

# 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 American Sentinel.

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SOMEONE in Pennsylvania writes thus briefly to us: "You will greatly oblige me if you will keep the SENTINEL on the Pacific Coast." This person is modest. He doesn't want to control the earth, but only that part of the United States east of the Rocky Mountains. We cannot oblige him, because there are too many thousands of people east of the mountains who want the AMERICAN SENTINEL to come to them.

THE Key West (Florida) *Democrat* says that "what is now agitating the average Key West store keeper, to the exclusion of other matters, is the proposed enforcement of the Sunday law." It adds: "Without being fanatical upon the subject, we would unequivocally say that we are in favor of its enforcement without fear or favor," and says that the sheriff of the county pledges himself to enforce the law, and that the mayor and the marshal are also pledged to it. Thus we see that the Sunday question is coming to the front in all sections.

A FRIEND in Chicago writes as follows in a personal letter to the editor of the SENTINEL:—

"There cannot be too much vigilance or too much sounding forth of danger. I am told by a high-school girl that sixty-five teachers have been removed in this city within a few months, who were Protestants, and that sixty Catholics were among the teachers put in their places. If the Protestants try to manage schools on a religious basis, they will find themselves outwitted as well as outnumbered (in large cities) by the Romanist element. Yours for Americanism and undefiled religion."

THE Tombstone (Arizona) *Epitaph* of March 9 says of the Sunday bill, which we have elsewhere mentioned:—

"The Sunday-Rest bill has been laid to sleep for two years at least. The vote making the bill the special order for the evening was considered, and the bill passed in the council some days since was taken up in the House this afternoon, and killed by a vote of fourteen to nine. There were but few persons in the lobby at the time the bill was defeated, but the news spread rapidly through the town and was the general topic of conversation. It is generally understood that the Governor would have vetoed the bill had it passed."

THE *Omaha Daily Bee* of March 17 contains an article by Mrs. Elizabeth Cady Stanton, on Sunday newspapers and amusements, the closing paragraphs of which are exceedingly pointed, as will be seen from the following reprint of them:—

"I cannot see that setting type in order to provide some intellectual pabulum for a community is more of a desecration of the Sabbath than setting tables and cooking food for the family. To be consistent, those who insist on Sunday being a day of rest, should make it a season of fasting and self-denial for themselves, and of freedom for their wives and servants from all manual labor. The dinner should be cooked on Saturday and served cold on Sunday with primitive simplicity. But the clergy as a class (to say nothing of most of the sons of Adam), are proverbial for their love of good eating, hence we hear very little from the pulpit as to the sin of good dinners on the 'Lord's day.'

"According to what system of morals is it more sinful for Patrick to set type and read his paper, than for Bridget to cook a turkey and plum pudding and read nothing on Sunday?"

### Is This "the Breath of the Puritan"?

THE *Western Christian Union* is the name of a paper that is published weekly in the city of Oakland. We are thus explicit because, from what we shall quote from it, some might think that it is published in some remote portion of the world, where Christianity has not yet penetrated. Not only is it published in "the Athens of the Pacific Coast," but its editor is the Rev. G. W. Bothwell, D. D., pastor of the Second Congregationalist Church of Oakland. In his issue of March 22 the editor has a diatribe against the Adventists for the work which they did in securing signatures to the petitions against religious legislation by Congress, though we cannot see why he should level all his guns at the Adventists, since men of every denomination and profession signed that petition, and worked for it.

After saying that if the Blair Sunday-Rest bill should become a law, "it will be the formulated sentiments of nine-tenths of all the evangelical churches of the country," thus admitting that it is wholly a religious bill, he proceeds thus:—

"Against these majorities, constituted as they are, why are our Adventist friends continuously protesting? We are weary of Ishmaelitism in theology and upon questions of public morals. The methods employed in securing many of the 31,000 names of alleged citizens of California, recently presented in Congress, were not creditable to any people calling themselves religious. We refer to their practice of button-holing unsuspecting citizens in the railroad waiting-rooms, and on the street corners—not a few of whom were wholly unfamiliar with the question, and of inducing them to sign a narrow, sectarian protest, under the specious plea that the Constitution of the United States

was threatened. We had entertained a high opinion of this people until we were forced to observe how they secured signatures to their recent petition."

Well, we are glad that he bears testimony to the fact that people were button-holed before they signed the petition against religious legislation. He has been forced to observe the methods employed by those who canvassed for signatures. He is sure that they actually got near enough to the men whose names appear on it to button-hole them. And over 31,000—about 10,000 more—have been thus approached. Yet Mr. Bothwell is not pleased. Indeed, he feels very much grieved over the course taken. Why? Was it because he thinks the canvassers were too painstaking? No; he is grieved and indignant and angry to think that the canvassers should actually button-hole unsuspecting persons, and ask them to sign the petition. Doubtless he would have had them send a postal card to every person a week beforehand, informing them that on such a day they would be pleased to meet them to confer about the propriety of asking Congress not to pass a law enforcing religious observances. Then, no doubt, he would have had a crier precede each canvasser, and announce his mission, so that no "unsuspecting citizens" could possibly be approached.

But if he would have had all this precaution taken in securing signatures; if he feels so indignant at the thought that men were actually button-holed without previous warning, who can picture what his feelings must be at the thought that of the 14,437,744 alleged petitioners for a national Sunday law, only 407 had any opportunity to be button-holed about it? It has been some time since we exposed the iniquitous scheme by which the friends of the Blair Sunday bill sought to make Congress believe that public sentiment was overwhelmingly in favor of their measure, therefore we show it up again in another part of this paper, with a few points that were not previously noticed. Please turn and read that before you read further, and think that a man who has no word of condemnation or apology for such a course, says that it was disreputable to go to men in person and ask them to read the petition and sign it. What is the ground of his objection? Simply this, that so many *bona fide* signatures have been obtained to the protest. As what follows will show, he thinks it outrageous that any should dare protest against being ruled by a few self-constituted religious leaders.

Passing by more of the same *unco guid* sort we come to the following, which carries with it far more than the breath of the Puritan; it is the breath of the Inquisition:—

"Most of the States make provision for the exercise of the peculiar tenets of belief which are entertained by the Adventists. They can worship on

Saturday, and call it the Sabbath, if they choose, but there let their privileges end. Instead of thankfully making use of concessions granted them, and then going off quietly and attending to their own business, as they ought, they start out making unholy alliances that they may defeat the purposes of their benefactors. None of these bills are aimed at them, but if they fail to appreciate the fact, they may yet call down upon themselves such a measure of public disfavor as that legislation embarrassing to them may result."

Shades of Dominic! Did anyone ever hear of more cool assumption? "Upon what meat doth this our Caesar feed, that he has grown so great?" Seventh-day people "can worship on Saturday, and call it the Sabbath, if they choose, but there let their privileges end." If they are not thankful for these "concessions," and if they work against "the purposes of their benefactors," they may call down upon themselves such a measure of public disfavor as that "legislation embarrassing to them may result." Now what does this mean? Simply this: That these Sunday-law people are beginning to assume that the Lord created the earth for their especial benefit, and that it is a great "concession" on their part for them to allow anybody even to think differently from them. Those who do not do as they do ought to be thankful that they are privileged to live in this country. They are the "benefactors" of Seventh-day people, because they have tolerated them so long. Did the Papacy in its worst days ever assume any more lordly position?

It means further that if Seventh-day people will keep perfectly quiet, and be content with the privilege of resting on Saturday, they will not be molested. But let them, as Mr. Edwards said, begin to "rave;" that is, let them but teach their conscientious convictions to others, and then "legislation embarrassing to them may result." This can mean nothing else than that, whereas Seventh-day people are *allowed*, by existing and proposed Sunday laws, to rest on Saturday if they choose, they will be prohibited from doing even this if they rebel against their "benefactors," and refuse to rest also on Sunday, and if they attempt to stir up others to similar rebellion. This is a declaration of intention on the part of the Sunday-law agitators a little in advance of anything we have previously heard.

Mr. Bothwell says of Seventh-day people that "none of these [Sunday] bills are aimed at them." We cannot say definitely as to that, but we know where they always hit. We know that Sunday laws, whatever the purpose for which they are enacted, are always used for the purpose of "embarrassing" those who observe the seventh day of the week.

In 1885, Arkansas had Sunday laws reading as follows:—

"SECTION 1883. Every person who shall on the Sabbath, or Sunday, be found laboring, or shall compel his apprentice or servant to labor or perform service other than customary household duties of daily necessity, comfort, or charity, on conviction thereof shall be fined one dollar for each separate offense.

"SEC. 1884. Every apprentice or servant compelled to labor on Sunday shall be deemed a separate offense of the master.

"SEC. 1885. The provision of this act shall not apply to steamboats and other vessels navigating the waters of the State, nor such manufacturing establishments as require to be kept in continual operation.

"SEC. 1886. Persons who are members of any religious society who observe as Sabbath any other day of the week than the Christian Sabbath, or

Sunday, shall not be subject to the penalties of this act [the Sunday law], so that they observe one day in seven, agreeable to the faith and practice of their church or society."

In the session of the Arkansas Legislature of 1885, section 1886 was repealed, by act of March 3. The object of those who secured the repeal of that section was, as they said, to close the saloons. It was claimed that, under cover of that section, certain Jews who kept saloons in Little Rock had successfully defied the law against Sunday saloons, and that there was no way to secure the proper enforcement of the law without the repeal of that section. The legislators believed the statements made, and repealed the section as stated.

"Bear in mind that the object of this movement was said to be to close the saloons on Sunday; and what discussion there was on the bill in both the Senate and the House, shows that such was the object, so far as the legislators understood it. But when the act was secured, and was framed into a law, not a saloon was closed, nor was there an attempt made, any more than before, to close them. Not one of the saloon keepers was prosecuted. And in Little Rock itself, during the session of the Legislature of 1887, when the law was in full force, up to the time of the restoration of the exemption clause, the saloons kept their doors wide open, and conducted their business with no effort at concealment, the same as they had before the act was passed. But, so far as we have been able to learn by diligent investigation, from the day of its passage, the law was used for no other purpose than to punish peaceable citizens of the State who observed the seventh day as the Sabbath, and exercised their God-given right to work on Sunday."

A. T. Jones, of the AMERICAN SENTINEL, who makes the above statement, has had the privilege of investigating the records of the cases of those who were prosecuted under the law as amended, and has published them in his pamphlet, "Civil Government and Religion." In another article, entitled, "Where Sunday Laws Hit," in this week's issue, we shall present some of those cases, that our readers may learn the practical workings of "temperance Sunday laws." As they read these things we ask them to decide whether or not they want the Inquisition set up in this country. People may talk as much as they please about the enlightenment of this nineteenth century, and the impossibility for persecution to arise; but every candid person whose eyes are open must see that we are upon the very eve of as bitter a persecution as ever disgraced this earth. The minds of men are being inflamed by ecclesiastical leaders, and all that is needed is the color of law to give the malignant passions of bigots full exercise.

E. J. W.

In the notices of Miss Willard's forthcoming autobiography, she is mentioned as claiming to be a "gospel politician." That means that she favors spreading the gospel by political methods, which is, by voting upon it, and making laws concerning it. In other words, she is devoted to the union of Church and State. But that doesn't make us think that such a union ought to be consummated. The apostle Paul said that even an angel from Heaven should be cursed if he preached different gospel from that delivered by Christ.

It is reported that Ann Arbor has suppressed the sale of Sunday newspapers in its borders.

### The Constitution and Sunday.

DR. CRAFTS wrote to the *Detroit Free Press* February 17, stating some of the objects of the National Sunday bill, and the *Free Press* replied:—

"If our correspondent will bear in mind that in the eye of the federal law, as well as of the Federal Constitution, Sunday has no other status than Saturday, or any other day of the week, he will possibly see what the assumption of power for which he asks would involve. It would involve the possibility of prohibiting the running of trains between States on any day in the week, and, consequently, upon all days in the week, which is an absurdity. It involves another, and, if possible, a greater absurdity—the power to compel the running of inter-State trains upon every day in the week, and as many times a day as Congress may direct.

"There has never been, that we are aware of, any serious claim that the congressional power referred to extended thus far, and we have no fears that Congress will make any such claim. That body is quite as likely, we should think, under the pretense of regulating inter-State commerce, to prohibit the running of smoking-cars on inter-State trains, or the chewing of gum by passengers thereon, or the sale of peanuts for more than five cents a pint. We do not mean to intimate for a moment that these subjects have any natural affinity for, or connection with, Sunday rest. But we do mean to assert that it would be just as ridiculous for Congress, under the pretense of exercising its regulative power over commerce between the States, to prohibit the running of trains on Sunday as it would to enact the other prohibitions suggested."

Further, Dr. Crafts had said that the Constitution contains a Sunday-Rest law for the President. The *Free Press* made to this the singular reply that the Constitution makes no mention of Sunday, and commended to Dr. Crafts a re-examination of the Constitution. We approve of the recommendation of the *Free Press*, that the Doctor should examine the Constitution more closely; but if the *Free Press* had examined the Constitution as closely as it asks Dr. Crafts to, it ought to know that it does make mention of Sunday. True, it does not make mention of Sunday in any such a way as Dr. Crafts would make out, as enacting a Sunday law; but it does mention Sunday, and says that "if any bill shall not be returned by the President within ten days (Sunday excepted) after it is presented to him, the same shall be a law in like manner as if he had signed it, unless Congress by their adjournment prevent its return." But so far from this intending to be a law regulating the rest of the President, it is simply a recognition of the right of the President to keep Sunday religiously if he choose. In this the Constitution recognizes the fact that the President may be one who regards Sunday as a holy day, and respects his conscientious convictions, as it now does of every man, by providing that he shall not be compelled to count Sunday amongst the number of business days. The Constitution of the United States recognizes the right of every man to observe Sunday if he wishes, and it recognizes the right not to keep it if he choose. It respects a man's conscientious convictions, whether he be a Christian or not a Christian. This is the sole meaning of the expression, "Sunday excepted." But the query is, How could the *Detroit Free Press* ever have made such a mistake as to say that the Constitution makes no mention of Sunday? The Constitution of the United States is worthy of a good deal more study than ninety-nine out of every one hundred people in the United States ever give to it.

A. T. J.

### Whose Image and Superscription Is This?

It is evident that the leaders in the American Sabbath Union are considerably disturbed over the SENTINEL'S disclosure of their crooked methods in obtaining indorsements to their petitions to Congress. This is shown by the fact that they are endeavoring to shield themselves by insinuating that unfair methods were employed by those who secured signatures to the counter petition. It is worthy of note, however, and should be remembered by all, that the worst charge that has yet been brought by the most bigoted Sunday-law worker is that people were "button-holed" and asked to sign it. Inasmuch as no one could put his own signature to the petition unless the canvasser did come pretty close to him with it, we regard this as a good testimonial to the conscientiousness with which the work was performed.

We have before called attention to the frauds practiced by the active workers for a Sunday law, but we fear that some have lost sight of them. Many people still think that fourteen million signatures have actually been obtained to the petition asking Congress to make a Sunday law. We ourselves were deceived at the first into thinking that two or three million signatures had been obtained; but when the number jumped at once from six million to fourteen million, by the letter from Cardinal Gibbons, we knew there was fraud; and from that time we kept discovering fresh frauds. Following is a brief statement of them.

The petition for a Sunday law, to which it is claimed that upwards of fourteen million signatures have been obtained, reads thus:—

"The undersigned, adult residents of the United States, 21 years of age or more, hereby earnestly petition your honorable body to pass a bill forbidding in the Nation's mail and military service, and in inter-State commerce, and in the District of Columbia and the Territories, all Sunday work, traffic, etc."

That is plain enough to be understood by anybody. If that had been circulated in a legitimate manner, for individual signatures, no complaint could have been made. But right on the face of the sheet which contained the petition, provision was deliberately made for fraud. Immediately below the petition was the following note:—

"When a labor organization or church, or any other society, indorses the petition BY VOTE, let the 'name' of the organization be signed, with the attesting signatures of the presiding officer and clerk or secretary, with place and date, and in the margin, under 'number of petitioners,' indicate the numbers in the organization petitioning."

This meant that at any meeting of any church or society, a vote could be taken on the petition. If a majority of the members present voted in favor of it, the presiding officer and the clerk would sign their names and set down the number of members in the entire church or society. Now it must be evident to the most zealous partisan that such a plan could not by any possibility secure an individual expression of opinion. In the first place it allowed a part to speak for the whole, and in the second place it counted those members who were opposed to the bill, as favoring it. In many cases a minority would speak for the whole.

Not only was this provision made for fraud, but people were urged to commit fraud by securing the indorsement of the same person twice.

In the "Monthly Document" of the American Sabbath Union, for December, the following appeared in a circular which editors were requested to publish:—

"We ask every religious paper to publish our petition, and every church and preachers' meeting and religious conference or convention to indorse the petition by resolution, and also, as far as possible, by individual signatures, which duplicate its strength."

That is plain enough, too. The leaders of the American Sabbath Union deliberately urged people to perpetrate fraud in securing indorsements of the Sunday-Rest bill. The above shows that the indorsement "by vote" was considered the chief thing. Whenever there was an assembly they wanted those present to vote the indorsement of the organization, so that all the members could be counted as favoring the petition, and then they wanted the strength of the petition duplicated, "as far as possible" by individual signatures. This shows that the securing of individual signatures was considered a secondary matter, except that those individual signatures would duplicate the strength of the petition. A church of three hundred members could indorse the petition by vote some Sunday evening, and the whole three hundred counted for it, even though no more than one hundred members were present. Then zealous workers could secure the individual signatures of two-thirds of the members, including those present at the time of the vote; and so from a church of three hundred members, of whom only one hundred had seen the petition, and only one hundred more had heard of it, a list of five hundred petitioners could be sent in. And just such fraud as this was provided for and urged by the leaders in the Sunday-law movement. The method of indorsement "by vote" was so much easier, however, that, as will be seen, very little effort was made to secure individual signatures.

On Wednesday, January 16, the first petitions were presented to Congress. After senators from several States, including Illinois, Pennsylvania, Massachusetts, and Indiana, had presented petitions from churches, labor unions, Woman's Christian Temperance Unions, etc., from their respective States, Mr. Blair arose and said:—

"I present petitions of several bodies, praying for the passage of a Sunday-Rest law. Of the petitions, the following analysis is submitted by those who desire their presentation:—

#### Petitions from national bodies:

CONTENTS.	
1. Individual signatures.....	407
2. Representative signatures by indorsements of bodies and meetings.....	14,174,337
Total.....	14,174,744

"Analysis of the latter:—

"First indorsement is that of the American Sabbath Union, which was officially constituted by official action of the General Conference of the Methodist Episcopal Church, the Home Missionary Society of the Baptist Church, the General Assemblies of the Presbyterian Church (North and South), and the Synod of the Reformed Church, five denominations, whose membership together is 5,977,693. Of the membership of the Brotherhood of Locomotive Engineers, the indorsement of whose international convention stands second, at least 20,000 citizens of the United States. Of the Knights of Labor, the indorsement of whose international convention stands third, at least 219,000 citizens of the United States. The Presbyterian General Assembly, North, whose action stands next, had at the time of the indorsement 722,071 members. The convention of Christian Workers, whose indorsement is next, had 450 present when the unanimous vote of indorsement was taken. The Woman's Christian Temperance

Union, which comes next, had 185,521 at the time of the vote. The Roman Catholics, for whom Cardinal Gibbons speaks, number 7,200,000."

Now what do we learn from this? Several things, namely: That out of 14,174,744 alleged petitioners for the Sunday law, only 407 persons actually signed the petition. That in order to produce a greater effect, the petitions were presented first by States and Territories, and then in bulk. In that way the strength of the petitions, which had already been duplicated, was duplicated again.

But this is not all. We find that the entire membership of the Methodist, the Baptist, and the Presbyterian Churches in the United States is taken to help make up the 14,174,744 alleged petitioners. This was done because the annual convention of those bodies indorsed the petition. A vote by a few hundred people was thus swelled into nearly seven million. Not only so, but by the wording of the petition, every member of those churches was certified to as being "21 years of age or more." Of course everybody recognizes that as another fraud.

Still further: The entire membership of the Woman's Christian Temperance Union, the Knights of Labor, and the Brotherhood of Locomotive Engineers, is counted on the strength of a vote taken by a few members of those bodies, in convention assembled. Of course the members of the Woman's Christian Temperance Union could, on general principles, be counted as favoring the bill; but as they are Christian women, they of course belong to some one of the churches previously reported. The same is true largely of the Knights of Labor and the Brotherhood of Locomotive Engineers. Not only were they represented as favoring the bill, although but few of them had ever heard of it, and many were opposed, but they were represented three times, as we have already seen.

More yet: After this 14,000,000 and more petitioners, only 407 of whom ever petitioned, had been presented to Congress as organizations, then as churches, etc., Mr. Blair arose again and said:—

"I have here a petition of the Woman's Christian Temperance Union of New Jersey, with 6,000 members; of Indiana, 2,500 members; of Massachusetts, 6,000; of Delaware, 800; of Illinois, 9,000; of Iowa, 6,000; of Pennsylvania, 6,000; of Dakota, 1,800, and the National nearly 20,000, praying Congress, etc."

Just think! Petitions from many of these State temperance unions had been first presented by other senators. Then they were presented in the churches, then in the National Union, then again separately, and then once more in the National W. C. T. U. again; and after all this some more petitions were presented from Temperance Unions and "Sabbath Associations." Some of these good women were therefore presented as petitioners not less than six times in one day; and since then petitions have been presented from the same people nearly every day while the session lasted.

But this is not all by any means. Mr. Blair said in his analysis of the petitions: "The Roman Catholics, for whom Cardinal Gibbons speaks, number 7,200,000." Cardinal Gibbons had written a letter to Mr. Crafts, personally favoring the Sunday bill, and on the strength of that letter, the American Sabbath Union counted 7,200,000 names. Not only that, but they certified that all the Catholics in the United States, men, women, and children—are "21 years of age or more." Not only did Cardinal Gibbons say nothing about indorsing the petition for anybody but himself,

which he clearly had no right to do, but he himself, as will be seen by his letter, which follows, declares that he had no thought of committing anybody else.

One thing more shows the unprincipled methods employed to manufacture a huge list in favor of the Sunday bill. Not content to have the separate labor organizations indorse it by "representation," that is, by a vote of a few, which could not represent the body, Mr. Crafts has lately gone to work to secure the indorsement of the Federated Trades, by which means he is able to count all the laboring men again. Thus he can count every man as many times as there are associations to which he belongs. Not only so, but by their peculiar scheme of representative indorsement, they count many who are positively opposed to their movement, and who have signed the counter petition.

Now we ask the readers of the SENTINEL to decide whose image and whose superscription this Sunday movement bears. Does it bear the stamp of God? God cannot lie. But there is another being, the enemy of God and of all righteousness, the prince of the power of the air, "the spirit which now worketh in the children of disobedience," whose sole method of work is by fraud and deceit. Of him it is written that "he is a liar, and the father of it." We make no further statements, but leave the reader to trace the parentage of the Sunday movement as best he can.

Let those who have been misrepresented by being counted in these wholesale indorsements, and those who have not been aware of the character of the movement, protest vigorously, and at once, so that the leaders in the Sunday-law movement may no longer be able to pose before Congress as the representatives of all goodness and honesty.

E. J. W.

### He Spoke for Himself.

THE following from Mr. D. E. Lindsay, of Baltimore, a close observer of the National Reform movement, and a good friend of the AMERICAN SENTINEL, should be preserved, as it exposes the fallacy of the claim of the leaders of the American Sabbath Union, that Cardinal Gibbons indorsed the Sunday-Rest bill in behalf of the Catholic Church:—

Located as I am near the residence of Cardinal Gibbons, and being a reader of the *Catholic News*, published at Washington, D. C., and the *Catholic Mirror*, published in this city (Baltimore, Md.), I have watched for some time with interest the sayings of the different Catholic writers, until I was convinced that the so-called Protestants, in their eagerness to secure the passage of the Sunday law, would forsake the true principles of Protestantism, and run after the very church against which the famous protest was made in 1529, when the emperor had commissioned his brother Ferdinand to announce that the decrees of the former diet, which had allowed liberty of action to all States in matters of religion, were now absolutely annulled by imperial command.

Having this evidence before me from Catholic writers, as well as Protestant, I took the liberty to write the Cardinal a personal letter asking his purpose in signing the petition for the passage of the Blair Sunday bill. In reply the Cardinal forwarded me the following letter by his Chancellor, J. P. Donahue:—

"CARDINAL'S RESIDENCE,  
408 NORTH CHARLES ST., Baltimore, Md.,  
Feb. 27, 1889.

"MY DEAR SIR: In reply to your favor dated Feb. 25, 1889, duly received, His Eminence Cardinal

Gibbons desires me to write to you, that whatsoever countenance His Eminence has given to the 'Sunday law' referred to in your favor, as he had not the authority, so he had not the intention, of binding the archbishops, the bishops, or the Catholic laity of the United States. His Eminence bids me say to you that he was moved to write a letter favoring the passage of the bill, mainly from a consideration of the rest and recreation which would result to our poor overworked fellow-citizens, and of the facility which it would then afford them of observing the *Sunday* in a religious and decorous way.

"It is incorrect to assume that His Eminence, in the alleged words of Senator Blair set forth in your favor, 'signed the bill, thus pledging 7,200,000 Catholics as indorsing the bill.'

"I have the honor to remain, with much respect, yours faithfully,

J. P. DONAHUE,

Chancellor.

"To D. E. Lindsey, Esq., 708 Bayner Avenue, Baltimore, Md."

### Where Sunday Laws Hit.

THE Rev. Dr. G. W. Bothwell has stated that proposed Sunday laws are not "aimed at" those who observe the seventh day. Doubtless the same thing would have been said in Arkansas in 1885, where the effort was made to repeal the clause exempting from the penalties of the Sunday law those who observed any other day of the week. The sole object of those who secured that repeal was, as they said, to close the saloons. It was claimed that under cover of that exemption section, certain saloon keepers successfully defied the law. Accordingly the section was repealed, but the saloons were not molested. Out of twenty-one cases of indictment for Sunday work, only one person was not an observer of the seventh day, and that one person was not convicted, although it was clearly proved that he worked. We present herewith a few of the cases, in order that our readers may see that Sunday laws almost invariably hit observers of the seventh day, whether they are aimed at them or not. We copy from chapter seven of "Civil Government and Religion," by A. T. Jones, for sale at this office. For the sake of brevity, we omit, in most cases, the record of fines, etc.

#### FIRST CASE.

"Elder J. W. Scoles, a Seventh-day Adventist minister, had gone from Michigan to Arkansas in June, 1884, to assist Elder D. A. Wellman in holding some meetings at Springdale, Washington County. As the result of these meetings, quite a number of persons adopted the faith of that body, and practiced accordingly. In August, 1884, Elder Wellman died, and Elder Scoles continued the work in that place. In the winter of 1884-85, Elder J. G. Wood went from Appleton City, Mo., to assist Elder Scoles at Springdale. A church was organized in that place early in 1885, and the erection of a meeting-house was begun at once. In addition to his subscription to the enterprise, Elder Scoles agreed to paint the house when it should be ready. Further than this, we have the words of Elder Scoles himself. He says:—

"I volunteered to do the painting as my share of the work, in addition to my subscription. I worked away at the church at odd times, sometimes half a day and sometimes more, as I could spare the time. The last Sunday in April, 1885, in order to finish the work so I could be free to go out for the summer's labor with the tent, and expecting to go the next day twenty miles, I went over to the church, and finished up a small strip of painting on the south side of the house, clear out of sight of all public roads; and here I quietly worked away for

perhaps two hours, in which time I finished it, and then went home. It was for this offense that I was indicted.'

"At the fall term of the Circuit Court held at Fayetteville, Mr. J. A. Armstrong, of Springdale, was summoned before the Grand Jury. He was asked if he knew of any violations of the Sunday law. He said he did.

"Grand Jury—'Who are they?'

"Armstrong—'The Frisco Railroad is running trains every Sunday.'

"G. J.—'Do you know of any others?'

"A.—'Yes; the hotels of this place are open, and do a full run of business on Sunday, as on other days.'

"G. J.—'Do you know of any others?'

"A.—'Yes, sir; the drug stores and barber shops all keep open, and do business every Sunday.'

"G. J.—'Do you know of any others?'

"A.—'Yes; the livery stables do more business on Sunday than on any other day of the week.'

"After several repetitions of this same form of questions and answers, in much the same manner, in relation to other lines of business, this question was reached—

"G. J.—'Do you know of any Seventh-day Adventists who work on Sunday?'

"A.—'Yes, sir.'

"After getting from the witness the names of his brethren, indictments were found against five persons, all of whom were Seventh-day Adventists. Elder Scoles was one of the five."

From the above it will be seen that special pains was taken to indict none but those who had conscientiously observed the seventh day. A more marked instance of deliberate persecution could not be imagined. Mr. Scoles was convicted, and an appeal was taken to the Supreme Court, where the decision of the lower court was sustained.

#### SECOND CASE.

Mr. Meeks had been a resident of Arkansas since 1856, with the exception of one year. He had held the office of justice of the peace for a number of years both before and after the war. When he became a Seventh-day Adventist he refused to hold the office longer, because its duties conflicted with his observance of the Sabbath.

"Mr. Meeks was indicted at the July term of the Circuit Court, 1885, for Sabbath breaking. He was arrested in November, 1885, and held under bonds of \$500 for his appearance in January. The offense for which he was indicted was planting potatoes on Sunday—the third Sunday in March, 1885. The work was done near Mr. Meeks's own house, and not nearer than two and a half miles to any public road or any place of public worship.

"On the day referred to, Mr. La Fever and his wife went to visit Mr. Meeks at his home, and found Mr. Meeks planting potatoes. Mr. Meeks quit his work, and spent the rest of the day visiting with Mr. La Fever. La Fever afterward reported Mr. Meeks to the Grand Jury; and as the consequence, Mr. Meeks was indicted, as stated. The fourth Monday in January, Meeks appeared before Judge Herne. His case was laid over to await the decision of the Supreme Court in the Scoles case.

#### FIFTH CASE.

"James M. Pool, a Seventh-day Adventist, was indicted for Sabbath breaking, at the fall term of the Circuit Court held at Fayetteville, beginning the first Monday in September, 1885.

He waived his right to jury trial. The only witness in the case was J. W. Cooper. Cooper was a member of the Presbyterian Church, and professed sanctification. He went to Pool's



house on Sunday morning, to buy some tobacco, and found Pool hoeing in his garden; so testified before the court, Judge Pittman presiding. The judge sustained the indictment, pronounced Pool guilty, and fined him one dollar and costs, amounting to \$30.90.

## SIXTH CASE.

"Mr. J. A. Armstrong moved from Warren County, Indiana, to Springdale, Arkansas, in 1878. In September, 1884, he joined the Seventh-day Adventist Church at Springdale. November, 1885, he was indicted by the Grand Jury for Sabbath breaking. On the 13th of February, 1886, he was arrested by William Holcomb, deputy sheriff for Washington County, and was held under bonds of \$250 for his appearance at the May term of the Circuit Court. The particular offense upon which the charge of Sabbath breaking was based, was for digging potatoes in his field on Sunday. Millard Courtney was the prosecuting witness. Mr. Armstrong had a contract for building the school-house at Springdale. Mr. Courtney, with a friend, went to Armstrong's house on Sunday, to negotiate a contract for putting the tin roof on the school-house. From the house they went into the field where Mr. Armstrong was digging potatoes. There the business was all talked over, and the contract was secured for putting on the tin roof. Then this same Courtney became the prosecuting witness against Mr. Armstrong for working on Sunday.

"On the first Monday in May, Mr. Armstrong appeared before Judge Pittman, Circuit Judge of the Fourth Judicial District, at Fayetteville; and, waiving his right to jury trial, submitted his case to the court for decision. Judge Pittman sustained the indictment. Fine and costs, amounting to \$26.50, were paid, and Mr. Armstrong was released."

## NINTH CASE.

"Mr. James, a Seventh-day Adventist, was indicted by the Grand Jury in January, 1886, for Sabbath breaking. The particular offense was for doing carpenter work on Sunday. The indictment was founded on the testimony of Mr. Powers, a minister of the Missionary Baptist Church. Mr. James was working on a house for a widow, near the Hot Springs Railroad. The work was done without any expectation of receiving payment, and wholly as a charitable act for the poor widow, who was a member of the Methodist Church. Mr. James worked in the rain to do it, because the widow was about to be thrown out of the house in which she lived, and had no place to shelter herself and family. Powers, the informer, lived about six hundred yards from where the work was done, and on that very Sunday had carried wood from within seven rods of where Mr. James was at work, and chopped up the wood in sight of Mr. James.

## TENTH CASE.

"At the January term in 1886, Mr. Meeks was indicted the second time. July 13 he was arrested on a bench warrant in the hands of William La Fever. Meeks gave bonds for his appearance at the July term of court. The offense was for fixing his wagon-brake on Sunday. He was reported to the Grand Jury by Riley Warren. Warren had gone to Meeks's house on the Sunday referred to in the indictment, to see Mr. Meeks about hiring a teacher for their public school, for both of them were members of the School Board of their district. In the course of their conversation, Mr. Meeks incidentally mentioned having

mended his wagon-brake that morning. This was reported to the Grand Jury by Mr. Warren, and the indictment followed.

## ELEVENTH CASE.

"John A. Meeks, aged fourteen years, son of Edward L. Meeks, was indicted by the Grand Jury at the January term of the Circuit Court of 1886, for Sabbath breaking. The offense was for shooting squirrels on Sunday. The place where the squirrels were shot was in a mountainous district entirely away from any public road, or any place of public worship. He was reported by a Mr. M. Reeves. The sons of Mr. Reeves were hauling wood with a team on that same Sunday, and were present with the Meeks boy in the woods, and scared the squirrels around the trees for the Meeks boy to shoot. When the sport was over, the Meeks boy divided the game with the Reeves boys.

"Then the father of the Reeves boys reported the Meeks boy and he was indicted. His case was held over to await the decision of the Supreme Court in the Scoles case. At the January term in 1887, the boy confessed judgment, and was fined \$5.00, and \$3.00 county tax was assessed, and the costs, amounting in all to \$22. The fine was paid, and the boy released."

## FOURTEENTH CASE.

"William H. Fritz was indicted at the April term of the Circuit Court in 1886, for Sabbath-breaking, and held under \$250 bonds for his appearance at the September term, at Huntsville. Mr. Fritz is a wood-workman, and the offense charged was for working in the shop on Sunday. The shop was in the country, and two hundred yards from the public road. The indictment was sustained. The defendant was fined \$1.00 and costs, amounting to \$28. Mr. Fritz was a Seventh-day Adventist."

## SIXTEENTH CASE.

"I. L. Benson was not, at that time a member of any church, made no pretensions to religious faith, and did not observe any day. He had the contract for painting the railroad bridge across the Arkansas River at Van Buren, Ark. He worked a set of hands on the bridge all days of the week, Sundays included. In May, 1886, Mr. Benson and one of his men were arrested on the charge of Sabbath breaking. They were taken to Fort Smith, and arraigned before a justice of the peace. The justice did not put them through any form of trial, nor even ask them whether they were guilty or not guilty, but read a section of the law to them, and told them he would make the fine as light as possible, amounting, with costs, to \$4.75 each. They refused to pay the fines, and were placed in custody of the sheriff. The sheriff gave them the freedom of the place, only requiring them to appear at the justice's office at a certain hour. Mr. Benson telegraphed to the general manager of the railroad in regard to the matter. The general manager telegraphed to his attorney in that city to attend to the cases.

"Mr. Benson and his men appeared before the justice for a hearing in their cases. It was granted, with some reluctance. The attorney, Mr. Bryolair, told the justice it was a shame to arrest men for working on the bridge at the risk of their lives to support their families, when the public work in their own town was principally done on Sunday. A hearing was granted, and the trial set for the next day.

"They were not placed under any bonds at all, but were allowed to go on their own recognizance.

The following day a jury was impaneled and the trial begun. The deputy sheriff was the leading witness, and swore positively that he saw them at work on Sunday. The jury brought in a verdict to the effect that they had 'agreed to disagree.' This was on Wednesday. The following Monday was set for a new trial. No bond was even at this time required. The defendants appeared at the time appointed, and pleaded not guilty. The justice, after giving them a brief lecture, dismissed the case."

## TWENTIETH CASE.

"In August, 1886, Mr. P. Hammond, a member of the Baptist Church, appeared before the Grand Jury in Hot Spring County, and charged J. L. Shockey with hauling rails and clearing land on Sunday, the first day of the week, July 11, 1886. The Grand Jury presented an indictment. On December 14, 1886, Mr. Shockey was arrested and taken to Malvern, locked up until the next day, when he gave the usual bond for his appearance at court, and was released. The work for which Mr. Shockey was indicted was done on a new farm which he was opening up in the woods, three-fourths of a mile from any public road, and more than a mile from any place of public worship, and not in sight of either. The witness, Mr. Hammond, passed by where Mr. Shockey was at work, and after he had gone some distance, returned, and spoke to Mr. Shockey about buying from him a Plymouth Rock rooster. The bargain was then made, Hammond agreeing to pay Shockey fifty cents for the rooster.

"Shockey was indicted, and his case set for trial February 7, 1887. This case, with the one before mentioned, and some others that had been held over to await the decision in the Scoles case, was called, and February 11 fixed as the day of trial for all."

These are sufficient to show the practical workings of a Sunday law that was not "aimed at" observers of the seventh day. If such results can come from the law when it is not aimed at them, what will be the result when they go deliberately to work to secure "legislation embarrassing to them"? We say that the man who knows these things and does not vigorously oppose such legislation, no matter what his religious belief, or whether he has any at all, is destitute of patriotism and of the feelings of common humanity.

But let it be understood that no National Reformer or active Sunday-law agitator of any organization whatever, has ever said a word in disfavor of the course pursued in Arkansas. On the contrary, the restoration of the section exempting observers of the seventh day from the penalties of the law, was strenuously opposed by many religious leaders. The editor of the *Arkansas Methodist* declared in his paper that "the Sabbath laws" without the exemption section had "worked well enough," and were about as near perfect as we can expect to get them under the present Constitution." In view of these things, which are generally known, and which have been brought time and again to the attention of Sunday-law workers, and in view of the action of the present Arkansas Legislature, and of the sayings of such men as Dr. Bothwell, and of the further fact that exemption clauses are vigorously denounced, we think we are justified in saying that, as a general thing, Sunday laws "are aimed" quite directly at observers of the seventh day.

"WHAT other nations call religious toleration, we call religious rights."

### Religious Intolerance in Arkansas.

THAT the various attempts to secure National and State Sunday laws are in the exact line of the work of so-called National Reform, becomes more and more apparent as we notice the character of the work. The idea of all who are thoroughly committed to the work seems to be that they own the earth, and that any who differ with them, no matter how conscientiously, have no rights whatever. The readers of the SENTINEL are familiar with the remark of E. B. Graham, a vice-president of the National Reform Association, that its opponents, whom he denominated "opponents of the Bible," might "go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it and set up a government of their own." The Rev. G. W. Bothwell, D. D., of Oakland, speaks lordly of Sunday-law people as being the "benefactors" of the observers of the seventh day, because they allow them to live in their country, and quietly live out their religion.

In the same line is the speech of Senator Tillman, of Arkansas, in support of his Sunday bill, in the Arkansas Legislature, March 4. The bill in question is a bill to repeal the clause which now exempts conscientious observers of the seventh day from the penalties of the Sunday law. From the report in the Little Rock Gazette, March 5, we take the following:—

"Senator Tillman, the author of the bill repealing the statute, taking the floor in favor of his bill, said:—

"Mr. President, I assume that Christianity is the true religion, and that the first day of the week is the Christian Sabbath. The Christian Sabbath is an institution of God Almighty, and should be respected as such, and if assailed the civil law should be invoked to protect it. This bill provides for the general observance of the first day of the week as a day of rest from secular enjoyments, other than those of necessity, comfort, or charity. It is in the nature of a civil regulation only. It is not of the character of State protection to church. It does not seek to violate the principle that affairs of Church and State should be kept separate. It interferes in no way with the full and free exercise of religious freedom. The State has a right by legislative enactment to provide for the observance of the Sabbath-day, and to punish a violator of the same, and keep within the purview of the Constitution of the United States and the Constitution of the State of Arkansas. The Supreme Court of this State, in the case of the State against Scoles, decided that the law of 1885, which the bill seeks to revive, was constitutional.

"I have a local interest in the measure. In my county (Washington) we have a religious sect known as the Seventh-day Adventists, a very devout and respectable people, but they labor on our Sabbath and greatly annoy the Christian people of that section. In Springdale, where most of these people live, there exists a very great demand for the passage of this bill. I promised those people to introduce a bill of this kind. I have done so, and worked earnestly for its passage, and if it does pass this Senate I will meet with a hearty 'well done' from my friends there on my return from my labors here.

"I want to ask senators who vote against the bill if they would like to have their children raised in a community where they would be compelled to see the Christian Sabbath desecrated? What effect would it have on a child to pass, on the way to church or Sunday-school, men plowing or reaping in the fields, when you are doing all you can to bring it up in the way it should go? I imagine you gentlemen would not relish exposure of this kind. If you lived in Springdale for a few months your opinions on the 'religious liberty' function would undergo a radical change. Those Seventh-day Adventists are generally good citizens, but

they have become very aggressive since the passage of the Sunday law of two years ago, and our people are getting very tired of them. The senator from Independence suggests that if this bill should pass it will drive these people from the State. That would not be a serious loss. There would be fewer Sabbath breakers to deal with. After having left Arkansas they might very truly exclaim—

"True patriots are we,  
For be it understood,  
We left our country  
For our country's good."

It is apparent that proscription is the handmaid of Sunday legislation. What is the reason that Mr. Tillman wants to restrict the God-given privileges of Seventh-day Adventists to work on six days and rest the seventh? Oh, since they were granted, not equal rights, but simple *toleration*, they have become "aggressive." What does that mean? Simply that they have been actively preaching the faith which they profess, and have induced many to accept it. Has that faith made them more vicious? does the acceptance of it by any people make them worse neighbors, and endanger life or property? No; not by any means; but it is contrary to the belief of the majority; and so it must be suppressed, and those who hold it be driven from the State. Yet the Senator dares say that the bill is not in the nature of religious legislation, nor of State protection to church, and that "it interferes in no way with the full and free exercise of religious freedom." We prefer to have religious freedom defined by somebody who gives better evidence of a knowledge of religion than being the author of a bill to drive innocent people from the State, because they do not believe as others do.

The bill passed the Senate by a vote of 16 to 11. We have not yet heard from the Lower House.

### Capital and Labor.

THE fallacy which is common to almost all labor organizations, and which the leaders and "walking delegates" of these organizations generally do their utmost to propagate among workmen, and that, too, for selfish purposes, consists in the assumption that there is a real conflict between the two classes represented by the terms "capital" and "labor." The term "capital" means those who have an accumulated capital, and are engaged in some form of business that makes it necessary for them to become the employers of others, paying them wages for their labor. The term "labor" means those who, not having capital which they can invest in any branch of business, have nothing to sell but their labor, and support themselves and their families out of the wages paid to them by their employers. The one class want and need to buy labor, and the other class just as much want and need to sell labor. Both classes, so far from being arrayed against each other, are supplementary to each other and mutually dependent upon each other. Neither can get along without the other. There is no just occasion for any war between them any more than between the buyers and sellers of commodities. Their interests are not conflicting but coincident and mutually contributory.

What is the rate of compensation that capital ought to pay to labor? How much shall the seller of labor receive from the employer for the service rendered by the former to the latter? There is only one practical answer to this question; and that answer, in the long run, and as a general rule, will be more equitable than any other which it is possible to give, where buyers and sellers are

left free to make their own bargains. The law of *supply and demand*, under free competition, will fix the price of labor as between buyers and sellers of labor, just as it fixes the price of all commodities that come into the market to be bought and sold. When the demand exceeds the supply of labor, wages will rise; and when the supply exceeds the demand, wages will just as naturally fall to a lower mark. When buyers compete with each other, prices necessarily advance; and when sellers compete with each other, they as necessarily go down. This has been the history of the world ever since men began to buy and sell; and it will continue to be its history through all time. The result is an average market price, which the buyer must pay and the seller must accept.

All the labor organizations that were ever gotten up by men cannot repeal this law, or put in its place any other law that would, on the whole, work better for the interests of human society, including all classes. Such organizations may for a short period force prices out of their natural course; but in the end they will come back again under the general law of supply and demand. Such has been the fact in the past, and we conclude that it will be so in the future.

The plain truth is, that capital and labor are naturally and necessarily co-operative and not antagonistical. They have common interests, and work together, and must work together. All that capital needs is a free market in which to buy, and all that labor needs is a free market in which to sell. Give to both a free market without any coercion or constraint on either side, and each in serving itself will, under the natural laws of trade, serve the others. "Walking delegates" and labor "strikes" are a very poor remedy for regulating the rate of wages. They produce far more harm than good, and are a general curse to the best interests of society.—*Independent, N. Y., Jan. 3, 1889.*

THE following from the Chicago Tribune of February 14 is an illustration of the unconscionable tyranny of the spirit of trades unionism:—

The brutality of trades unionism reached its climax in Brooklyn Tuesday when a walking delegate stopped a funeral procession because there was a "scab" cab in the line. The living have had to submit to considerable inconvenience in their affairs from time to time, to meet the requirements of these associations. It was scarcely to be expected that the dead would be kept above the earth until the orders of the walking delegate should be obeyed. But in the instance alluded to, the funeral halted and remained at a standstill until the offensive cab was driven away, and then the offices of humanity were permitted to proceed. It is incredible that any intelligent body of men approve of so brutal a business; and if the walking delegate who made so unseemly a disturbance is not removed from a post he has so discreditably filled, the reputation of his union ought to be settled with the people of Brooklyn. They should give it a thorough taste of its own medicine.

At the quarterly convention of the Alleghany County (Pa.) W. C. T. U., Mrs. Sarah E. Gemmill made a strong plea for National Reform, closing her speech as follows: "I ask you as Christian women to help amend the Constitution of our Nation, so that it will acknowledge God as the source of authority, Jesus as the Ruler, and the Bible as the standard by which all moral issues in the political world are to be decided."

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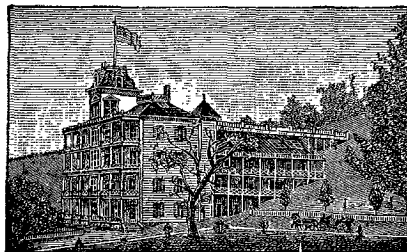
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# The American Sentinel.

OAKLAND, CALIFORNIA, APRIL 17, 1889.

NOTE.—No papers are sent by the publishers of the AMERICAN SENTINEL to people who have not subscribed for it. If the SENTINEL comes to one who has not subscribed for it, he may know that it is sent him by some friend, and that he will not be called upon by the publishers to pay for the same.

THE authorities of Baltimore forbade any Sunday parade on St. Patrick's day, and also prevented Forepaugh's circus from entering the city on that day.

THE Committee on Criminal Jurisprudence in the Missouri Legislature, March 12, reported favorably a bill introduced by Mr. Moore, of Laclede, prohibiting the playing of base-ball on Sunday.

A BILL is now before the Massachusetts Legislature to abolish Sunday towing, and it is said that a large majority of the tow-boat engineers of Boston are in favor of its passage. What puzzles us is why in the world they don't stop towing on Sunday, if they don't want to do it. If a large majority of Boston's tow-boat engineers refused to work on Sunday, it is certain that very little towing would be done. It seems that they don't want to stop towing on Sunday enough to stop without a law compelling them to stop.

A FEW weeks ago we stated that the Arkansas Legislature had passed a memorial asking Congress not to pass the Blair Sunday-Rest bill. We are now informed that this was a mistake. We wondered at the time how so great a change could be effected in so short a time, but seeing the statement in two good Eastern papers, and no contradiction, we supposed it must be true. We are sorry to be obliged to make this correction, not on our own account, as the mistake was no fault of ours, but we are sorry to be obliged to take back the good opinion which we expressed concerning the Arkansas Legislature.

SAYS the *Christian Statesman* of March 21:—

"Either the Sabbath must be redeemed, or the battle is lost. What with card playing, dancing, Sunday newspaper reading, and using the Sunday train for business and pleasure, you cannot tell the difference between the church and the world."

Consequently it wants rigid Sunday laws enacted and enforced. That is, the State must pass laws to compel church-members, professed Christians, to live up to their profession, outwardly at least. But then those laws will bear equally upon church-members and the world, compelling all to rest on Sunday, so that there will be as little difference between the church and the world as there was before. Then the church will be a bright and shining light, made so by civil enactment; and the world will by the same power be made Christian. How easily the world may be converted—nominally.

THE *Chicago Standard's* Washington correspondent says: "The fact that the two great divisions of Christians, Protestants and Catholics, are substantially mutual in support of a national enactment making the Sabbath a day of rest to the whole people, and of religious observance, gives the subject an importance Congress can scarcely dare to disregard." Such significant

statements as this are quite common. Notice the admission that it is "Christian" union that is expected to be so powerful in behalf of Sunday that Congress will not dare disregard it. Notice also that "the Sabbath" is to be made for "the whole people" a day of rest "and of religious observance." Such statements do not surprise us any, for we have known from the beginning what the Sunday-law people were after; but they serve to enable others to rate at their true value their assertions that "this movement is wholly in the interest of the workingman."

MR. DEFEW is quoted as saying that, "nothing in nature or art goes to pieces so fast as a man in idleness," and making the application to the proposition of the State of New York to keep its criminals in idleness, "with the certain result of greater moral degeneration." Upon this, the *Moral and Scientific Companion*, published at Florence, A. T., very aptly comments as follows:

"And yet the Sunday-law advocates propose to keep the entire population of the United States in idleness during the first day of every week. If this will not result in 'greater moral degeneration' and mischief making, then human nature must be wonderfully changed. When a man's conscience tells him to sanctify the Sabbath, that conscience will lead him to reverence the time that belongs to his God; but when a man of worldly ideas is forced into idleness it is time to expect mischief."

THE *Christian Union* is an advocate of Sunday laws, and is opposed to the Sunday newspaper, yet it pricks some of the sophistical bubbles which Sunday-law zealots have blown for their own amusement, and for the beguilement of the unwary. It says that the objection to the Sunday newspaper "is not that it entails Sabbath work, for it does not entail as much work as the Monday newspaper; nor is it because it sets the newsboys at selling papers, for Sunday labor is no more demoralizing than Sunday loafing, and the newsboys do not attend worshiping assemblies on Sabbath morning in any very great numbers; nor is it because worshipers sometimes stay at home from church to read their Sunday paper, for it will do the ministry no harm to be subjected to a little healthful competition, and the church which depends for its congregation on the fact that they have nothing else to do than to come to church would better stir about and get some other and better dependence." Good.

As noticed elsewhere, the *Christian Statesman* says that, "what with card-playing, Sunday newspaper reading, and using the Sunday trains for business and pleasures, you cannot tell the difference between the church and the world."

Which church does it mean? Is it the Reformed Presbyterian, or the Methodist, or the Baptist? Everybody will know at once that it has no reference to any sect, but to the great body of professed Christians. Now we hope, since it uses the word "church" in that sense,—the most common use of all,—that it will cease beating about the bush when we talk about the union of Church and State. It has always dodged the point by insisting that such union must necessarily be the selection and support of one sect by the State, and that it did not favor that. Of course not. But it favors State legislation in favor of all professed Christians; and since it classes these under the general head, "the church," why can it not come out squarely and acknowledge that it is in favor of Church and State? Will the *Statesman* please answer?

"FACTS FOR THE TIMES" is the name of a useful work for sale at this office. It is made up of extracts from ancient and modern writers bearing upon a wide range of Bible subjects. It is not designed to detract from the authority of the Bible in any way, but to show what good and great men of the past believed, or were compelled by force of evidence to admit, concerning some of the great doctrines of the Bible. It clearly shows that many of what are called "new doctrines" are old, and have been held by respected men of other generations. It also shows the difference between the religious teaching of to-day and that of previous times. Extracts and comments from different writers to the number of nearly one thousand are given on remarkable fulfillments of prophecy, difficult Scripture texts, natural phenomena, facts connected with our country's history, statistics of population, intemperance war, and crime, condition of the religious, political, and physical world, and many other subjects of interest. The book is also of assistance many times in helping the reader to come to correct conclusions on many important subjects, and to lead him to the "old paths" of truth. It contains nearly three hundred octavo pages, well bound in cloth. Price, post-paid, 50 cents. Address the Pacific Press, Oakland, Cal.

DE WITT C. DAVIS, attorney-at-law in Texas, says:—

"I have read the AMERICAN SENTINEL for two years, and the more I read it the better I am pleased with it. I am entirely with you in opposition to changing our United States Constitution so as to turn Congress loose—backed up by all the clergymen or the preachers of the Union—to legislate on religion and Sunday questions. When this shall be done, the 'Pandora's box' of American troubles will be opened. If the pious regard for Sunday and religion has to be enforced by law, then the liberty of conscience in such matters, granted to us by the Constitution, will be destroyed. Then whose conscience shall we obey? I send you a postal note for \$1.00. Please send me the weekly AMERICAN SENTINEL for one year."

Rev. P. Raether, of Ohio, writes:—

"Inclosed I send you \$1.00, for which you will please send me your paper. I learned to know the SENTINEL of late, and I like it very much, and I like it in opposing any movement subversive to the free institutions of our republic."

J. R. Brooks, of Texas, says:—

"The petition work as a remonstrance against the Blair bill meets great favor in the country. I have been taking signatures. Have filled and returned four petitions in a very short time. Gentlemen and ladies sign the petitions without hesitation. They are Catholics and all classes. The people here are generally opposed to the Blair bill *in toto*. While working up signatures I am often congratulated with expressions like these: 'Go ahead, you are doing a good work.' 'The Constitution is good enough as it is.' 'We are living in a free country and want it to remain so,' etc."

From the law office of S. P. Romans, of Deadwood, Dak., we received the following:—

"GENTLEMEN: For some months past I have been receiving your paper from some friend who thought my ideas concurred with the AMERICAN SENTINEL. For many years I have been quite a searcher for Bible truths, but have failed to find the truth as expressed by the Catholic Church or her daughters. Hence I have looked in another direction, *i. e.*, the Bible. I find the SENTINEL is just right in its ideas of secular or governmental affairs. I herewith inclose postal note for \$1.00, for which please send to my address the AMERICAN SENTINEL for one year, also fifty cents, for which send extra copies of your own selection for distribution in my town, and I will see that they are placed where they will do the most good, and bear fruit."

A lady in Auburn, Cal., writes:—

"I am an American woman, and in favor of American institutions, American principles and patriotism, and strongly opposed to alien influences in politics and the control of our public institutions—especially our schools—and just as strongly to church influences in those places. Send me the AMERICAN SENTINEL."

Rev. C. F. W. Meyer, of Missouri, says:—

"I fully indorse your views. I sincerely hope that your noble efforts will be successful in keeping Church and State *severely* separate."

B. Hillens, of Kansas, writes:—

"I am heartily in sympathy with the principles which the SENTINEL advocates, and always have been. I have loaned my papers to several persons, and solicited their subscriptions, and shall continue getting subscribers for it, believing it is calling loudly for something to be done in appreciation of the value of religious liberty which has caused others before us such sacrifice and labor that Heaven could grant this great boon to after generations. Send me what free reading you can and I will distribute it."

A lady in Alpena, Mich., sending in six yearly subscriptions to the AMERICAN SENTINEL, at \$1.00 each, says:—

"I wish our people would raise money to put the SENTINEL in every Protestant minister's family in the United States. It would open the eyes of all who are now honest but blind in their work."

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