



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

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“THE company of Bellamyites recently organized in Des Moines will locate,” says the *Nebraska State Journal*, “at Lake Arthur, Louisiana, on a tract of 2,000 acres of land. Their experiences will be interesting, but will add nothing to the sum of human knowledge on the subject of co-operation. They may flatter themselves that their scheme is new, and will have a tremendous influence in reforming the country and converting it to Nationalism, but they are doomed to disappointment. Communism of this kind is as old as the race, and the people who join the colony are simply going back to the methods discarded by their ancestors hundreds of years ago.”

Nationalism makes the State everything and the individual nothing. It is impracticable, and it is well that it is, for its adoption would mean utter stagnation in all human affairs.

THERE is no question that the education furnished by parochial schools is generally of an inferior character, and it is a matter of regret that they should be established. The public schools do the work for the children far better. But an attempt to prevent the establishing of parochial or private schools by constitutional amendment or otherwise, would, in our opinion, be extremely unwise. . . . It is asking the State to do a very tyrannical and unnecessary thing. It is the right and duty of the State, undoubtedly, to provide a system of public education and to insist by compulsory laws and

otherwise that all children of sound mind shall receive instruction in the rudiments of learning; but to insist that they shall not receive this instruction in private or parochial schools or at home would be to invade individual rights. The effect of such a proposition would be a hot sectarian war. It would unite Catholics solidly, and it would arouse no small proportion of Protestants to strenuous opposition. Many Lutherans believe in parochial schools and maintain them, and so do other Protestants.—*Independent.*

Religion and the Schools.

In the *Independent* of September 4, there is given a symposium on the subject of religion in the schools. Howard Crosby; Cardinal Gibbons; the Decrees of the Council of Baltimore; John Jay; Archbishop Ireland; Prof. W. T. Harris, the United States Commissioner of Education; the Superintendent of Public Instruction of the State of New York; Superintendent of the Public Schools of the State of New Hampshire; Deputy Superintendent of Pennsylvania; State Commissioner of Common Schools of Ohio; Superintendent of Massachusetts Board of Education; Wayland Hoyt, D. D.; Principal Bancroft of Phillips Academy, Andover; Father Nylan, of Poughkeepsie; Father McTighe, who, two or three years ago, made an attempt in Pittsburg to turn a public school into a Roman Catholic one; with a considerable number of others from different parts of the country all give their views upon the subject. And although there is much difference and considerable antagonism among the views presented, the *Independent* has done a good work in setting before the people at one view so full a discussion of the question as it has in this symposium.

Cardinal Gibbons advocates the application of a denominational system in our public schools, as is now done in Canada, that is, when there is a sufficient number, that may form a denominational school

supported by public money. The Decrees of the Council of Baltimore are that “it may sometimes appear that parents may sometimes, and in good conscience, send their children to public schools, but this they will not be able to do unless they have sufficient cause for so doing, and whether such cause may be sufficient for any particular case must be left to the judgment of the bishop.” This instruction is given by command of the Congregation for the propagation of the faith, which sits in Rome. This Sacred Congregation says that the method of instructing youth employed in the public schools has seemed to the Sacred Congregation “to be full of peril, and hostile to the Catholic faith.” And one objection to the public school is that it is “conducted without any authority of the Church, and that no care is taken by the law that teachers do not injure the youth.” But above all other things, the objection of the Sacred Congregation to the public school is that “a definite corruptive force results from the fact that in most of the public schools, youth of both sexes are gathered in the same recitation and in the same class-room, and males are directed to sit in the same bench with females,” and “as a result the youth are sadly exposed to damage as to faith, and their morals are endangered.”

What a pity it is that the Lord did not have the Sacred Congregation to advise him in the matter of the creation of man! For then he would not have fallen into the grievous error of having males and females both in the same family, or even in the same world. This view, however, is perfectly characteristic of the whole system of papal doctrine, and that is that instead of inculcating principles of virtue and the love of right and the power to do right because of love of it, that system accounts every person as essentially devilish, and would have them made good by taking away every opportunity for any freedom of action whatever.

Professor Harris, United States Commissioner of Education, presents a valuable

article. One passage, which is worthy of much study, we quote:—

The separation of Church and State implies the separation of the Church and School. The Church and State are separated in the interest of the perfection of both. The Church regards the disposition of the individual man, considering it in respect to sin and holiness; the State regards the individual man, in respect to his overt act, whether law-abiding or criminal. Crime is a matter of overt act. Sin is a matter of disposition—of thought and feeling, as well as of volition. If the State goes behind the overt act and punishes the disposition of the individual, civil government will be destroyed. If, on the other hand, the Church considers the overt act instead of the disposition of the soul, religion will cease. Crime can be measured, the deed can be returned on the individual; but sin can not be measured, its consequences can be escaped only by repentance. Sin is infinite and no finite punishment can wash it away; but repentance without punishment will do this just as well as repentance with punishment. The exercise of ecclesiastical power by the State tends to confuse its standards of punishment and to make its penalties too severe at one time, and too lax at another, and thus renders the whole course of justice uncertain by considering the disposition of the criminal rather than his overt act. Religious persecutions have arisen by the State assuming ecclesiastical functions, and the Church has had to bear the obloquy of them. On the other hand, the exercise of civil power on the part of the Church tends to introduce finite standards, thus allowing expiation for sin and permitting the substitution of penance for repentance. This makes the expiation of sin an external matter. The Government acting on an ecclesiastical basis, would say to the criminal: You have committed murder. Well, are you sorry for it? Do you repent of it? Very well, go and sin no more. Or it might say: You have been angry with your brother and wish to kill him. You have not planned to carry this into execution, it is true, and have done no overt act, but you have wished this in your heart. Then your punishment is death. Only disposition can judge of disposition. When the State undertakes to judge of disposition a reign of terror follows.

Another point, which is well made by Professor Harris, is that where the State attempts to teach religion, infidelity is the result. He says:—

Careful observers of the effects of the religious lessons placed on the programmes of schools in Germany and Austria and other nations, tell us that where the secular studies are taught according to the true method, the pupils are prone to hold in a sort of contempt the contents of their religious lessons. They are apt to bring their critical intellects to bear on dogmas and become skeptical of religious truth altogether. It is well known that the people of Germany are much given to skepticism. Its educated class is famous for its "free-thinking," so-called. The French educated class, all of which was in its youth under parochial school influences, is atheistic.

Another point worthy of serious reflection, a point to which we have called attention in THE SENTINEL several times, is made by Mr. E. P. Powell, of Clinton, New York, and that is that education is no surety for the prevention of crime. He endorses the statement of Mr. Reece in a recent paper in the *Popular Science Monthly*, that "we are confronted by facts which leave a condition of decreasing illiteracy and increasing crime." He says: "Illiteracy is on the increase in our older States, and crime is not decreased by our present system of education. I find on every hand graduates of our district

schools utterly ignorant of any facts or truths bearing on life, citizenship, or character. The young men will sell their votes, and are not afraid to deny truth." "It is a fearful fact," says Mr. Bowker, at the National Prison Congress, "that a large proportion of our prison population is of the educated class."

Yet this fault can not be laid to the public school system, at least to the *theory*, while it may be in a measure to the *practice* of it. Practically an effort is made to have the public school system do what it is impossible for it to do, while it neglects to do that which it may and can properly do. The public school can rightly give only a secular education, in other words, give an education which aims at good citizenship and whose object is to make good citizens. This, however, is almost wholly neglected in the public school system, and the attempt is made to make good men rather than good citizens, with the result that neither object is accomplished. The office and object of the teaching of the Church is to make good men, while the office and the object of the teaching of the State is to make good citizens, and the failure of the Church so to carry on the instruction as to make good men will never justify the State in going beyond its sphere to attempt that itself.

The only means that the State has with which to accomplish its purposes are the principles of government on which the State is founded and according to which it continues. But these things are not taught to any effective purpose whatever in the public school system of the United States. Mr. Powell says: "I can find you a dozen lawyers in a single township who never read the Constitution of the United States." And this is probably true of many, if not a majority, of the townships in the United States. From considerable personal observation, we should not be at all surprised to find that there are men in State Legislatures, and even in Congress, who never read through the Constitution and the Declaration of Independence.

Neither the principles of the Declaration of Independence nor the provisions of the United States Constitution are generally taught in the public schools of the country. In higher grades in some city schools something is taught in regard to these documents, but even that is very poorly done. These things which are essential in the work of the public school system, and which may be properly taught in the public school, are almost totally neglected, and instead, an attempt is made to inculcate goodness by the cold formal reading of a portion of Scripture or repeating the Lord's Prayer.

On the other hand, the professed Church, instead of strictly confining her efforts to the inculcation of principles of goodness by the power which belongs to her and which can be used by her alone, neglects

this and takes up different forms of political agitation to secure legislation by which she can compel men by law to be good.

If the State would confine itself to the principles and system which properly belong to it, and conduct the course of education in public schools according thereto; and if the Church would confine herself to that which properly belongs to her, if there were indeed in our system of public education a positive and total separation of religion and the State, then there would be much less difficulty with the question of public education, and far better results would come to both religion and the State, to both morality and good citizenship. But in the present condition of things, instead of there being a prospect of improvement, we see no hope of anything but a closer union of Church and State principles, and through that of still greater degeneracy.

A. T. J.

The Plea Is a Fraud.

THE following is from the "piece" which Mr. Crafts is reciting to audiences in various parts of the country, from Maine to California:—

The right arm of the American Sabbath Union is the promotion of the religious Sabbath; its left arm the preservation of the civil Sabbath. These two things—the Christian Sabbath on the one hand, and the American Sabbath on the other hand—are as distinct as my two arms, that resemble and cooperate, and yet not the same. This distinction is itself an answer to most of the objections to Sunday laws, which rest chiefly on the false assumption that Sunday laws are enforcements of a duty to God.

Let us examine a little the claim that Sunday laws are religious, not civil, and see if it is indeed a false assumption as Mr. Crafts asserts that it is. How have the courts regarded this matter?

In the case of *Bramhall vs. Van Campen* (8 Minnesota Reports, 13), Judge Flaudrau, of the Supreme Court of Minnesota, gave the opinion that "the Sabbath laws of that State can have no other object than the enforcement of the fourth of God's commandments." In the Supreme Court of Texas, Judge Caldwell held that "the object of the Legislature was to forbid all secular employments on the Sabbath, not excepted in the act. The disregard of the Sabbath, the refusal to recognize it as a day sanctified to holy purposes, constitutes the offense." (*Elsner vs. the State*, 30 Texas Reports, 524.) In deciding one of these Sunday cases the Supreme Court of Alabama also said: "We do not think the design of the Legislature in the passage of the act can be doubted. It was evidently to promote morality and advance the interests of religion, by prohibiting all persons from engaging in their common and ordinary vocations." (*O'Donnel vs. Sweeney*, 5 Alabama Reports, 467. See also *Wright vs. Geer*, 1 Root, 474; *Fox vs. Able*, 2 Connecticut Reports, 548; *George vs. George*, 47 New Hampshire Reports, 27.)

The "civil Sabbath" is simply the religious Sabbath enforced by civil law. Were it not for the fact that Sunday is a religious day, a day regarded as sacred by a large portion of the community, nothing would ever be heard of the "civil Sabbath." The plea is a fraud.

B.

A Question of Rights.

THAT the Roman Curia and the authorities of the Roman Catholic Church are intensely hostile to the public school system of this country, is a fact that requires no demonstration. Comprising, as the Roman Catholics do, about one-ninth of the population of this country, and open as the mass of the Roman Catholics are on all sides to the influences of a Protestant environment, they clearly perceive their danger and have resolutely addressed themselves to the work of mitigating it.

The especial aspect of the question that concerns Protestants and Catholics at the present time, is that presented by the public schools. These schools as established in the different States are in the main non-sectarian; and as no distinctively religious instruction is imparted in them, they are by the Roman Catholics called "godless schools." In order to offset the danger to the Roman faith of having the children attend these public schools, the Roman Catholic authorities establish parish schools of their own; and it is the command of the high church authorities as voiced at the Plenary Council recently held at Baltimore, that such schools be established in every diocese, and that the children of the church be required to attend them. This order of the Plenary Council is being carried out in the different States. The action of the Roman Catholic Bishop of New Jersey has, however, led to the introduction in the Legislature of New Jersey, of a proposed amendment to the Constitution of that State prohibiting any local power from compelling or preventing the attendance of children upon any particular school,—the object being to prevent the church authorities from commanding the children to attend parochial schools on pain of denial of the sacraments.

With every sympathy for our public schools, and opposing to the fullest extent the division of school money between Protestants and Romanists, it does not appear to the *Christian at Work* that New Jersey should enact any such prohibitory statute. Yet argument is advanced in favor of this legislation; and we have not seen so strong a presentation of the case for the amendment anywhere as in that put forth in one of the ablest and best of our secular papers—*Harper's Weekly*. That journal puts the matter in this wise:—

The members of the Roman Church, like other American citizens, are protected in their civil rights by the Government. One of these rights is the choice of schools for their children, and any other citizen or combination of citizens interfering with that

right, whether they call themselves priests or churches, may be justly restrained.

Plausible as this may seem, we cannot accept it as conclusive or satisfactory. For the statement in *Harper's Weekly*, quoted above, to our view involves the fallacy that one class of rights can be guaranteed to the exclusion of another class: that is to say, Roman Catholic parents are to be guaranteed in some way the right of sending their children to the public school in defiance of the church to which they have promised allegiance, but the church authorities are not to be guaranteed the rights of administering ecclesiastical government in their own way; in fact these rights guaranteed since the establishment of the Government, are to be suddenly extinguished by an amendment to the Constitution of the State. This we take it is the position occupied by the advocates of the proposed constitutional amendment, and by journals holding the view on this question maintained by *Harper's Weekly*. To such a position the *Christian at Work* is unable to assent.

And here let us take a hypothetical case by way of illustration. In Louisiana, as is well known, the lottery is legally established, and any one has the right to buy a lottery ticket—a right presumably guaranteed by the State. Well, it coming to the knowledge of certain Protestant churches that some of their members are investing in this lottery, and as the church authorities hold, to their spiritual injury, the authorities hold a conference, and as a result declare that the membership of these churches are prohibited from buying lottery tickets, with the admonition that those who do will be expelled from the church. Now, will it be claimed that the State may in equity prohibit these church authorities from enforcing their prohibition by withholding the sacraments from the offenders? Admitting that there is the widest possible difference between the public school and lotteries, it is yet to be noted that by one party the schools are regarded as "godless," as by the other party the lottery is held to be devilish. Yet shall liberty on the part of the church to deal in the one case be denied and in the other case allowed? May churches not exercise their ecclesiastical functions in the one case, but have full liberty to do so in the other? If so, we have no information as to the grounds upon which this discrimination is exercised by the State.

This journal, it is not necessary to say, believes thoroughly in the public schools. It wishes every Roman Catholic child might attend them; it believes thoroughly in compelling Romanists to pay their full school tax, *volens volens*. But just here, as it seems, the province of State authority ends. The Roman Catholic Church has its rights, just as Catholic parents have theirs. If these parents are not willing to send their children to the parochial schools let them send them to the public schools, as many

Roman Catholics of New York are doing, and abide the consequences. But for the State to step in and interfere as between the clergy and the laity of a religious sect, is to infringe upon guaranteed rights, interfere in matters with which it has no rightful concern, and to establish a dangerous precedent. The less we see of this interference on the part of the State, the better for the cause of religion and religious liberty, and the better for the State itself.—*Christian at Work*.

"Freethought" and Free Thought.

THE following letter explains itself. We give it place as a matter of courtesy to a lady:—

Philadelphia, Nov. 20, 1890.

EDITORS AMERICAN SENTINEL:

Your issue of November 20 contains some criticisms upon my attitude at the Portsmouth Congress of the American Secular Union,—criticisms which, despite their kindly tone (for which I thank you), call for some reply upon my part.

You quote from my speech on "Methods of Extending Our Work," and charge me with committing our society officially to a sectarian stand in favor of infidelity.

Allow me to say, before all, that I detest the word "infidelity," in whichever of three meanings it be taken—i. e., (1) unfaithful, (2) without faith, (3) opposed to the prevailing faith of the community. The first meaning, no one who is at all acquainted with me will ever apply to me; the second, I deny emphatically, as I am a Liberal Unitarian, with a very well-defined belief; and the third, I maintain, cannot with justice be applied to any moderate non-Trinitarian Liberal, since those who really uphold orthodox Christianity are in the minority in this country. (See statistics in my speech.)

As for my "declaration of war on religion," I fail to find such in a single sentence of my speech. I did, however, recommend that children be taught to realize "the evil that *priestcraft* and *religious superstition* have been from the days of savagery down." But what have these things to do, with the "two great commandments" of love to God, and love to one's neighbor, which are the sum and substance of every true religion, pagan as well as Christian? You seem to object to my anxiety to prevent the young "from falling into that religious superstition which puts the cross higher than their moral duty as good citizens, and which teaches them to consider what the Church sneeringly calls 'mere morality' as of little account in the sight of the Deity whom they worship." Can it be that you would place church observances above your duty to the truth and to your fellow-men? Not so, gentlemen; the moral tone of THE AMERICAN SENTINEL forbids even the suggestion of such a thing.

I did, however, recommend Freethought Sunday-schools for children, and Freethought Lyceums for young people. But what does "Freethought" mean? Simply the right to freedom of thought—the right to seek truth wherever we can find it. Is that irreligious? So much the worse then for that sort of religion, I should say; and I think you would agree with me. In regard to the methods which I advocated, I was careful to advance them as my personal views, not as my official utterance, as you will see if you read my speech throughout; and in delivering these parts of my address, I emphasized the personal pronoun. I took the liberty of advancing these more radical views of my own, because I knew that the majority of the delegates would expect me to outline work for the most ultra among us, as well as for the most conservative. Moreover, our people are different from yours. They are, many of them, impatient of working in

harness; they can do their best as scouts, as guerrillas. That I, as Secretary, should not take into consideration this class of our members, which comprises many of our most active workers, would indeed have been an official blunder. But, as for committing our society to any ism, even the ism of denouncing the church, which is the bulwark of the National Reformers, I have never done so; nor, so far as I know, am I likely to do so while I remain Secretary. Unofficially, I shall probably continue to protest against some dogmas which perhaps you and others believe in, as I do not intend to allow even our non-sectarian society to shut off my right of free speech. I trust, however, that I shall never be lacking in the parliamentary courtesy due to the opinions of those who differ with me. I trust that I shall always remain broad-minded enough to give intellectual hospitality to every earnest seeker after truth, be he Churchman or Radical.

You are quite right in saying that the truth or falsity of the Christian religion has nothing to do with the question of separating Church and State. Nevertheless, mankind has usually been swayed by likes and dislikes, rather than by simple justice. In the case of your own organization, while your paper firmly maintains its unsectarian stand, are not most of your people upheld in their struggles against persecution by a feeling of devotion to their Master? In our own organization, numbering among its membership so many Freethinkers, Atheists and Individualists, can it be wondered that the impelling motive of the majority should be one of hostility to a church which they blame for being a hindrance to progress? Moreover, as Mr. T. B. Wakeman said at our Congress: "As long as our theological fellow-citizens will insist upon the infringement of secular Government by forcing the Bible into our public schools, chaplains into public bodies, and the exemption of churches from taxation, certainly we are bound to inquire, what are their Bible, their prayers, and their churches worth?" He also refers to the disadvantage under which we labor, in having to invite "those of extremely divergent views on every other topic except political secularization, to take part in our Congresses held for that purpose;" and he adds: "We must try to get over that difficulty by mutual intellectual and spiritual hospitality."

Although your organization and ours are working for the total separation of Church and State from entirely different motives, the object of our struggles is the same; and I trust that the day will come when we shall co-operate effectively as allies, without any sacrifice by either of us of our impelling motives.

We were glad to have Professor J. O. Corliss, of the National Religious Liberty Association, with us at the Congress. His ringing speech hit the nail on the head, and pleased our people generally, even where they did not agree with him from a religious standpoint. I earnestly hope that your people will be represented at next year's Congress also. Meanwhile, let us hold out a helping hand to one another in the good work wherever we can, even though we be not ready to become formal allies. And last, but not least, please remember that the officers of the American Secular Union, whatever their private or personal views, commit themselves and the society officially to the promulgation of no ism whatever.

With best wishes for the success of THE AMERICAN SENTINEL in its noble work, I am

Yours very truly,
IDA C. CRADDOCK,
Cor. Sec. American Secular Union.

We have no extended comments to make upon this letter; but we must say that we cannot see that we did Miss Craddock any injustice in our criticism upon her utterances at Portsmouth. Our use of the term "infidel" is justified by common usage, and by Webster's definition of the

word. It means "one who is without faith, or unfaithful; hence, a disbeliever, a freethinker," etc. A freethinker, Webster says, is "one who disregards revelation; an unbeliever." The synonyms are "infidel, skeptic." Moreover, freethinkers themselves use the word "infidel." Our correspondent should go to the root of the matter and change the facts, the dictionary, and the practice of the world at large, before finding fault with us; if she is a freethinker she is also an infidel, however much she may dislike the name.

"Freethought" is not a dictionary term, but according to the usage of freethinkers themselves it is a synonym for infidelity. The assumption that freedom of thought is "freethought" is unwarranted. The Christian is just as free to think, and thinks to quite as good purpose as the freethinker; there is "freethought" and free thought; but they differ in this, that while the former implies disbelief, or skepticism, the latter means free exercise of the mind.

We would not place "church observances" above duty to the truth and to our fellow-men, but we do say that faith in Christ is essential to the perfect discharge of these duties. Miss Craddock, in common with other freethinkers, would doubtless dissent from this proposition as she has a perfect right to do. We criticise her only because such suggestions have no proper place in the Secular Union if it is unsectarian. The Union though not a party is a political organization to influence the State in the direction of secularism; and "secularism" does not mean opposition to Christianity, it simply means opposition to union of Church and State, or religion and the State. But when the Secular Union arrays itself against Christianity and devises plans for the instruction of the youth in "freethought" it really assumes to array the State against Christianity. The Secular Union agrees with us that the State has no right to favor Christianity; is it not equally true that the State has no right to antagonize Christianity?

Miss Craddock can no more separate herself from her office, and as an individual outline work for the radical members of the Union, than the American Sabbath Union can separate Sunday from the religious sentiment that sustains it, and transform it into a civil institution.

C. P. B.

THE *Mail and Express* says editorially that "the Sabbath is emphatically an American institution." We had supposed that it was a divine institution; certainly that is true of the Bible Sabbath, but there may be a Sabbath that is an American institution; if so, that fact would explain the demand for laws to maintain it; every country of course should bolster up its own institutions.

Memorials of 1829-30. No. 3.

PRINCIPLES INVOLVED IN SUNDAY LEGISLATION.

"To the Senate and House of Representatives of the United States of America in Congress Assembled:—

"The memorial of the subscribers, residing in Philadelphia County, Pennsylvania, respectfully sheweth:

"That they approach the Supreme Legislature of their county, not for the purpose of infringing on the privileges of others, but to secure that liberty which, in their apprehension, is now endangered. When these United States became independent of the British crown, and assumed their just station among the sovereign States of the earth, the delegates appointed to represent the different provinces were not unmindful of the great trust confided to them by the people. To guard against any abuse in matters of religion and civil policy, the wise framers of the Constitution of our Government, after defining with unexampled accuracy the rights of the citizens, and limiting the authority of Congress, expressly prohibited the latter from interfering with the religious opinions of the people.

"Your memorialists have, therefore, regarded with abhorrence the diligent and untiring efforts of a combination of religious sects, made to obtain an ascendancy in the administration of public affairs. To them, it is obvious that *the ultimate object* proposed to be attained is the *recognition by Congress of certain specific doctrines*, and thereby to enslave the consciences of the free citizens of this great Republic. It is now contemplated to fill all the public offices with men who shall, either directly or indirectly, accept the faith and doctrine of a powerful party. The subject of which they now speak, the memorialists are aware, has frequently been the occasion of much painful thought to some of the most eminent statesmen who have adorned our country with the luster of their talents.

"Your memorialists regret the necessity which compels them to intrude on your deliberations at the present juncture. Silence upon their part would be construed into approbation of the measures pursued by those whom they are resolved to oppose. They will, therefore, address you in language suited to the emergency, and with a sense of the responsibility thus voluntarily assumed.

"At the last session of your body, great efforts were made to induce you to pass a law, the object of which was to suspend the transmission of the mails on what is called the Sabbath. But a patriotic Legislature then decided that it was incompetent for them to approach an undetermined question in religion. It was with great astonishment your memorialists heard that the attempt was again to be renewed, and a new attack to be made

on the rights of conscience. They have received with sorrow the information that petitions are daily presented to both houses of Congress in relation to the present mail establishment. *To have proposed an open union of Church and State would have been so manifest a violation of republican principle, as must have drawn upon its authors the just resentment of an indignant people. But the subject now adopted as suitable for the legislation of Congress, can be discussed with less danger and WITH AN EFFECT EQUALLY CERTAIN.*

"Your memorialists have in vain endeavored to discover any reasonable motive for the selection of the Sabbath as peculiarly proper for legislative support. There is no small diversity of opinion among mankind regarding the propriety of keeping one day in seven holy. The Jews, and some sects of Christians, aver that the *seventh*, and not the *first* day of the week, is the true Sabbath. A large number of pious persons believe that the Jewish Sabbath, with its ceremonial observances, has been abolished; and that, in its place, the first day of the week must be held equally sacred. Another class of mankind maintain that the institution is utterly abrogated, and that neither day should be observed.

"Your memorialists believe that if Congress possess the power to designate what day shall be the Sabbath, and to define its appropriate duties, it would be equally within the scope of their authority to decide other disputed points. If the Constitution has imposed on Congress the duty of discriminating what mode of faith shall be adopted, it must, as a consequence, give the power to compel obedience. Hence all the religious obligations of men must become the subject of legislation to the ruin of families and the destruction of personal comfort and convenience; for if the law can enforce *one* religious duty, it can, by parity of reasoning, insist on the performance of *all*.

"Your memorialists would say that, when the Congress of the United States shall prefer an arrogant and domineering clergy, heaping upon them privileges and immunities not enjoyed by other citizens, then will be formed *as powerful an ecclesiastical establishment as can be found in any other nation on earth*. The doctrines of the favored party will then become the creed of the country, to be enforced by fines, imprisonment, and perhaps death.

"The historian Gibbon utters an important warning upon this point. He says: "It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish; and it soon becomes necessary to chastise the contumacy, as well as the crime, of the offender. The fine which he is unable or unwilling to discharge, exposes his person to the severities of the law; and his contempt of

lighter penalties suggests the use and propriety of *capital punishment*." *Decline and Fall of the Roman Empire, chap. 37, Par. 23.*

"Superstition and bigotry will paralyze the steps of genius, and, the further improvement of our now happy country must be suspended. If the sun of her glory shall now set, it will, perhaps, never again rise to cheer a benighted world with the splendor of its rays.

"Your memorialists would further represent that, in their present appeal to the justice and magnanimity of the constituted authorities of their country, they are actuated by no irreverent motive. Nor do they cherish other than feelings of respect for their fellow-citizens who differ from them in sentiment. They do not ask you to throw any impediment in the path of those who, in sincerity of heart, would worship the God of their fathers. Their design in now appearing before you is to preserve the liberty of conscience inviolate; and to ask that the Constitution of the Government may not be infringed in this particular.

"On no consideration would they wish to restrain the right of free discussion in relation to the matter now pending before you. That liberty they ask for themselves, they devoutly desire may be enjoyed by all mankind. They are, however, aware that the Sabbath is a part of the Jewish law, and it is for that people to advocate its sanctity. These are, however, satisfied in the enjoyment of their own rights, without intruding on those of others. The declaration has gone forth from a sect of Christians, that the due observance of the Sabbath is essential to the moral health and existence of the Nation. They have arrogantly usurped the right to determine in what the Sabbath shall consist, without having the least regard for those who conscientiously differ from them.

"Your memorialists have considered the importance of your deliberations to the welfare of the Nation, and that something more than an ordinary occurrence is necessary to justify them in thus obtruding on your attention. Their inclinations would have induced them to keep silence, had they not felt themselves urged by a sense of imperious duty to oppose the daring schemes of the day. The zeal with which the plans of different sectaries have been prosecuted, and the pertinacity of design manifested by their continuing to force their views of religion on the people, must be accepted as an apology. The great political doctrine, that all men have a natural right to worship Almighty God according to the dictates of their consciences, is now denied. It is said that religion requires compulsory laws for its security,* and the extension of its influence

over the conduct and characters of men. The truth of this position is denied in the most unqualified manner by those who now address you. They are clearly of this opinion that there is no just cause of complaint on the part of the petitioners, and that their intolerant zeal has evidently destroyed their judgment.

"Your memorialists feel no disposition to submit to compulsion in matters which rest exclusively between themselves and the God who made them. Besides the attempt now being made on Congress, numerous other arbitrary measures have been adopted, with the intention of holding up to public odium those who cannot think in conformity with the doctrines avowed by your petitioners. Whatever fanaticism may have anticipated in former days, or zealous bigots in the present may predict, no great danger is to be feared of the stability of our Government, except from the combinations of a corrupt clergy. More than half a century has elapsed since the day when a large and fruitful Nation was given to the world. The prosperity of our country is unparalleled in the annals of history; peace and plenty have united to bless her inhabitants. Every description of creeds and endless varieties of faith have their votaries, and flourish under the protection of a generous system of laws. Learned institutions are encouraged and thrive among us; and there is reason to believe that the hour is rapidly advancing in which every individual in our extensive territory will be properly qualified to exercise the great functions to which he is eligible. From Maine to Mexico, and from the Atlantic to the Western wilds, the same smiling scene is displayed.

"Your memorialists would inquire if, in this general prosperity, the friends of religion and morality have any well-founded cause of discouragement? The countless evils that must flow from the least interference of the general Government with the view of favoring a religious party are such as, in their consummation, would prove destructive to our national existence. It is impossible, on an occasion like the present, not to advert to the misery which has flowed from the assumption of ecclesiastical dominion in other countries. There are regions where persecution even now erects her blood-stained banner, and demands unnumbered victims for her unholy service. The past history of the Church furnishes a melancholy demonstration of the danger to be anticipated from an alliance of the ministers of religion with the civil magistracy. There is no language which can adequately describe the abuses which have been practiced, the diabolical cruelty which has been perpetrated, and the immense amount

bled, experience had shown that the *mild voice of Christianity was unable to secure the due observance of Sunday as a day of rest*. The arm of the civil power had interposed." So, what the mild voice of Christianity cannot do, these Sunday agitators are determined to accomplish at any cost by the iron hand of law.

*This Church and State doctrine is quite generally held among Sunday-law advocates. Judge Scott, in delivering the opinion upholding the Sunday law in Missouri, said: "Long before the convention which framed our Constitution was assem-

of suffering which has been inflicted, under the plea of defending the cause of religion. The beauty of youth, the venerable decrepitude of old age, and the power of rank, were equally incompetent to relax the iron grasp of the Church.

"Your memorialists would also suggest that the liberal provision made by our Constitution for the exercise of individual rights, and the encouragement given to enterprise and talent, have invited to our shores multitudes of honest and ingenious artists. Fleeing from persecution in the land of their nativity, they have sought a home in the only country under heaven where liberty can be said to dwell. Here they calculated to be delivered from those galling restrictions which had rendered existence wretched; and here they have not, as yet, been disappointed. We owe it to them, as well as to ourselves, to employ every energy to perpetuate our excellent Government, and to defend it from the attacks of insidious enemies.

"Your memorialists repose, with the fullest confidence, in the wisdom and integrity of their representatives in Congress. They cannot, however, leave the subject without the expression of their sincere approbation of the manner in which the question now under consideration was disposed of in the last session of your body. They would, therefore, respectfully ask that, not only should the prayer of the petitioners be rejected, but that such order shall be taken on the question as will forever preclude its revival."

Individualism.

THE last Legislature of this State passed an act relating to married women, which reads as follows:—

A married woman shall have a right of action for injuries to her property, injuries to her person or character, and injuries arising out of the marital relation, in all cases in which an unmarried woman or a husband now has a right of action by law. A husband shall not be liable in damages for his wife's wrongful or tortious acts, nor for injuries to person, property, or the marital relations caused by the acts unless the said acts were done by actual coercion or instigation of the husband: and such coercion or instigation must be proved in the same manner as any other fact is required to be proved: but in all cases embraced in this section the wife shall be personally liable for her wrongful or tortious acts.

This statute is in the line of numerous other acts passed by the Legislature of this State with reference to married women, the design of which is to put a wife, as to legal independence and responsibility, on the same footing as that of her husband, or as that of an unmarried woman. Under the old common law the wife was largely a mere chattel, and had but few rights and only a very limited protection. Her personality, so far as she had any, was chiefly merged in that of her husband, who virtually owned her, just as he owned a horse. She could neither sue nor be sued. She really had no legal personality attaching as a status to herself. The legislation of this country has for years been sweeping away this

antiquated nonsense and injustice, and giving to married women their proper rights as persons, and holding them to their just responsibilities. The move is in the right direction.—*The Independent*

Such legislation is to be approved for the reason that it tends to render those affected by it self-reliant and self-governing. But it is strange that while our law makers see the evil of merging the personality of the wife into that of the husband, they apparently see no impropriety at all in the State's swallowing up the individuality of both men and women, making the State everything and the individual citizen nothing.

Opinions on Sunday Closing of the Fair.

ONE of the Chicago papers has been inviting and publishing opinions relative to the Sunday closing of the World's Fair; the following are a few of those opinions. We expect to print others next week:—

Cosmogony teaches that through all nature runs a mystic seven. A mysterious, never-changing arrangement pervades everything. There seems to be always a space, a stop, a hiatus. The six days' work and then one day's rest is only an example in perfect harmony with the wondrous whole. All that grows is better for rest. Even machinery, they say, runs more smoothly if not kept running all the time. Sunday is to the week what the rest is to music or the period is to the sentence. We have the testimony of many employers that men are able to do as much work in six days with a day's rest as in seven without any recuperation. A workingman has only a certain amount of vitality, and if it is spread out over seven days its force in each day is weakened.

No one will dispute the value of Sabbath rest from a hygienic point of view, I trust, so the matter should be viewed from the standpoint of expediency. The men on railroads and street-car lines, the thousands of laborers in and around the Exposition grounds, and many more, would be kept from their Sabbath rest.

MISS FRANCES E. WILLARD.

It is true, of course, that keeping the World's Fair open on Sunday will keep many men at work on that day. Miss Willard is right enough on that point, but will not each of those men work of his own free will, and has he not a right to do so if he chooses? Thousands of men will be willing to do the Sunday Exposition work for the double pay that will be offered. WASHINGTON HESING.

I would not even have the Art gallery opened. I would have every crack and crevice shut closely and have a sign hung out which would herald to the nations of the world that the American people, as a people, and the American Government recognize the Sabbath as an institution, the value of which is inestimable. REV. E. P. GOODWIN.

A World's Fair, a universal Exposition, is to be held in Chicago. Exhibitors from all parts of the globe are to be invited guests. The Mohammedan comes bringing his wares, he has a day which he regards as the Sabbath; he of the Semitic race has another, and we, as Christians, still another. Here are three different days of rest and worship, as sacred. It is manifestly neither fair nor feasible to force our peculiar observances upon our guests. A simple and equitable adjustment of the matter is to have the Fair open each and every day, and thus make freedom of conscience possible to every exhibitor. Let it be as in Tunis. When I was there I observed that there were three days observed each week. That is, the Christian, the Turk and the Jew, each closed his place of business and devoted himself to rest and worship on the day he recognized as sacred. The representatives of the Women's Christian Temperance Union at the Paris Exposition closed their "chalet" on Sunday. They were not compelled to continue their Exposition on Sunday because it was possible to do so, no more than the Jew was to keep open his exhibit on our Saturday, which he regards as sacred. It seems to me that nothing less than the broad tolerance of the Fair open every day in the week will insure success.

MISS DICKINSON,
Member of Chicago Board of Lady Managers
World's Fair.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.



DECLARATION OF PRINCIPLES.

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

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C. ELDRIDGE, President.
W. H. MCKEE, Secretary.

A Rabbi on Religious Liberty.

(Concluded.)

[A speech delivered by Rabbi David Phillipson before the late Secular Congress at Portsmouth, Ohio. Somewhat abridged.]

THE blessings we enjoy we rarely appreciate to their fullest extent, until we are in danger of being deprived of them. Full religious liberty, and freedom of conscience is one of the greatest, if not the greatest blessing enjoyed by the people of this country.

We have no favored, no recognized, no State Church. There is nothing in the Constitution of the country that can be interpreted to the advantage of any one religious denomination or to the disadvantage of any other. The land has been blessed indeed during the century and more of its existence, blessed on this very account. There has been full amity and comity before the law among all religious denominations. Nor has religion suffered, for there is no people in the world in which the religious sense is so fully developed or so deeply imbedded as in the American people.

Smoothly and without friction have the wheels of the religious life revolved in all this time, but during the past year or so strange voices are making themselves heard, and fanatics, if not hot-headed, then cool-headed ones, who are all the more dangerous on that account, urging a recognition by the Government of this country of the claims of a special religion, of Christianity. There were, during the last session of Congress three measures before the legislative bodies sitting in Washington, all having the same purpose in view, the Blair Sunday bill, and the Blair Educational Amendment before the Senate, and the Breckinridge Sunday bill before the House.

These attempts may well fill us with alarm, even though these measures did not gain the sanction of Congress, yet the very fact that they were presented shows

that there is danger ahead, and that among a certain portion of the community (and that no small one) sentiments are abroad which are thoroughly at variance with the intentions of the founders of the Government, and with the teachings of true religious liberty; these teachings are the complete separation of Church and State, and full freedom of every individual to worship and to think as he will. . . . These ideas held in the closing decades of the last century; they have held during this century, but now there appears to be a retrogression; we are seemingly going back to those darker days when one religion was recognized by the State to the exclusion of others.

Listen to this sentence from a section of one of these bills: "Each State in the Union shall establish and maintain a system of free public schools adequate for the education of all the children living therein, between the ages of six and sixteen years, inclusive, in the common branches of learning, in virtue and morality, and in a knowledge of the fundamental and non-sectarian principles of Christianity."

The fundamental and non-sectarian principles of Christianity! What are they? Those principles in which all Christians believe; a few of such principles are the divinity of Jesus, original sin, justification by faith, etc.; see you not the insidious attempt to force Christianity upon the State, and have it acknowledged as the national religion, no matter though there are hundreds of thousands who do not believe in the fundamental and non-sectarian principles of Christianity; let not that term "non-sectarian" mislead; it is not applied in a general sense, the non-sectarian principles of religion, but the non-sectarian principles of Christianity. . . .

A Government, one of whose foundation stones is this principle of the absolute separation of Church and State, may not for a moment entertain any such resolution, but it is sad to think that we have retrograded so far, that religious narrowness has found its way even into the halls of Government. What individuals do without in the different walks of life is their own concern, but when a man is elected to the Legislature of the country he becomes representative not only of the people who coincide with his private religious views, but of the people at large; and the moment he assumes these large duties, these small individualities must be laid aside, or else he is not the man for the place.

Another foundation-stone of the Government is individual liberty of action, as long as it does not interfere with the like liberty of others. This, the so-called Sunday laws tend to subvert. The Government may not officially recognize any one day upon which it prohibits freedom of action.

These bills are obnoxious but not because they designate Sunday as the day to be particularly observed. They would be just as obnoxious if they would

name the Saturday or any other day. The State may not interfere with the freedom of the individual conscience; once begun who can tell where it will end; the encroachments will grow more and more until in all probability we will get back to the old Blue Laws, which prohibited any man to walk in the field on Sunday, or to smile or listen to any music except the dreary hymns, which the gloomier they were the more religious they were supposed to be. The State has its proper work, the Church has its own sphere. "The civil power ought to be not only neutral and impartial as between different forms of faith, but ought to leave these matters entirely on one side, regarding them no more than it regards the artistic or literary pursuits of the citizens."

Such has been the policy of the Government; it is a late day now to begin to subvert it; but I believe it may truly be said that the majority of the men and women of the land protest against even the least encroachment of the State upon the religious sphere or the smallest interference with the inalienable rights of the individual conscience and thought, and if they do not so protest it only shows that the narrow-mindedness of days that we had thought long past still exists to-day. Senator Blair, for example, is not a representative of the people, but of a class of men, who, though living in the last years of the nineteenth century, belong to the spirit of the seventeenth. They must still learn, all men and women of this kind, that sectarianism is not religion, that the bond of mankind is broader than the bond of the Church, that no single body of men has any rights, as such, over any other, and that the God of mankind is much more loving than the God they profess, who is at best only the God of a sect, all others except those who believe and think with them being placed out of the pale of his regard. This sectarianism represents the spirit that breathes in every law or resolution which is brought forward in the interest of any religion in the councils of the State; this is the spirit that dominates some of our so-called statesmen at this late day.

I would like you to contrast with these expressions the words of him whom Americans honor above all men—of Washington. With a century of experience back of them the Sunday agitators and Church-in-the-State advocates see not as clearly as did the American fathers with no further experience than their own good, common sense and their mighty intentions of the right, what are the natural rights of man, what religious liberty means. Washington was what is called a good church member, being a vestryman of the Episcopal Church; but this did not blind him to the fact that there might likewise be truth in other systems, nor did it prevent him from perceiving the necessity of keeping religion out of the State, nor of accord-

ing full liberty of thought, worship and action to all.

All this is the more wonderful when we remember that these men had all been British subjects, and in no country in Europe was there closer connections between Church and State than in England; also in the Colonies in this country had there been an established Church, which was recognized by the laws of the State, all the more glory and honor to them that they should see beyond the ideas in which they grew up, as it were, and free themselves from the conceptions that were so prevalent around about them. It was a wonderful age and they were wonderful men. What clearer statement has ever been made of the religious rights of man than the following words of Washington: "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience." Let the latter-day apostles, who are now living, hear and take instruction from such sentiments. No word here about the fundamental and non-sectarian principles of Christianity to be taught to the children in the public schools, but each man should be protected in worshiping God according to the dictates of his own conscience, and not according to the rules and laws set and prescribed by men. . . .

Religious liberty is the brightest jewel in the crown of American institutions; it has placed the man above the sectarian; it has placed manhood upon the highest pinnacle. God Eternal has created men of many minds; in nothing do these minds differ as much as in religious thought; each one unto himself, than, in this. Jew and Christian, agnostic and infidel, will find perfect peace and live in perfect harmony only so long as private convictions are not interfered with, only so long as the State will attend to its own, the Church to its own, as was the thought of the great Americans whose names we honor and whose thoughts, which are also our thoughts upon the subject in hand, may be gathered into the few terse words: "Religion must always be kept separate from civil government."

THE pretension is always set up in behalf of arbitrary government that the ruler can do better for the people than they can do for themselves. This idea of paternalism in government was discarded by our fathers when they ordained for themselves and their posterity that they would be a self-reliant, self-supporting, self-governing people. Under our theory of government the people are no more dependent on their rulers and law-givers for their support in their industrial pursuits than they are for food and clothing, or for their consciences and their religious creeds—*Senator Morgan*.



NEW YORK, DECEMBER 4, 1890.

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.

THE Chicago *Evening Post* has for some weeks past been receiving ballots for and against the Sunday opening of the Columbian Exposition. November 15, the vote stood, for Sunday opening, 7,542; against Sunday opening, 3,301.

THE *Mail and Express* says:—

Let the pure religious fire caught from heaven by the clean hands of the fathers ever brightly burn upon the altar of American liberty. May every foreigner, who visits our shores of freedom during the World's Fair, return home with the conviction that true religious devotion is not only compatible with, but essential to, the highest form of individual independence and national liberty.

But what becomes of "individual independence" if the individual is so hedged about by civil law that he has no independence?

A LONDON secular paper remarks that "it is hardly fair that a ship-owner who encourages his crew to respect Sunday should suffer in the competitive struggle," and says that the Government should "secure for all alike the rest and quiet which in the self-governing Colonies is enforced by law."

Commenting upon this, the *Present Truth*, an English religious paper, says: "That is, compel men who do not believe, so that those who do will have no sacrifices to make, and will not suffer in the competitive struggle. This would be compensation with a vengeance. That religious papers should be making such appeals as this is not a hopeful sign of the times. They only show how utterly antagonistic to the spirit of the gospel is the spirit of Sunday laws and all other religious legislation."

REV. NATHANIEL W. CONKLING, D.D., writes a letter to the *New York Observer*, descriptive of Alaska and some of its people, in which speaking of the Metlakahtla Indians, he says:—

These so-called Indians are Christianized. Mr. Duncan acts in the belief that to educate them without Christianizing them is to give them a bane rather than a blessing. All information goes to show that they are consistent Christians. In this Sabbathless country, every Metlakahtla Indian who makes a contract to work in mines, canneries, or forest, insists on the distinct agreement that he does no work on Sundays.

Who can doubt that these Indians are altogether more self-reliant and better

able to meet all temptation under such circumstances than they would had they been hedged around with a Sunday law, and required to keep the day to avoid arrest and imprisonment? The fact that these Christianized Indians keep Sunday in a country where there is no law requiring them to do so, shows that others could keep it also if they were only sufficiently Christianized to be willing to practice a little self-denial, and suffer loss if necessary, rather than violate their conscientious convictions of duty.

"THE history of Protestantism has nothing to boast of over Catholics," says the *Catholic Review*. "They know very well—at least some of them do—that we can more than match them in every charge they bring against us, especially in the charge of persecution for conscience' sake. If we were so disposed we could appeal to the whole history of Protestantism, and especially to that of our Puritan forefathers, to prove conclusively that the country is in danger of the supremacy of that element." This is all too true; but it don't prove that persecution for conscience' sake is right. It is equally evil come from what source it may. Intolerance masquerading as Protestantism is just as wicked as when wearing the badge of Rome.

IN the United States District Court, November 4, Judge Hanford rendered an opinion in the suit brought by Catholic Bishop of Nesqually to obtain the title of 340 acres of land occupied as a military reservation by the United States Government at Vancouver, Wash. The claim brought by the plaintiff is based upon the establishment of a missionary station at Vancouver with consent of Hudson Bay Company. The property is now estimated to be worth nearly \$1,000,000. The Court holds that the claims of the United States Government to the lands, as a reservation, is prior in time and for that reason, if no other, superior in equity to that of plaintiff. An appeal was taken to the United States Supreme Court. This is simply history repeating itself; favors once granted the Roman Church have invariably been subsequently demanded as rights; and in this respect many so-called Protestant bodies are not one whit behind Rome.

THE *Christian Advocate*, referring to the Louisiana Lottery, says:—

It takes from New England more than three million dollars annually. It draws over long distances and its drafts are immense. How much does it return? If it did no other mischief than swallow the people's millions without yielding any adequate return it might be endured. The demoralization of consciences and manhood which it produces is infinitely worse.

This is a very common but a very erroneous idea. The legitimate business of the Government is to protect the per-

sons, property, and reputation of its citizens; and to do this properly requires the prohibition of such swindling concerns as lotteries.

The fact that lotteries are demoralizing does not justify their prohibition. The same argument would justify the suppression of a great deal of literature with which probably even the *Advocate* would not insist that the State should meddle. When the State begins to regulate morals there is no place for it to stop short of absolute paternalism with all its objectionable features.

THE *Independent* has the following:—

A colporter of the American Bible Society, Penzotti, has been imprisoned in Peru, near the capital, for circulating Spanish Bibles. At the latest advices he had been lying in jail two months awaiting trial. It was his expectation when he last wrote that he would be sentenced shortly to four months or a year's imprisonment. The only crime of which he was guilty, so far as the American Bible Society has learned, was that of selling Bibles. It seems incredible that such a case should occur in any of the South American countries, and particularly in a State like Peru. In Argentine and in Chili full liberty of worship is allowed, but not yet in Peru nor in Bolivia.

Yes, it does seem strange that such an outrage upon human rights can be perpetrated in this enlightened age anywhere outside of Russia—or rather it would seem strange did we not know that in more than one State of our own glorious Union, honest, industrious, and God-fearing men have within the present year been imprisoned, not for selling Bibles, but for reading the Bible and obeying it just as it reads rather than as expounded by the dormant religious sects.

A LITTLE pamphlet on the Sunday question has reached our table. We are at a loss to understand why a man who professes to reverence Sunday should use such suicidal means. The book begins by claiming that the day is a *religious* Sabbath, but ends up by the oft-repeated assertion that it is not; that it is a *civil* Sabbath. The argument simply overthrows itself. It is a new form of the story about the Irish woman who didn't want to lend her tub:

"A tub is it! Sure an' I niver owned sich an article," and seeing a doubtful expression on her neighbor's face, added, "An' baysoids, wasn't it Mrs. O'Rafferty that borried it jist this blessed minit?"

—*Moral and Scientific Companion*

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