



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

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THE campaign now in progress over the question of Sunday and the World's Fair, is in fact simply a continuation of the false and unconstitutional steps already taken by Congress.

INSTEAD of insisting without any qualification that the question of opening or closing the Fair on Sunday is entirely beyond the just jurisdiction or even consideration of Congress; instead of demanding the unconditional repeal of the Sunday-closing provisos adopted by Congress, so as to put the whole question back where it was before Congress touched it, and keep it there; the demand is made that Congress shall legislate to *open* the Fair for the same reasons precisely that it legislated to *close* the Fair.

CONGRESS was required to close the Fair on Sunday because Sunday is the "Christian Sabbath;" because it would promote the "proper" observance of the day as such; because of its benefits to religion in general; and because "this is a Christian Nation." And now Congress is requested to open the Fair on Sunday, because Sunday is the "Christian Sabbath;" because it will set such an example of proper Sabbath observance as nothing else could; because it will be so pre-eminently promotive of religion; and because "this is a Christian Nation."

THE City Council of Chicago, as officially representing that city, sends up its memorial and petition to Congress "that the gates of the World's Columbian Exposition be not closed on Sunday;" but

that all machinery be stopped "to the end that quiet may prevail *which is in keeping with the Sabbath;*" and "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."

"In support of the foregoing petitions" the council cites "considerations," among which the following are prominent:—

We recognize and rejoice in the fact that our country is and always has been a Christian Nation. We believe that the United States, as a Christian country, should open the gates on Sunday as a recognition of the fact that in no branch of human interest or thought has there been more progress during that four hundred years than in the Christian Church.

Another great reason why the Exposition should be open Sunday is to be found in the opportunity that would thus be provided for religious services on a grand scale on that day within the various buildings. The multitudes could worship together according to the dictates of their own consciences and the forms of their religion.

Would it not be a good thing to throw the sanctity of religious worship about the great temple dedicated to the things of use and beauty?

Would not the people of other lands carry with them to their homes more pleasing and fonder recollections of the Exposition on account of the religious services they might here attend?

Finally, would it not be a grand object-lesson, to see people of all phases of religious belief worshipping within the same grounds and often under the same roof? Such a thing would be without precedent.

THE petition and reasons given by President Higinbotham of the Fair Directory, for the opening of the Fair on Sunday are substantially the same as those given by the City Council of Chicago. It is so, likewise, with the petition and reasons of the Sunday opening association of which the Chicago *Herald* is the leader. So that the aim and object and the sum of the whole matter is well expressed by the Chicago *Tribune*, December 3, in reporting the letter of Cardinal Gibbons in favor of Sunday opening. It says:—

The possibilities for a series of religious demon-

strations at the park become more and more manifest. With the leading religious and moral teachers of Europe and America to conduct services every Sunday, with sacred music produced by choruses embracing, perhaps, thousands of trained voices, *Sunday at the World's Fair will be one of the grandest recognitions of the Sabbath known to modern history.*

ANOTHER significant phase of the contest is, that while Archbishops Ireland, Gross, and Riordan, of the Catholic Church, favor Sunday closing of the Fair, Cardinal Gibbons and other archbishops favor Sunday opening. While most of the bishops of the Protestant Episcopal Church, and ministers of other professed Protestant churches demand Sunday closing, Bishop Potter, of the Protestant Episcopal Church and other prominent ministers of that and other so-called Protestant churches, demand Sunday opening. But whether the demand be for Sunday closing or for Sunday opening of the Fair, it is made by all these in the interests of Sunday, to promote its observance and the more to exalt it as the great "Christian" institution.

THEREFORE the conclusion of the whole matter is, that instead of there being a movement to have Congress abandon the usurpation which it has practiced, unconditionally repeal this unconstitutional legislation, and take its position again where alone it belongs; this is a movement to have Congress continue its usurpation, multiply its unconstitutional legislation, and confirm itself in the unlawful position which it has taken. Instead of insisting that Congress can never of right have anything at all to do in any way with the question as to whether Sunday should be observed at all or not, this is only an effort to have Congress decide what will best and most powerfully promote the observance of that day which Congress has already unconstitutionally and irreverently decided is "the Christian Sabbath." This movement and the legislation which it demands is just as much in the interests of the church power, and is just as much to please this power,

as was the original legislation of Congress on the subject. And the effect which it will have, the only effect which it can have, is only the more fully to confirm in the hands of the church power, the governmental authority of which that lawless power has already robbed the people.

BECAUSE of all these facts THE AMERICAN SENTINEL takes no part in this Sunday opening campaign. Our position is just what it always has been. We do not, and never did, care the scratch of a pen whether the World's Fair be open or shut on Sundays. We do care, and always have cared, more than can be told, whether the question should be decided by legislation; and whether the Government should thus be surrendered into the hands of the church power. Against this we have always protested and worked with all our might: both before and since it was done. Our demand is, that all Sunday legislation of all kinds everywhere be unconditionally repealed. But there is no possibility of this ever being done anywhere. This we know, consequently our position is one of positive, uncompromising and everlasting protest against all that has been done, against all that is being done, and against all that ever shall be done by law in behalf of Sunday: whether to open the Fair, or to close the Fair, or any thing else under the sun.

A. T. J.

#### Religious Intolerance in the Republic: Christians (?) Persecuting Christians in Tennessee.\*

On the 18th of last July a moral crime was committed in the State of Tennessee; a crime which should fire with indignation every patriot in the land; a crime over which bigotry gloats and fanaticism exults; a crime so heinous in its character and so vital in the far-reaching principles involved that any man acquainted with the facts is recreant to his manhood if he remains silent; a crime which reveals in a startling manner the presence and power in our midst of that spirit of intolerance which almost two thousand years ago pursued to the cross, nay, further, taunted in the throes of death's agony a great, serene, God-illuminated soul. The great Prophet of Nazareth had asserted the rights of man and had declared that man was to be judged by the fruits shown in life, and not by observances of rites, forms, or dogmas. He had declared that the Sabbath was made for man and not man for the Sabbath. He had given as the supreme rule of life for all true disciples a simple but comprehensive law, "Whatsoever ye would that men should do to you, do ye even so to them." That was the sign by which in all ages His disciples should be known, and none knew better than this pure and tender soul that that rule carried out would forever crush the spirit of persecution and intolerance, which from the dawn of time had fettered thought and slain the noblest children of men.

The crime committed in Tennessee was very similar to the crime committed in Jerusalem more than eighteen hundred years ago. The animating spirit was precisely the same. The crime committed in Tennessee was, moreover, exactly similar in nature; that is, it involved precisely

the same principles as those crimes against which enlightened thought to-day recoils, and which lit up the long night of the Dark Ages with human bonfires, and drove to death for conscience' sake the noblest hearts and purest lives of Europe, because the victims could not conscientiously conform to the dogmas which the vast majority believed to be the will of God. Strange, indeed, that the closing years of the nineteenth century should witness, flaming forth, the same spirit of insane fanaticism against which the Reformation made such an eloquent, and, for a time, successful protest. And in the present instance, as in the religious persecutions of the past, the crime has been committed in the name of justice. Victor Hugo, in speaking of the social structure in France in 1760, said: "At the base was the people; above the people, religion represented by the clergy; by the side of religion, justice represented by the magistracy. And at that period of human society what was the people?—It was ignorance. What was religion?—It was intolerance. And what was justice?—It was injustice." And so I think the historian of the future, from the noble heights of a golden-rule permeated civilization, will point to such deeds as have recently been committed in Tennessee, as illustrating the cruel indifference of a pretended civilization which could tolerate such enormities without a universal protest.

#### THE FACTS INVOLVED IN THIS CRIME.

I will now briefly outline the facts involved in this crime against justice and liberty, which has been committed in the name of law and through the instrumentality of a spirit which is the unmistakable and undeviating mark of savagery, as opposed to the spirit of Christ; a spirit which is at the present time exerting its power through organization, and, like a canker worm at the tap root of the giant oak, is assailing the vitals of free government; a spirit which I profoundly believe to be the most dangerous, as it is the most insidious, evil which menaces republican government.

The facts relating to the persecution in Tennessee are briefly as follows:—

At the town of Paris, Henry Co., Tenn., on the 18th of July, 1892, three conscientious, law-loving, God-fearing Christian men who had been lying in jail for a month and a half, were marched through the streets, in company with some colored criminals, and put to work shovelling on the common highway. All were men of families. One was an old man of sixty-two years; another was fifty-five years old. The State's attorney, who, in the interest of fanaticism, prosecuted these men with the same ferocity as a bloodhound would exhibit in attacking its victim, was constrained to admit that *aside from the crime charged, that of working on Sunday, after they had religiously worshiped God on Saturday (their Sabbath), they were otherwise good citizens.* It will be noted that these men had not robbed their fellowmen, either legally or illegally; they were not extortioners; they were highly moral and exemplary citizens. Moreover, they were God-fearing men. They belonged to the little band of earnest believers in Christ known as Seventh-day Adventists, a body of Christians who find in the Bible an injunction which they hold to be divine, requiring them to work six days in the week and to keep holy the

seventh day, and who do not find any passage repealing this command in the holy Scriptures. These sincere men worshiped God according to his word as they understood it, by keeping holy the Sabbath or seventh day of the week. But they were poor men. Fifty-two days in the year were all the rest they could afford if the wolf of want was to be kept from the door. Now, the Constitution of Tennessee declares that "All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; . . . that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship."

From this it would seem self-evident that any law which might operate so as to render it impossible for God-fearing citizens to support themselves and families without doing violence to their consciences by having to disobey what they believed to be God's imperative command, would be unconstitutional and consequently void; while it will appear equally evident that if any percentage of the population of Tennessee believe that God had commanded them to keep holy any day other than the first day of the week; to compel these persons to desist from work on the first day would be to compel poor people in the present fierce battle for livelihood to work on the day they believe holy, as to rest over one hundred days in the year would mean starvation to them and their loved ones. I do not see how any mind that is not blinded by bigotry can escape this conclusion. With this thought in mind let us proceed.

In Tennessee, as in many of our eastern States, there are ancient statutes,

#### RELICS OF A SAVAGE PAST;

statutes which partake of the nature of the Blue Laws of colonial days. These enactments have for generations been practically obsolete. Hate, spite, and fanaticism have occasionally resurrected them; but constitutional guarantees, the enlightened sentiment of the age, and competent judges, have usually rendered them of no effect. The law in Tennessee which is of this nature was an heirloom from the theocracy of England, coming to Tennessee through North Carolina. It forbids any Sunday work, "except acts of real necessity" or "of charity," and prescribes a fine as punishment. If the fine is not paid, the convicted party is to be imprisoned. Another statute declares that any one who maintains a nuisance may be fined one hundred dollars; while according to recent rulings of the State courts in Tennessee, a succession of such offenses as working on Sunday is a nuisance and is indictable.

On May 27 the Grand Jury of Henry County indicted five farmers living on small places near the village of Springville, Tenn. The cases were tried in Paris before a certain Judge, W. H. Swiggart. The prosecution did not attempt to prove that any one was disturbed by the work of these poor farmers; indeed, the witnesses for the State each declared that he was not disturbed. One of the prisoners had been seen ploughing strawberries on Sunday, another cutting sprouts, and still another loading wood on a wagon.

THE ACCUSED DID NOT EMPLOY COUNSEL, but each made a simple statement of his

\*Editorial by B. O. Flower, in the *Arena* for December, 1892.

case, relying upon the guarantee of the Constitution and the intelligence of the judge and jury for acquittal. The following is the statement made by Mr. W. S. Lowry, whose case came first:—

I would like to say to the jury that, as has been stated, I am a Seventh-day Adventist. I observe the seventh day of the week as the Sabbath. I read my Bible, and my convictions on the Bible are that the seventh day of the week is the Sabbath, which comes on Saturday. I observe that day the best I know how. Then I claim the God-given right to six days of labor. I have a wife and four children, and it takes my labor six days to make a living. I go about my work quietly, do not make any unnecessary noise, but do my work as quietly as possible. It has been proved by the testimony of Mr. Fitch and Mr. Cox, who live around me, that they were not disturbed. Here I am before the court to answer for this right that I claim as a Christian. I am a law-abiding citizen, believing that we should obey the laws of the State; but whenever they conflict with my religious convictions and the Bible, I stand and choose to serve the law of my God rather than the laws of the State. I do not desire to cast any reflections upon the State, nor the officers and authorities executing the law. I leave the case with you.

This simple, eloquent, and noble statement of a high-minded Christian gentleman would have made an impression on any mind not blinded by bigotry, and would have rendered just any heart not dwarfed and shrivelled by religious fanaticism. But like the ill-fated Huguenots of the sixteenth century, these victims of religious prejudice lacked broad-minded, liberty-loving, and Constitution-revering patriots for judge and jurors. The prosecuting attorney struck the key-note of the true animus of the prosecution when in closing his speech he made use of the following significant expression:—

I can not conceive that a man who claims to be a peaceable, law-abiding citizen can go on disregarding the day openly in the face of the law, openly in the face of the protections that are thrown around the holy Sabbath, as we believe it and hold it, and protected by the laws of this State; and this is a question that I presume you gentlemen will not have any difficulty in coming to a decision upon.

The accused were promptly found guilty by the jury, and on refusing to pay the unjust fine were remanded to jail on June 3, where they remained for over forty days. The sheriff had a higher conception of justice than the judge. He remarked to the latter that the convicted were "sincere in their belief." "Let them educate their consciences by the laws of Tennessee," exclaimed this judge, who had sworn to uphold that Constitution which declares that—

"No human authority can in any case whatever control or interfere with the rights of conscience," and that "no preference shall ever be given by law to any religious establishment or mode of worship."

After lying in jail for over forty days, three of these conscientious, upright citizens were taken out, chained\* to three negro criminals who had been sentenced for drunkenness, shooting in the street, and fighting the city marshal, and set to work on the public highway. What

#### A HUMILIATING SPECTACLE

to a justice and liberty-loving American! Three upright, noble-souled men, who, like the early Christians and the children of the Reformation, were loyal to the voice of conscience, were chained to depraved and brutalized criminals.

The outrage might not call for such extended notice, were it not for the fact that in recent years in Tennessee and Arkan-

\* Mr. Flower has fallen into an error in supposing that these men were chained. The humanity of the sheriff saved them that indignity. They worked in the chain-gang but were not themselves chained.—EDITOR SENTINEL.

sas these conscientious, Christian people, known as Adventists have been systematically persecuted. The case above noted is only one of a number of similar instances where pure-hearted, Christian people have been cruelly persecuted for conscience' sake; and it would seem evident, from the systematic prosecutions and the heartless ferocity with which just and upright persons have been pursued, that they are victims of an organized effort, which has for its ultimate aim the securing of a series of judicial rulings calculated to further aid the determined effort being made to unite Church and State and abridge the rights of American citizens. Against the infamy of these persecutions I wish to raise my voice in indignant protest. My whole soul revolts at the barbarism and ferocious savagery which seeks by resurrecting obsolete laws to re-enact in a measure the tragedies of the past and which through legal technicalities ignore the constitutional guarantee of Tennessee.

#### IT IS A SHAME,

a crying shame, that such insane fanaticism, such anti-Christian intolerance, should flourish at this late day; and doubly shameful is it that our sense of justice and love of liberty are so benumbed by conventional hypocrisy that we do not as a nation rise up against such liberty-destroying inhumanity. To me there is nothing so terrible as the spectacle of just and upright men suffering as criminals. Think of that sixty-two-year old, silver-haired father, who had harmed no one, who had committed no crime, who had striven to follow the Golden Rule as a line of conduct for life, being driven in a chain-gang with hardened, brutalized negro criminals simply because of his sublime loyalty to what he conceived to be right. Think of this high-handed infamy, and remember that this crime against liberty, this crime against human rights, was perpetrated in the name of law, and instigated by persons who *impiously* claim to be Christians.

The persecution of Jesus by the Pharisees of his day finds its parallel in the persecution of the Seventh-day Adventists by those who masquerade under his name to-day. And yet these same sleuth-hounds of bigotry call themselves Christians! Let us see how their actions square by the Golden Rule, which Jesus gave as the great basic principle of moral government.

Let us suppose that in Louisiana, for example, the Catholics, being numerically in the majority, should enact a statute that on certain days made holy by their church, all men must abstain from work "other than acts of real necessity." Let us suppose that Protestants refuse to keep these days, first, because they denied the right of the church to canonize men or make holy days, and secondly, because the fierce struggle for bread made it imperative that they work. Now let us further suppose that a number of the most upright citizens openly disregarded this unjust statute, and for this violation were dragged to prison, doomed to lie in jail, and finally put to work in New Orleans in the chain-gang with morally debased criminals. Would not there be a mighty uprising over the length and breadth of the land at such an un-American and iniquitous enactment, which so clearly trampled on the right of conscience and disregarded the spirit of free government?

"Whatsoever ye would that men should do to you, do ye even so to them." Jesus taught this as a cardinal truth, the sum of laws and precepts.

#### ARE PERSECUTORS OF THESE SEVENTH-DAY ADVENTISTS CHRISTIANS?

No, a thousand times, no! They are essentially pagan. Apollo-loving *Constantine*, and not the tolerant and ever-compassionate *Jesus*, is their model. But let us pursue this thought one step further. Suppose that in Michigan, where the Seventh-day Adventists have some strength, that they should be able to combine with the Hebrews, and were so disposed, and that through such a combination they were enabled to enact a law compelling all citizens of Michigan to rest on the seventh day. Would our Protestant and Catholic citizens peaceably acquiesce in such a statute? Would not our people call upon the Constitution to nullify such a wrong? Would we not hear on every hand that to compel people to keep Saturday would be equal to forcing a large per cent. of them to do violence to their consciences by breaking Sunday, as a comparatively few could rest one hundred days in the year and yet earn a livelihood? And yet such a case would be exactly analagous to the persecutions now being carried on by persons who insult Jesus by calling themselves Christians. No, gentlemen, I grant you are the legitimate children of the holy (?) Inquisition, but your action will not square by the Golden Rule.

Poor Mr. King, of whom I have written before, was pursued with the relentless ferocity supposed to be characteristic of demons until death came to his relief. He and these new victims of religious intolerance belong to the chosen band of royal souls who in all ages have been persecuted for conscience' sake. Of that band Jesus was a conspicuous member. He broke the Sabbath† and was pursued by the Sabbath Union of his day, even to the cross. The early Christians in the days of Nero followed the dictates of their consciences and for this were burned and torn to pieces. The noble spirits, yea, the chosen souls, of the Dark Ages likewise followed the dictates of conscience, and for their splendid and sublime loyalty to what they conceived to be the truth were burned, racked, and destroyed in a thousand different ways. Roger Williams followed the same guiding star of conscience in matters of religion, and as a result was banished from the Massachusetts Colony. All of these persons are now popularly regarded as martyrs for truth, liberty, and right. The spirit manifested by their persecutor is abhorrent to all broad-minded and intellectually developed men and women. These last victims to the age-long spirit of intolerance hold the same position as was formerly occupied by the martyrs and heroes for conscience' sake, whose privations and heroic deaths form luminous examples of high thinking and noble acting amid the gloom of the past.

#### APATHY OF THE PRESS.

The secular press of the land, with many notable exceptions, has paid little heed to these persecutions.

Indeed, a general lethargy seems to

†Strictly speaking Jesus did not break the Sabbath. The Jews accused him of violation of the divine law, but he himself repelled the charge by showing that it was "lawful," that is according to law, "to do good on the Sabbath day."—EDITOR SENTINEL.

have overtaken our people, and this is the most disheartening symptom present in the body politic at the present time. The day seems to have gone by when the cry of the oppressed or the weak arouses the sense of justice in the hearts of our people. Especially is it sad to see the religious press, supposed to represent the spirit of the Reformation (which struggles against such fearful persecutions of other days), now so silent when fellowmen are being ground between the millstones for conscience's sake. It is true that one of the greatest religious papers,

THE "INDEPENDENT" HAS SPOKEN

grandly for freedom, as will be seen by the following extract:—

We have again and again, during the last few years, had occasion to express our profound indignation at the administration of Tennessee law as applied to some country farmers belonging to the Seventh-day Adventist body, who, after having carefully kept the Sabbath on the seventh day of the week, worked in their fields on the first day of the week. This prosecution has been renewed, and three men of families, one fifty-five and another sixty-two years of age, were convicted, and have, during the summer and autumn, been working out their fine, being set to work with criminals at shovelling on the common highway. They refused to pay their fine, declaring that it was unjust, and that they were liable to be arrested again as soon as they were released. We have said before, and we say again, that this is bad law, bad morals, and bad religion.

Another religious organ, the Baptist *Church Bulletin*, gives these suggestive words of warning:—

Let us be careful how we let in the camel's nose of religious legislation, lest the brute crowd his bulky form in and occupy the whole shop. If the law by which these men were legally imprisoned be a righteous law, then may any State, nation or country set up a religious creed and enforce it; then France treated properly the Huguenots; Russia the Jews; and early New England and Virginia the Baptists and Quakers. Protestant America had better be careful how she lays foundations for other men to build upon. Rome has as good a right to build in her way as we have to build in our way.

As a rule, however, the religious press has been strangely silent.

A nation can sometimes afford to err on the side of mercy, but no nation can afford to be unjust to her lowliest citizen. I am one of those who believe most profoundly that every sin, whether committed by an individual, a State, or a nation, brings its own consequence as inevitably as the violation of a physical law brings its evil results. I believe that nations commit suicide no less than individuals, and that wrong done by nations will result in evil consequences; and believing this, while loving the great Republic, I can not remain silent when she is unjust or when she wrongs, in the name of law, upright citizens because they do not believe as the majority believe. No State or nation can afford to allow a law not based on justice to remain upon the statute books. And when our Republic so far forgets the high ideals of justice, liberty, and human rights, which made her the flower of the ages, as to permit unjust laws to be passed, or cruel, obsolete statutes to be resuscitated in the interests of any class, any sect, or any religion, she makes law-breaking citizens, and plants in her own breast the seeds of disintegration.

THE "institutions" for which back-slidden churches desire the aid of the civil laws, are always those which find no support in the Scriptures. Fellow-Christian, think of this.—*Signs of the Times.*

Proper Sunday Laws.

EDITOR AMERICAN SENTINEL: Your review of my article under the title of "The Only Proper Sunday Law," is read with much interest. Allow me to change one word in the article you criticise; the word "conscientiously." The State should have nothing to do directly with consciences. Notice the word "directly." The whole authority of government is based at last on the consciences and moral convictions of the majority of the people. But the State can not control consciences. The extract will read:—

Those who truly and really observe any other day as a Sabbath should be exempted from the Sunday law, provided they do their work in such a way and at such a place as not to interfere with the Sabbath quiet of the first day of the week.

Sunday laws are religious as other laws are and non-religious like other laws. All laws are, and should be, founded on the moral convictions of the people, and these moral convictions are in turn based on their religious convictions. Laws opposed to these convictions become dead letters. So, like the laws against bigamy, perjury, stealing, incest, murder, you may call the Sunday laws religious if you choose. The moral convictions of the people, of the vast majority, make a difference between the first day and the other days of the week. But the Government does not forbid bigamy, perjury, stealing, etc., because they are morally or religiously wrong, but because they are injurious to the community. So the Government does not forbid Sunday work because Sabbath-breaking is a sin, but because Sunday work injures the people, intellectually, morally, and physically.

The course of THE SENTINEL tends to deprive your people of their Saturday Sabbath, as well as the rest of us our Sunday Sabbath. Would it not be better for THE SENTINEL to try to amend our Sunday laws, rather than to labor, indirectly but effectively, for the total abolition of our weekly rest day?

J. B. CONVERSE,

Editor *Christian Patriot*.

Morristown, Tenn.

The foregoing is published at the request of the editor of the *Christian Patriot*. It will be noticed that the writer desires to change the word "conscientiously" or have it expunged from his article published in THE SENTINEL of November 24, on the ground that "the State should have nothing to do directly with conscience," and yet a little farther on he makes the plain statement that—

All laws are, and should be, founded on the moral convictions of the people, and these moral convictions are in turn based on their religious convictions.

The gentleman has surely knocked the props from under his own "argument," for he first asserts that the Government should have nothing to do with the conscience, and at once follows it up with a claim that all laws should be based upon the religious convictions of the people. Now if religion and religious convictions are not matters pertaining entirely to the conscience, it might be well for the *Christian Patriot* to give us some light on the subject. Again we notice that "the whole authority of government is based at last on the consciences and moral convictions of the majority of the people; but the State can not control conscience." Whatever the writer of the foregoing may think or believe, it remains a sad but un-

disputable fact that whenever the "moral," i. e., "religious convictions" of the majority have shaped legislation, the State has controlled or sought to control the consciences of the minority.

The *Christian Patriot* sagely remarks:—

Those who truly and really observe any other day as a Sabbath, should be exempted from the Sunday law, provided they do their work in such a way and at such places as not to interfere with the Sabbath quiet of the first day of the week.

Permit us to ask the writer of this profound article that even if the principle of Sunday legislation were right, would the minority have no rights? Would it not be equally just for the law to provide that all labor done on the seventh day by Sunday keepers be performed in such a manner and at such places as not to interfere with the religious devotions of those who observe another day?

We are also told that Sunday laws are "non-religious" but that they should be based on the "religious convictions" of the people. How the editor of the *Christian Patriot* reconciles such contradictory statements, is beyond the comprehension of ordinary minds.

"The Government does not forbid Sunday work because Sabbath-breaking is a sin." Why then is an open Bible with the fourth commandment, marked, presented to the clerk of the Senate as a reason for closing the World's Fair on Sunday? Why did the Supreme Court of the State of Tennessee decide that "Christianity is part of the common law" of that State? The editor of the *Christian Patriot* surely has not read of the frantic efforts of the American Sabbath Union to have Sunday laws enacted because we are a "Christian Nation;" has not read of the threats of boycott against Sunday law violators made by ministers' meetings; has not read of threats to prevent the reelection of certain congressmen, should they fail to vote on the side of Sunday laws.

"The course of THE SENTINEL," does not "tend to deprive" any one of their "Saturday Sabbath" for God gave that to man and no one can deprive him of it. THE SENTINEL is opposed to religious legislation as unconstitutional, un-American and unchristian. It stands for a principle and not for the easiest method of getting around a difficult question.

Congress and the World's Fair Again.

CONGRESS has opened, and with its first day's proceedings began again the discussion of the congressional measures in reference to Sunday closing of the World's Fair. In his opening invocation the Chaplain of the Senate referred to that and kindred subjects in the petition: "Exalt us more and more in righteousness among the nations. Preserve to us our Sabbath and our sanctuaries,"—but the House heard petitions and protests from members and constituents "against imposing conditions either as to keeping open or closing on Sundays the World's Columbian Exposition," and also one petition from a Young People's Society of Christian Endeavor for its unconditional closing. Representative Durborow, of Chicago, Chairman of the House Committee on the World's Fair, introduced a joint resolution in which it was made the duty of the World's Columbian Exposition to make such rules, or so modify the rules of the corporation known as the World's Columbian Exposition as to 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 mechanical excellence; that the art gallery, horticultural building, and all buildings in which exhibits of mechanical art are displayed shall be open to the public every day, and that each employee shall be given one day each week for rest, study or recreation.

Mr. Durborow's resolution, it can be seen, is a plea for a silent Fair. As a matter of moral right and constitutional principle why should it be any more proper for Congress to require the Commission to make rules prohibiting the running of machinery on Sunday than for Congress to require the Commission and the Managers to close altogether? What jurisdiction has Congress in that regard at all? Nevertheless this is the phase which the matter has assumed on the opening day of the session.

A reporter for the *Washington Post* interviewed Mr. Durborow on this matter and reports him as saying:—

We shall make a dignified appeal to members to repeal that provision. We feel that Sunday opening is in the interest of good morals. There will be no merchandising or selling of liquor on the grounds on Sunday and the machinery will not be running. Religious services will be held in the Exposition grounds every Sunday, conducted by eminent clergymen, with sacred music of the highest order. The employees of the park are to work only six days in the week, so as not to desecrate the Sabbath. Every Sunday for months past there have been from 4,000 to 50,000 visitors in the park, and a quieter, better-behaved crowd you could not ask to see. Sunday opening will give hundreds of thousands of people their only opportunity to see the Exposition. We think a presentation of these facts ought to be effective in securing a repeal of the provision, and we shall rely upon them to win votes for us.

This is the complexion which the popular movement for the repeal of last session's legislation for Sunday closing has thus far taken.

The following is a copy of the petition which the World's Fair Sunday Opening Association presents for signatures:—

**Petition to Congress to Repeal the Act Closing the World's Columbian Exposition on Sundays.**

Religious Toleration is Christian Civilization.

To the Senate and House of Representatives of the United States, in Congress Assembled:

We, the undersigned, citizens of the United States, do hereby respectfully pray and memorialize your Honorable Body to repeal that portion of the Act entitled "An Act to aid in carrying out the Act of Congress, approved April 25, 1890, entitled 'An Act to provide for celebrating the four hundredth anniversary of the discovery of America by the holding of an International Exposition in the City of Chicago'"—approved August 5, 1892, which reads as follows: "That it is hereby declared that all appropriations herein made for, or pertaining to the World's Columbian Exposition, are made upon the condition that the said Exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition, it shall be, and it 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 modifications of the rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday."

Also, to repeal that portion of the Act entitled, "An Act making appropriations for the sundry civil expenses of the Government for the fiscal year ending June 30, 1893, and for other purposes"—approved August 5, 1892, which reads as follows:

"And it is hereby declared that all appropriations herein made for, or pertaining to the World's Columbian Exposition, are made upon the condition that the said Exposition shall not be open to the public on the first day of the week, commonly

called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition, it shall be, and it is hereby, made the duty of the World's Columbian Commission, created by act of Congress of April twenty-fifth, eighteen hundred and ninety, to make such rules, or modifications of the rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday."

In presenting this memorial to your consideration we respectfully represent that—

Said Exposition should be so conducted, managed and controlled, as will best promote the social, moral and educational interests of all the people.

Within said Exposition there will be representations of all that is good and useful, beautiful and artistic, and that the same will be object lessons in science, art, education, history and religion, such as the world has never before seen.

While the period of the Exposition is limited by law, the people should not be prohibited from visiting the same on Sundays, or any other days, during the life of said Exposition.

It is the duty of all men to properly observe the Sabbath, but we do not believe that the regulation of such observance by statutory law is within the letter or spirit of either State or Federal Constitutions.

It is our judgment that the Exposition should be open on Sunday, under such reasonable rules and regulations as will prohibit the use of machinery and restrict manual labor, and at the same time give opportunity for the study of the highest standard of artistic and mechanical science; that the art gallery, and all buildings in which exhibits of mechanical arts are installed, should be thrown open to the public on each and every day during the entire term of the Exposition.

We believe that the study on Sunday of such exhibits of science and art, and of the skill and genius of the artisan, will not only be of inestimable educational advantage, but that the thoughts of the visitors will be lifted above these creative agencies to the great Creator of all things useful and beautiful.

*On each Sunday afternoon there should be held within the Exposition grounds, religious services, so arranged that each of our Christian organizations will have a Sunday set apart for its particular service, under the control and direction of its most prominent clergymen, with songs of praise and anthems, in the best form of sacred music.*

The closing of the Exposition on Sundays will deprive more than three millions of our people of these advantages.

We further believe that the citizens of the several States should have the privilege of visiting on Sunday the temporary buildings or homes within the Exposition grounds, erected by their respective States, for the free interchange of thought and social amenities.

*And finally, we believe that if this whole matter shall be left, as originally provided by the Act of Congress, to the judgment and discretion of the appointed agencies of the Government, the National Commissioners, and the Board of Directors, the moral and educational interests of all the people will be best subserved.*

The movement to open bids fair to assume larger proportions than even the storm of petitions and preachers' exhortations by which Congress was assailed last session in favor of closing.

But it remains to be seen to what extent correct principles will be invoked. To what extent such principles are embodied in the opening moves the readers of this can judge.

The President's annual message, as read in the Senate and House bore no reference to questions of religious import, but the report of the Commissioners of the District as submitted to the President, and through him to Congress, contained a recommendation for "the enactment of a law to prohibit the pursuit of ordinary secular occupations on Sunday as being in the interest of public morality and comfort."

Among a list of District measures published by the *Star* as having passed the House and received favorable mention by Senate committee, therefore only awaiting presentation to the Senate for passage, is named the bill to prohibit the sale and delivery of ice on Sunday in the District of Columbia. It does not yet appear what effect, if any, the lower temperature pre-

vailing during this session will have on the senatorial view taken of the Sunday Ice bill.

A meeting of the Union of American Hebrews, consisting of delegates from the different Hebrew congregations in the country, has lately been in session in Washington. An interesting item of the first day's proceedings was the report of the board of delegates on civil and religious rights. Simon Wolf and Lewis Abraham, both of the city of Washington, are respectively president and secretary of this board. A paragraph of the report recited facts, as follows:—

As there are growing efforts being made by divers religious organizations to seek innovations upon the cardinal principles of the national laws by passage of enactments that infringe the most valuable clause of the Constitution, action in respect thereto appears to be appropriate. As is well known showers of petitions were poured into Congress from religious bodies imploring rigorous legislation on the Sunday question. Clergyman of various denominations, from sectarian standpoints, persistently importuned the committee in charge of the subject, advocating prohibitory and penal enactments to enforce their views. The local members of your committee were called upon to give their views and argued the question solely from its constitutional aspect. Large bodies of citizens, lay and clerical, vigorously denounced and opposed passage of any national law interfering, directly or indirectly, with religious observance, and for a long period the question of ecclesiastical supervision by Congress was combated by opposing forces. The result is known. It follows as a sequence that if one phase of religious belief and practice is under jurisdiction of the national representatives, they can also pass upon others, and at no distant day the questions of heresy, that are agitating many bodies, can be sent to them for adjudication and we shall have religious formula and doctrines promulgated and enforced through government officials. This is a subject that affects all American citizens alike, as it is the entering wedge of union between Church and State.

Mr. Lewis Abraham, the secretary of this board, is a prominent and able member of the District bar, and a man whose voice has frequently been heard before the different committees of the House and Senate in the defense of civil and religious liberty, and always with sole reference to the principles involved, and in defense of civil equity and religious liberty pure and undefiled.

W. H. M.

Washington, D. C.

**Another Instrument of Torture Invented.**

A WRITER in a late number of the *Christian Statesman* expresses himself thus:—

It is a humiliating fact that tobacco, confectionery, meat and bread shops, the ice cream and peanut stands of Philadelphia are generally open on the Lord's day and doing a flourishing business. Can this be helped? Can the nuisance be abated? Yes; but not by speeches, conventions and resolutions alone. Of these the enemy are not fearful. I earnestly suggest the combining of Sabbath associations and Law and Order societies.

It has long been known that this combination was intended. The Law and Order societies have in fact been more largely used for this purpose than any other. It is logical, and historical as well, that it should be so. The Inquisition followed the same course precisely. This writer in the *Christian Statesman* is suggesting no new or untried thing. Such a combination has succeeded before,—succeeded in persecuting to the death. It will succeed again, succeed in persecuting—no one can yet tell to what limit. This combination of law and religion which in past centuries invented and used the rack, the thumbscrew, and the fagot, is itself no new thing. But an original

instrument for the expression and exercise of its authority has been invented and put into active operation at Winchester, Md. A merchant of that place has recently read his Bible without those scales upon his eyes which make the fourth commandment read, "The first day is the Sabbath of the Lord thy God." Having seen that the commandment is, and always has been, "The seventh day is the Sabbath," like a sane, reasonable, and consistent man he proceeded to keep that day. But the latter-day inquisition, with a subtlety of device worthy of the added intellectuality of the age, and a skillful use of the modern improvements, has invented a new refinement of persecution. This eminently consistent and sound-minded merchant, when he understood that the word of God was unmistakably "the seventh day is the Sabbath," immediately closed his store on the Sabbath. Not to have done so would have argued him illogical, inconsistent, and wanting in those attributes of uprightness, reliability, and sanity, which prompt a man to square his practice with his convictions and principles. Had he done otherwise, he might properly have been considered an unsafe man with whom to do business.

But the inquisition of the last decade of the nineteenth century reverses all this, and adjudges this man fanatical, insane, and unsafe as a business man because of this evidence of his righteousness and probity, and so informs the commercial agencies which publish to the world the voting of a man's business credit and honor. As a result of this publication his creditors in the regular line of business threaten him with financial ruin at a forced sale. At the same time they propose themselves that they will institute no proceedings if he will but yield principle to policy, and open his store on the Sabbath. They have no doubt of his business capacity. He is sufficiently sane to handle their goods on credit to the amount of thousands of dollars if he will but deny the law of his God. More than that, if he desires to refuse the continued credit offered him by those from whom he purchases goods and pay them immediately, and in full, there are those intimately acquainted with him, and conversant with all his affairs, who stand ready to loan him, at any moment, all the money he desires, *if only he will deny the law of his God*, and open his place of business on the Sabbath.

Methods of persecution are open to this generation which Torquemada never dreamed of in his philosophy of torture. They will be used. It would be well for business men among Sabbath-keepers, Israelites, Seventh-day Baptists, Seventh-day Adventists, to take note of this new invention now being put to such practical and effective use at Winchester, Md.

W. H. M.

#### Persecuting Sabbath-Keepers in Tennessee.

THE fining and imprisoning of Seventh-day Adventists in Henry Co., Tenn., evinces an amount of injustice and bigotry which would seem impossible, if the facts were not on record. The men who are being persecuted are acknowledged to be estimable, and law-abiding citizens, against whom no charge can be brought, except that they pursue their usual vocation as farmers on Sunday. In the case of W. S. Lowry, tried at Paris, Tenn., May 27, 1892, the important testimony

which procured the verdict, "guilty," was given by a Sabbath-keeper who was compelled to testify against his brother Sabbath-keeper. Good must come of such injustice and unchristian transactions by calling public attention to the intolerant laws which yet exist amid the ignorance and bigotry of Tennessee. These transactions are shameful and cruel. They show how the existing Sunday laws can be made to answer partisan ends and the behest of the bigots who institute proceedings in such cases. While the whole land teems with Sunday work, Sunday pleasure-seeking and Sunday revelry, Christian men are fined and imprisoned, really because they keep the Sabbath and exercise their God-given right of doing ordinary work, like Christian men, on Sunday. Is it true that thus late in the world's history religious toleration and freedom can be gained only through prison bars. Has the genuine gospel of Christ ever been preached in Tennessee? —*Sabbath Outlook*.

#### Turning Things Upside Down.

THE *Examiner* (Baptist) says that "indications multiply that the rejoicing over the action of Congress regarding the Sunday closing of the Chicago Exposition was premature."

"It is high time," remarks the *Examiner*, "for the advocates of a Sunday rest to bestir themselves." But what now can "the advocates of a Sunday rest" do? they have already counted as petitioners several times over the entire membership of all the churches, both Protestant and Catholic, and surely they will not have the face to further "stuff" their petitions. They have not only exhausted their resources but they have so far exceeded them as to more than create a suspicion as to their honesty. Surely "the Christian people" find themselves in a very awkward situation, but for which they have only themselves to blame.

The *Examiner* complains that "the press is active" in the interests of Sunday opening; "not only the daily press, which has a pecuniary stake in every question of this kind, but the periodicals, and even a part of the so-called religious press. This powerful agency for the moulding of public opinion is almost wholly arrayed against Sunday closing of the Fair." "Even the clergy have been divided. Bishop Potter has given the great weight of his name and influence to those who would utterly destroy the day of rest, and are clamorously demanding the Sunday opening of the Fair as a long step in the direction of fulfilling their purpose."

One very noticeable thing in this connection is that fealty to Sunday is made the test of Christianity: an institution without a shadow of divine authority, a day known to Holy Writ only as the "first day of the week," a day which neither our Lord nor his apostles observed and to which the early Church was a stranger until apostasy had seriously perverted the gospel of Christ, a day brought into the Church by unconverted heathen tenacious for their ancient customs and jealous for the honor of the sun god, has now become the symbol of all true religion! To honor it is to be a Christian!! to disregard it is to be an apostate from the faith, or at best, a Christian only "so-called"!!! Surely this is turning things upside down.

C. P. B.

#### NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

A MASS-MEETING was held in St. Paul, Minn., in favor of Sunday opening of the World's Fair.

THE City Council of Chicago has passed a memorial asking Congress to repeal all legislation by the general Government in reference to the Sunday closing of the World's Fair.

A ROMAN Catholic society has been formed at Tours, France, for the promotion and enforcement of Sunday observance. The organization professes to be for extension among Catholics throughout the world.

REV. W. S. MCINTIRE, of Biddleford, Maine, member of the special committee appointed by the conference of various Maine denominations to formulate a "plan to secure better Sunday legislation," is sending out to ministers and church people all over the State, copies of a petition to be presented to the Legislature next month, asking that Sunday excursions by railroads and steamboats be prohibited and Sunday traffic regulated.

A "Rest Day League" organized lately in Danville, Ill., has elected as its president Judge J. W. Wilkins, of the Illinois Supreme Court. Of this organization, the *Christian Statesman* says: "The churches, young people's organizations, and several labor unions are federated in this league, and it is planning for complete closing up of business on the Sabbath by *persuasion and law*." This is a confederacy indeed; and in such a connection the word "persuasion" has a most secretly threatening sound.

A DECISION has just been rendered by the assistant attorney for the District of Columbia, upon a request for the refunding of money assessed for street improvements, against the Trinity Catholic Church, of Georgetown, D. C. The assistant attorney holds that the statute of the District exempting church and school property from taxation and assessment, has been repealed by the act of March 3, 1892, in so far as relates to assessments for new sidewalks and curbing.

According to this holding, church property in the District of Columbia stands upon the same footing with all the rest—that is, on the sidewalk and curb.

THE officers of the Christian Endeavor Society have given notice that they decline to represent the Seventh-day Baptists, because they are "at variance on a vital point with the other churches."

This is not a small responsibility which the officers of the society are taking. They virtually say to the tens of thousands of young people under their religious tutelage, throughout the country,—These Seventh-day Baptists, and all who understand that the "seventh day is the Sabbath of the Lord" are heretics and ought to be excommunicated. Be ye separate from them.

Henceforth, it seems, the seventh-day keeper is to be to the Christian Endeavor as a heathen man and a publican.

WE have just been informed by a correspondent, that on Friday, September 30, a Seventh-day Adventist saw two women fighting. The next day the Adventist was summoned to appear as a witness in the case, before the Justice of the Peace. It being the Sabbath, he refused to go, whereupon the constable was sent back to arrest him. Being thus forcibly brought before the court, the justice inquired why he did not appear. He told him that he could not conscientiously come on that day, because he regarded it as the Sabbath. The justice then said that the United States Government acknowledges one Sabbath, and that that was the first day of the week, and fined the gentleman \$5.00 and

costs, which amounted to \$7.50. The gentleman refuses to pay the fine, and he is now threatened with imprisonment. We shall await with some interest the developments in the case.

THE committee on privileges and elections of the Legislature of South Carolina is confessedly bringing its individual religious opinions into the legislative proceedings of the State, as witness the following taken from a press report from Columbia, S. C., December 5:—

Representative Blease inadvertently admitted that the committee on privileges and elections had formulated a report on Sunday. Representative McWhite pounced on him and said this was a stigma on the House and State, and that such legislation was inoperative. Mr. Blease replied that the committee met as individual citizens and that they were responsible at the bar of heaven.

This last clause is very true; but at the bar of heaven the responsibility for the legislative enforcement of religious observance will be found to be very heavy.

*The Mail and Express* says:—

The reign of lawlessness in Chicago is the direct result of the efforts of the Exposition authorities in that city to break down the Sabbath.

By this is meant, that, because of the course of the Board of Managers of the Exposition in asking Congress to repeal its Sunday closing proviso, the protection of divine Providence is being withdrawn from Chicago, and the city given up to lawlessness and violence. That is a sample of what will be said more and more by those religionists whose opinions the *Mail and Express* voices. Evil men and seducers will multiply in numbers, and violence and lawlessness increase, pestilence and physical disaster will come upon the earth. We have the words of the apostles and of Revelation for this. The *Mail and Express* and all its fellows are ready with their explanation.

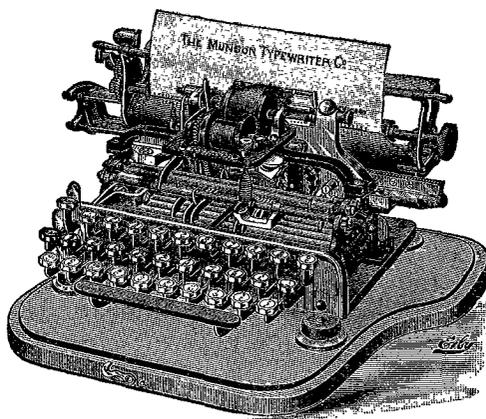
Should the industrial discontent, already threatening, break out next summer while millions of people are away from their homes, in Chicago and on their way to and from, and the wheels of travel be suddenly stopped, and cholera add its terrors to the turmoil, it is easy to see where the *Mail and Express* would find the cause of it all. Although this particular catastrophe may not happen, things similar will, and that fanatical explanation will be given for them and considered sufficient. Then will come the cry—"Who is the Jonah? Overboard with him!"

A DESPATCH from Elizabeth, N. J., says, that on Sunday, December 4, "William H. Moffett undertook to have an auction sale of buildings at North Elizabeth, and in order to draw a crowd he hired a band of music and also had a free lunch spread on the grounds. Chief of police Tenny, by order of Mayor Rankin, raided the crowd, which numbered about three hundred, and arrested the agent and his two clerks. Augustus Salsfield, the caterer, who runs a Paterson hotel, was pulled in, and also the band of fifteen musicians.

"The prisoners were marched to police headquarters. Lawyer Foster M. Voorhees was sent for to defend them, and Justice Helfield held a special session of court, at which eighteen prisoners were arraigned. They pleaded guilty to disorderly conduct, and were fined \$3.85. each."

Would it have been disorderly conduct to have held this sale on any other day of the week? If not, why was it disorderly to hold it on Sunday? If it was disorderly to sell houses on Sunday, why was it not disorderly to hold a session of court and transact the business of the court? If Sunday was desecrated by the sale of houses, but not by the holding of the court, was it a civil court or an ecclesiastical council? If an ecclesiastical council, how did it come within its province to fine and imprison for selling houses?

Who can not see the hopeless tangle, and where it begins?



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NEW YORK, DECEMBER 15, 1892.

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.

WE have no apology to offer for making the masterly article from the *Arena* for December, prominent in this number of THE SENTINEL. The *Arena* is a prince among magazines, and this article though not on a popular subject is second to none in power or dignity, and can not fail to receive wide attention. Let no reader of THE SENTINEL pass it by. Read it and ask your friends and neighbors to read it. Anticipating a demand for this article we have had a limited number of extra copies printed and will furnish them at one dollar per hundred. Those desiring extra copies must order at once.

Another article in this paper which should be widely read is the one which appears on our first page. This whole question of congressional tinkering with a religious institution is too little understood. The article referred to presents a new phase of it, and one exceedingly likely to deceive. Do not fail, therefore, to read the first page matter in this number.

THE National Reform Association is without an organ, and so has appointed a committee to confer with Rev. W. F. Crafts and Dr. T. P. Stevenson to arrange, if possible, to combine the *Christian Statesman* and the *Christian State*, making one paper to be the official and responsible organ of the Association.

It was stated in a meeting of the Executive Committee of the Association, held in Philadelphia on the 7th inst., that if this result, namely, the uniting of these two papers, could be accomplished in a year, it would be a year well spent. The committee has good reason to apprehend some difficulty in dealing with Mr. Crafts, for he has shown a disposition to take an independent course. Indeed, as was stated in committee, he is not even a member of the National Reform Association, and it would be a little incongruous for him to have entire control of the organ of the Association. As a matter of fact, it was plainly said by a member of the Executive Committee that the *Christian Statesman* under its present management does not correctly represent the Association. Indeed it represents only Mr. Crafts and his Reform Bureau. It is not at all likely that the crafty man will be caught with any National Reform chaff. Mr. Crafts was

shrewd enough to capture an old and well-established paper instead of starting a new one, and he is not likely to relinquish his vantage ground. The committee appointed to effect the consolidation of the two papers evidently has a difficult task to perform.

THE National Reform Association held its regular annual meeting in Philadelphia on December 6-8, and at the same time there was held under its auspices a "National Conference on the Christian Principles of Civil Government." The meeting was slimly attended, and there was nothing new offered. The National Reform Association is away behind the movement of which it is a part. The American Sabbath Union, so-called, is the real National Reform Association, and is doing vastly more so-called reform work than the original Association ever has done or ever can do until it gets out of its rut. It is impossible to give any news concerning the doings of an association that is thrashing over the same old straw that it has been pounding for twenty-eight years, but we shall in future numbers notice some points presented at the Philadelphia meeting.

THE article from the *Arena*, for December, printed elsewhere in this paper, is a most excellent and timely one. The attention of the people must be called to the outrages being perpetrated upon innocent men in this country in the name of good morals and good government, and in no way could this be more effectively done than by setting forth the facts editorially, as Mr. B. O. Flower has done in his deservedly popular and widely-read magazine.

HITHERTO the press of the land has been strangely silent upon the subject. Editors would probably plead that the facts so vigorously set forth in the *Arena* had not been brought before to their notice in such a way as to challenge their attention and arouse their interest. They can say this no longer. Every reading man in the United States must now decide for or against liberty of conscience. Every newspaper of any influence must decide whether it will lift its voice against the iniquity which in Tennessee is outraging liberty, or whether by continued silence it will assent to religious persecution on American soil. Mr. Flower's article is a bugle call to the press of the country; how will the editors of the United States respond?

THERE is hope that the secular press will for the most part be found on the right side in this contest; but, alas! the religious press is, with very few exceptions, already committed to the support of bigotry and intolerance. It is true that comparatively few of the religious papers have openly justified the Tennessee perse-

cution, but the attitude of the denominations for which they speak is such that their position is not a matter of doubt. The great religious bodies of the land have formed a confederacy for the purpose of crushing out all opposition to their ambitious schemes for the acquisition of power, and they have found their most determined foes to be the very people who are being persecuted under the color and forms of civil law in Tennessee. The so-called Protestant churches and their organs will not, therefore, cry out against the wickedness so ably and fearlessly assailed by the *Arena*.

CARDINAL GIBBONS has written a letter to J. R. Thompson, of Chicago, declaring himself in favor of keeping the World's Fair open on Sunday. The Cardinal says:—

The Sunday closing of this spectacle would be very unfortunate for many thousands of our countrymen, who would be tempted to spend the day in dissipation. In their name I would favor the opening of the Fair Sunday afternoon to evening, with the provision that all machinery should be stopped and all mechanical and laboring work that will not be urgently necessary should cease. In this I do not see any desecration of the holiness of the day; on the contrary, those who will visit the Fair on these days will be inclined to raise their minds and hearts to Him who inspired men who produce such marvelous things.

When Cardinal Gibbons wrote to Mr. W. F. Crafts some two or three years since declaring in favor of a national Sunday law, the then field secretary of the American Sabbath Union promptly added the 7,250,000 Roman Catholics in the United States to the number of petitioners for a national Sunday law. Will the American Sabbath Unionists now admit on the strength of the Cardinal's letter to Mr. Thompson that all the Catholics are in favor of an open Sunday Fair? And if not, why not?

It is said that in Canada 230,000 more persons reported themselves to the census takers as Presbyterians than can be found on the roll of Presbyterian Church books. If the Canadian Presbyterians would only adopt American Sabbath Union methods of counting, this thing would be reversed, and the church would soon be claiming a membership of at least 230,000 more than the census takers, or even the tax collectors or death could find.

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A WEEKLY PAPER

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