIAN, PRIVATE INSTITUTIONS.	
American Female Guardian Society.....	\$ 25,000 00
Children's Aid Society.....	70,000 00
Institution for Improved Instruction of Deaf Mutes.....	17,080 00
New York Infant Asylum.....	90,297 50
New York Infirmary for Women and Children.....	4,500 00
New York Society for the Relief of the Ruptured and Crippled.....	26,250 00
Nursery and Child's Hospital.....	110,000 00
State Homeopathic Asylum for the Insane.....	3,000 00
Five Points House of Industry.....	10,400 00
New York Magdalen Benevolent Asylum and Home for Fallen Women.....	440 00
Total.....	\$356,967 50
SECTARIAN, PROTESTANT EPISCOPAL.	
The Children's Fold of the City of New York.....	\$ 17,680 00
Protestant Episcopal House of Mercy....	9,134 63
The Shepherd's Fold of the Protestant Episcopal Church in the State of New York.....	5,000 00
Total.....	\$ 31,814 63
SECTARIAN, ROMAN CATHOLIC.	
Association for Befriending Children and Young Girls.....	\$ 7,280 00
St. Joseph's Institution for the Improved Instruction of Deaf Mutes.....	20,700 00
Foundling Asylum of the Sisters of Charity.....	252,345 60
New York Catholic Protectory.....	254,000 00
Roman Catholic House of the Good Shepherd.....	6,000 00
Total.....	\$540,325 60
SECTARIAN, JEWISH.	
Hebrew Benevolent Society of the City of New York.....	\$60,000 00
Grand Total.....	\$1,142,232 61
Non-sectarian.....	\$510,092 38
Sectarian.....	632,130 23

From these figures it appears that the Protestant Episcopal Church in this city will, from the city treasury, during the current year, receive the sum of \$31,814.63 for the support of charitable institutions under its special direction, in which the religious tenets of that church are taught; that the Roman Catholics of the city will

get the sum of \$549,325.60 from the same source to aid them in supporting their charitable and sectarian institutions; and that the Jews will, from the same source, get \$60,000 for a like purpose. The aggregate of these several sums, distributed among the three mentioned religious sects, is \$632,130.23, of which the Catholics will get the lion's share, while the aggregate expended for non-sectarian charities under the control and management of the city government is \$510,092.28. More than half of the whole sum appropriated for charitable and benevolent institutions will go to institutions originated and managed by religious sects, in which their peculiar religious tenets are taught. Such, in plain words, is the exhibit which these figures present to the taxpayers of this city.

We have no objections that Catholics, Episcopalians, Presbyterians, Congregationalists, Jews, and even infidels, should organize as many private charities as they choose, and in the same teach their own religious tenets, provided always that they will be content to foot the bills thereof out of their *own* funds. This is their unquestionable right. But when religious sects seek to use the funds raised by general taxation for the support of their sectarian charities, either in whole or in part, then they in effect ask the people, through the system of compulsory taxation, to aid them in their work of special religious propagandism. To this we do most decidedly object, and would not appropriate a single dollar of public money for any such purpose. Every dollar thus appropriated in aid of a private sectarian charity, or in aid of a private sectarian school for the education of children, is misused and diverted from the purpose for which it was raised by taxation. The fundamental principle of our institutions is that the friends of religion must pay its bills by *voluntary* contributions, and that the public money shall be used only for purposes in which all the people have a common interest.

To compel a taxpayer to help support Catholicism, whether he wishes to do so or not, by using for this purpose a part of the money collected from him as a tax, is to him a gross injustice. This injustice is avoided only by leaving all the religious sects to pay all the bills of their special propagandism. There should be no departure from this rule in a solitary instance or to the amount of a dollar.—*N. Y. Independent, January 10, 1889.*

We notice considerable agitation in regard to the Blair Educational Amendment. This should certainly be carefully discussed by the American people. The provision of the second section, for the maintenance in each State of free schools, in which the "principles of the Christian religion" shall be taught, is not in accord with the principles of American Government. While it may be well enough to class this as a Christian country, the establishment of a Christian Government is quite another thing. Many of our best citizens are not adherents of the Christian religion, the believers in the Hebraic and other doctrines numbering millions. Again, the establishment by law of "the Christian religion" would necessitate the definition by law of what is the Christian religion. The range from Catholicism, Presbyterianism, and like creeds, to Universalism and other beliefs even more liberal, is great, and it would be hard to make a general definition that would not work a hardship upon some denomination of even those who profess to be followers of Christ. This Nation cannot afford to take a step that so manifestly points to ultimate theocracy.—*Vernon County (Missouri) Republican.*

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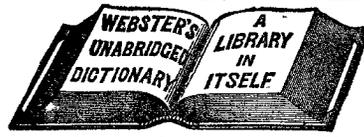
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The American Sentinel.

OAKLAND, CALIFORNIA, MAY 22, 1889.

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THE American Sabbath Union has already appointed a vice-president of the society for Oklahoma. The appointee is Rev. B. C. Swartz, a Methodist.

THE officers of the National Reform Association for the coming year are the same as last year, with the addition of I. N. Hays, of Allegheny, Penn., as district secretary. We are glad if the association has ceased to elect dead men to office.

ON the walls of the room in which the recent National Reform Convention assembled were the following mottoes: "Righteousness Exalteth a Nation;" "The Bible in the Schools;" "A Scriptural Divorce for the Nation;" "The Sabbath-Rest Bill;" "The Blair School Amendment;" "Remember the Sabbath to Keep It Holy;" "Christ the King of Nations."

WE do not know which to be amused at the most—the audacious presumption of a man like Col. Elliott F. Shepard giving instruction on the Sabbath question to a body of Baptist ministers, lecturing them on the meaning and force of the fourth commandment, or the docility with which the reverend doctors of divinity listened to the law as laid down by this new convert. Is it true, as sporting men say, that "money talks"?

A RECENT number of the *Christian Instructor* (Reformed Presbyterian) contained the following, which the *Cynosure* thought good enough to reprint without comment:—

"A Hungarian applied to be naturalized at the Court of Common Pleas in this city last week. The court officer asked him if he swore or affirmed. He replied that he did neither. He was asked if he did not believe in a God, and he answered that he did not believe in a deity of any kind. Judge Arnold promptly told him that he could not be naturalized, as he could not take an oath of allegiance, and added, 'We do not want any more infidels in this country. There are enough in it as it is.' The applicant left the court discomfited. Of course the secularists will protest against this action, but all good and true citizens will applaud it."

This is National Reform with a vengeance. If they do such things now, what will they not do when they get the Constitution fixed to suit them? They have already declared that the success of their movement would "disfranchise every logically consistent infidel," and it must be that their movement has nearly succeeded. Of course if the man would not declare allegiance to the United States Government, he could not become a citizen of the United States; but for the judge to refuse to admit him to citizenship because he was an infidel, was a most unwarranted assumption of authority. We should like to know how far we shall be from having a union of Church and State when a man must pass the same test to become a citizen that he would have to pass to become a church-member.

We make no plea for infidelity; it is unreason-

able and absurd, to say nothing more. But we do make a plea for individual rights. A man is a man, no matter what his belief; and a Christian is entitled to no more rights as a man than is an infidel. We want no self-constituted infallible popes in this country, who will make every man's liberty depend upon his acquiescence to their opinions.

THE *Union Signal* of April 25 speaks of the National Reform Convention, then in session at Pittsburg, as a "convention which, in the importance of themes discussed, is second to none that has met within the decade." It says that "it convenes in response to the call of the National Reform Association for a conference on the Christian principles of civil government." This shows that the organ of the Woman's Christian Temperance Union is fully committed to the cause of so-called National Reform.

COMMENTING on Colonel Elliott F. Shepard's wild flights into the domain of theology, since he became head of the Sunday crusade, and of his reckless assertions, which are due both to his zeal as a young convert, and to his utter ignorance of the Bible and church history, the *Sabbath Recorder* well says:—

"The new field of theology which the *Mail and Express* has lately entered, demands an amount of accuracy and carefulness in statement to which the average daily newspaper is somewhat a stranger. If Colonel Shepard is to become 'a pastor of pastors,' and 'a brilliant reformer,' as the New York dailies assert, it will be well for him to read up a little on church history, and to recognize the truth that, as a rule, it is best to give a fair amount of facts when dealing with history, and especially with New Testament history. A little leisure for the study of the New Testament would be an excellent recreation for the *Mail and Express*."

WE give herewith the program of the Quarter-Centennial National Reform Convention, held in Pittsburg April 23-25. We have received verbatim reports of the principal speeches, but too late for review in this number. In future numbers, beginning with next week's SENTINEL, we shall review them at length, but this will enable the reader to form an idea of the scope of the conference:—

FIRST SESSION, TUESDAY, 23D, 7:30 P. M.—John Alexander, Chairman. Remarks by John Alexander, Esq., of Philadelphia, first President of National Reform Association.

Memorial Oration, "Twenty-five Years of the National Reform Movement." By the Rev. T. P. Stevenson, D. D., of Philadelphia, Corresponding Secretary. "The Purity and Stability of the Government in Relation to the Progress of Christianity." By the Rev. I. N. Hays, D. D., of Allegheny, Pa.

SECOND SESSION, WEDNESDAY, 24TH, 9 A. M.—Samuel Collins, Chairman. "The Nation's Responsibility for Her Immigrant Population." By the Rev. James Morrow, D. D., Secretary of the Pennsylvania Bible Society.

"The Oath and Its Abuses; or, Profanity a National Evil." By H. McAllister.

"The Labor Problem from a Christian Point of View." By the Rev. Chas. A. Blanchard, President of Wheaton College, Wheaton, Illinois.

Resolutions.
Discussion.

THIRD SESSION, WEDNESDAY, 24TH, 2:30 P. M.—Chas. A. Blanchard, Chairman. "Popular Objections to National Reform." By the Rev. Prof. Aaron Rittenhouse, D. D., Professor of English History and Literature, Dickinson College, Pa.

"The State and the Family." By the Rev. Geo. K. Morris, D. D., Philadelphia.

"Peace and Arbitration." By Mrs. Mary A. Woodbridge, Secretary of the World's W. C. T. U.

Resolutions.

Discussion.

FOURTH SESSION, WEDNESDAY, 24TH, 7:30 P. M.—Mrs. Woodbridge, Chairman. *The Sabbath Question: "Liberty and the Sabbath."* By the Rev. Wilbur F. Crafts, D. D., Field Secretary of the American Sabbath Union.

"The Sabbath and How to Maintain It." By Mrs. Josephine C. Bateham, Superintendent of Sabbath Observance for the National W. C. T. U.

"Our Sabbath Laws." By the Rev. S. F. Scovel, D. D., President of Wooster University.

Resolutions.
Discussion.

FIFTH SESSION, THURSDAY, 25TH, 9 A. M.—McNarey, Chairman. *The School Question and Other Practical Issues: "The Romish Assault on the Common Schools."* By the Rev. D. McFall, Boston.

"The Secular Theory of Education." By the Rev. D. McAllister, D. D., LL.D., Pittsburg, Pa.

"The Chinese Question." By the Rev. S. L. Baldwin, D. D., Secretary of the Methodist Episcopal Missionary Society, New York.

Resolutions.
Discussion.

SIXTH SESSION, THURSDAY, 25TH, 2:30 P. M.—Mrs. Swift, Chairman. *The Prohibition of the Liquor Traffic: Address. Theme: "Does the Buzz-Saw, Saw?"* By the Rev. Geo. P. Hays, D. D., LL.D., Kansas City, Mo. Address. Mrs. Mary A. Woodbridge, Secretary W. C. T. U., not present at the time called for.

Resolutions.
Discussion.

SEVENTH SESSION, THURSDAY, 25TH, 7:30 P. M.—"Prohibition Notes—Staccato." By the Rev. Herrick Johnson, D. D., LL.D., Chicago, Illinois.

"Christian Government and Foreign Missions." With discussion of the liquor traffic in its bearing on foreign peoples. By the Rev. Arthur T. Pierson, D. D., Philadelphia.

Sunday-Law Methods in Michigan.

IN a recent mass-meeting held in Allegan, Mich., called by the ministers of the place in the interests of the Blair Sunday bill, the petitions circulated for signatures consisted simply of blank paper. The people were urged to sign the "petition," being assured that after they had done so, the slips would be collected, pasted together, and the "appropriate heading" affixed to them. No explanation was made as to how the petition was to read; whether the undersigned were "adult residents of the United States, twenty-one years of age or more," or not. Consequently, children were allowed to sign the spotless and wordless document. At this juncture, some five or six speeches having been made by various divines, attorneys, and merchants, a lawyer arose in the audience, and, after remarking that there had been considerable complaint as to the methods employed by this side in obtaining signatures, etc., said he had signed the other petition, and would like two minutes to state why he did so, upon which the chairman very promptly informed him that they did not care to hear him. Such are some of the blind methods of promoting the Sunday cause, and such a sample of the freedom of speech allowed under a Government ruled by the church.—*W. A. C., in Review and Herald.*

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