

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

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CONSCIENCE is a tender thing and tenderly to be regarded; and in the same proportion in which a man treasures his own moral integrity, so ought he to regard the conscience of every other man.—*Stanley Matthews.*

In the House, February 14, Hon. Joseph D. Taylor, speaking of Indian schools, said: "Mr. Chairman, the schools ought to be non-partisan and non-sectarian. They ought to be exclusively Government schools. I have no criticism to make of any church; on the contrary, I honor every church which has labored to educate and Christianize the Indians. . . . But it was never the aim of the Federal Government to support or encourage sectarian schools. The Constitution itself is not silent on this subject, and at least, thirty of the States of the Union have incorporated into their Constitutions provisions against supporting sectarian schools at public expense, including the six new States recently admitted."

WRITING of the restrictions which Sunday laws put upon the poor, a correspondent of the *Denver News* says:—

We may have wise and good and just laws, but not even a Solon can give us laws to meet the wants and needs of the individual soul, and the rich should be very careful how they curtail the few pleasures of the poor. Those who have never known what it is like to have their time, their strength, and their skill belong to others, are not proper judges in a case of this sort. It is easy for the rich to legislate for the poor, but they should take heed, lest, re-

stricted here and forbidden there, the latter some day cry out, like Icilius of old:

O, spare us in your cruel hate,
Your yet more cruel love.

We think it was Abraham Lincoln who said that, "you can fool all the people part of the time, and part of the people all the time, but you can not fool all the people all the time." It is true in the matter of Sunday legislation; thousands are beginning to see that the liberty promised them, by the Sunday-law agitators, would prove to be only slavery.

Some "Reasons" for Some Virtues.

THE subject of the public schools, is one of deep concern to every American citizen, and the question, What shall be taught therein? is of the greatest interest.

The churches are demanding that religion shall be taught in the public schools; and although the influence and support of this demand are great, the majority of the people are as yet opposed to it; because anybody who has taken the time to think of the matter to any extent, knows that such a system of teaching would destroy the public schools. There is another demand for a system of instruction in the public schools which is no less dangerous in itself, and much more dangerous on account of the more general support that it has; that is, the teaching of what is called *morality*, without religion. Such a system might not destroy the public schools so quickly as the religious, but it would more quickly destroy the State. This point has been discussed considerably through all the history of THE SENTINEL. Lately it has been necessary to notice it quite fully again. We now propose to recur to it in a way in which we have not discussed it before.

Although there is much demand made that instruction in morals, without religion, shall be given in the public schools, very few of those who make the demand have ever attempted to define what shall be taught As Morals, and why it shall be taught; and fewer yet have attempted to

formulate a system or manual of morality which should be a part of the public school curriculum. About a year ago the American Secular Union offered a prize for such a manual; but it has not yet been published. There is, however, a book already in existence, issued in 1888, which sets forth "a system of ethics for society and schools." It has been highly recommended. It is entitled, "The Virtues and Their Reasons." It was written by Austin Bierbower, and is issued by George Sherwood & Co., Chicago. The preface states the object of the book, and, in view of what the book contains, is worthy to be quoted in full. Here it is:—

This treatise, while intended for the general reader, and emphasizing those virtues which have a particular interest at this time, is especially adapted for moral training in the public schools and higher institutions of learning. Moral instruction is often excluded from public schools on account of the different religions represented, and the want of text books acceptable to them all. This exclusion has led to serious attacks on our public-school system, threatening its existence. In presenting systematically that morality which is common to all civilized peoples, the author has had no occasion to take notice of religious differences. Catholics, Protestants, Jews, and unbelievers may use this book with equal approval.

As this subject is one of much interest just now we shall notice it quite fully. In this article, we shall notice *the reasons* which are given for the virtues which are recommended.

The virtues which are discussed are: kindness (in its several forms and manifestations, and its antagonistic vices), truth, honesty, family duties, public duties, self-development, industry, self-support, self-control, temperance, self-respect, purity, and conscientiousness.

The "reason" for the virtue of deference, is that

one who neglects such courtesies is disliked as mean; few get more respect than those who yield in trifles. . . . One who can make more by giving up than by retaining, is foolish not to give up.—*Page 44.*

Now according to THE SENTINEL'S idea of morality, that is not a sufficient reason for virtue, nor a sufficient incentive to keep

men virtuous, because, on the other hand, it might be said with equal reason that one who can make more by retaining than by giving up, is foolish not to retain.

The reason for the virtue of politeness is this:—

To wear a smile is to have a great power in society, making often all the difference between the popular and unpopular person. . . . The polite man only is considered a gentleman. . . . To be polite is to appear elegant and dignified.—Page 45.

Now the query is, if a person practices politeness, in order to have great power in society, to be popular, to be considered a gentleman, and to appear elegant and dignified, then in that case is politeness entirely a virtue?

The reasons for the virtue of cheerfulness, are as follows:—

The cheerful man has a great power in society. As an orator he gets attention by his quick sympathy; his good fellowship makes him desired as a companion; men like to trade with him, and women are more apt to love him.—Page 74.

Again, we ask, If a person is cheerful for such reasons as that, then in that case is such cheerfulness a virtue? Is it not rather a vice?

Next, the author discusses the vices which are antagonistic to the virtue of kindness; the first of which is hate. The reason why hate "is not the proper feeling to have for anything," is because

hate has no utility. It gives no pleasure, furnishes no protection, reforms no depravity. So that if one has simply his own happiness in view, he should avoid hate as unprofitable. . . . Nor is there any corresponding action for hate that is at all useful.—Page 82.

This is to argue if hate had utility, or if it gave great pleasure, or were profitable or useful, then it would be perfectly proper to exercise it for all it is worth. This is utilitarianism with a vengeance. As for us, indeed, we should not want our children to be taught that kind of morality in the public schools or anywhere else. His reasons for not indulging anger are to the same purpose. Merely, it is "useless" and "gets little respect from either friend or foe."—Page 86.

One of the chief reasons for the virtue of veracity is this:—

No trait has more commercial value than veracity. When one is known to be unflinchingly true, so that in every circumstance he can be relied on, and especially in the greatest temptation, he becomes a man much sought after. . . . To be true and to have a reputation for truth is thus a large capital for the average man. . . . He who would lie much, and preserve a reputation for truth, will find his task harder than to tell the truth uniformly, and in the end less successful. The disadvantages of lying are obvious.—Pages 102, 103, 104.

Now from the "commercial" point of view, everybody knows that there are very often times when the advantage of lying is the most obvious thing in the world. Does anybody suppose that to all the millionaires in this country, the disadvantages of lying have always been obvious? But whether anybody supposes this or not, the questions still recur, Is that a sufficient reason for the virtue of

veracity? are such reasons as this sufficient proof that veracity is a virtue? In other words, if lying had more commercial value than telling the truth, and was a larger capital to the average man, and if the advantage of it were obvious, then, according to this system of morality, would not lying be a virtue?

The reason for honesty, is the same precisely as that for veracity, as logically, it ought to be. Here it is:—

Honesty like truthfulness has much commercial value.—Pages 119.

And again, we may merely inquire, If it should be found that dishonesty has greater commercial value than honesty, that is, if a man can make more by being dishonest than by being honest, then is not dishonesty a virtue? These reasons throughout, it will be seen, are a large improvement upon that which we have so often heard that "honesty is the best policy." By this system of morality, honesty is the best policy—if you can make it pay.

It is evident that if all these virtues should be exercised, for the reasons that are given in this book, the result in every case would be nothing else than a supreme selfishness clothed with a perfect self-satisfaction. This is not only the logic of the subject; it is the teaching of the book.

The reasons for the "virtue" of pride, are these:—

To take satisfaction in keeping within the virtues, and not merely within the fashions, is a worthy gratification, as also to take a lively interest in your abilities and not in your superficial accomplishments.—Page 253.

Yes, that is so. We remember having read somewhere, in an old book, a description of an individual who took satisfaction in just that kind of gratification, because of that kind of virtue. The description reads thus: "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." Luke 18: 11, 12. This is a genuine and authentic description of the character that would be developed by conformity to the teachings of the book now under consideration. Every reason that is there given for every virtue that is there described, is summed up in one word, *selfishness*. To such an extent is this so, that by the teaching of the book, unselfishness itself is turned into selfishness; for it said:—

Selfishness is not necessarily self-sacrifice, but, as it is to our advantage to be unselfish, the unselfish man enjoys his own life more than does the selfish.—Page 32.

Thus the logic of this system of morality is *supreme selfishness*. And that is proposed as a system of ethics for society and schools. There is enough selfishness in society already, without making it the chief element in the instruction of all the

children in the country in the public schools.

This is also the logic of every system that ever proposed to teach morals without religion; but we shall have more of the same in subsequent articles. A. T. J.

Civil Sunday Laws.

As noticed briefly a week or two since, the founder of the American Sabbath Union, in an article in *Our Day*, for January, says:—

It is significant that the American Secular Union, instead of condemning all Sabbath laws, asks only for the "repeal and prevention of all laws enforcing the observance of Sunday as a religious institution, rather than an economic one justified by physiological and other secular reasons." As there are no Sunday laws that enforce its religious observance, this "plank" "nailed on the fog," is waste timber.

Let us examine this matter a little and see just how much truth there is in the statement made in *Our Day*. What are the grounds of the Sunday laws of the several States? and upon what grounds does the American Sabbath Union demand additional laws for the enforcement of Sunday rest? In answering these questions we observe first, that the basis of the organization in question, is the fourth commandment of the Decalogue. There can therefore be no doubt that the American Sabbath Union itself is a religious organization. That the observance which it wishes to enforce by civil law is also of a religious character is plainly shown by many utterances of representative members of the organization. The President of the association has himself declared:—

We do not rest this work on mere human reasoning: we rest it wholly and directly on the divine commandment.

And of the so-called "civil Sabbath," the founder of the Union says:—

Take the religion out and you take the rest out.

And again the same authority is credited, by the *Denver News* of January 17, with the following utterance:—

The chief reason, however, why civil law forbids Sunday amusements is not the injury that comes to individuals from Sunday work and noise, but the fact that to allow them would be to destroy the rest day itself.

The *Christian Advocate*, of this city, a paper thoroughly in sympathy with the Union, referring to Europe, says that workingmen, who were told that a secular Sabbath would be advantageous to them because it would afford them opportunity for recreation and pleasure which was impossible on the other days, find that they have been deceived; the secularization of Sunday really means additional burdens for laborers.

This is simply putting in another form, the statement made by Mr. Crafts, and means that Sunday must be preserved as a religious day if it is to be preserved as a day of physical rest. Right in harmony with these utterances are the following words from a Presbyterian pastor, in San Francisco, California:—

Christianity does not teach that men can be made religious by law, but it does enjoin that men should

abstain from all unnecessary avocations on the Lord's day. This civil Sabbath is what the civil Government in America is called upon to enforce. First, because it is the right of all to be allowed one day of rest out of seven; second, because such rest is the command of God. *Morality without religion is impossible.* If the Sabbath, therefore, be abolished, the fountain of life for the people will be sealed, and all our civil and religious institutions will be jeopardized.

And to the same import are the following resolutions adopted, a few days since, by the Sabbath Union, of Massachusetts:—

Resolved, 1. That we believe that when Christ said "The Sabbath was made for man," he uttered a principle of perpetual validity, and we deprecate the theological instruction which severs all connection between the Lord's day and the principle of one day's rest in seven as recognized in Revelation, at the creation, and in the fourth commandment.

2. That we believe that the substitution of the first day of the week for the seventh day as a Sabbath, with undiminished moral obligation, was intended by "the Lord of the Sabbath" as a perpetual memorial of his resurrection, and that it was confirmed by apostolic precept and example.

3. That we will resist all attempts to divest the Christian Sabbath, as a day of rest and worship, of the sacredness of a divine law.

It will be noticed that in all of these quotations the religious idea is prominent; true, the idea of a day of physical rest is also there, but in every case it is secondary; and so it is all through the utterances of the Sunday-law advocates. And no wonder, for it is the preservation of the "Christian Sabbath," the "Lord's day," that is sought; it is as a "Christian Nation," and because of "national obligation to obey the law of God," that we are exhorted to preserve "the Sabbath." The quoted expressions are stock phrases with those who are foremost in the advocacy of Sunday laws. The "civil Sabbath," the "rest day," is a secondary thing with them, an afterthought, and is in fact a mere figment used to break the force of the arguments against religious legislation.

The State of New Jersey affords just now an excellent illustration of the true attitude of the Sunday-law advocates. The liquor dealers of that State are making an effort to secure some modification of the law which forbids the sale of liquors upon the first day of the week. In a fervid appeal for the retention of the law, the *Christian Union* says:—

The attempts made by the liquor dealers to break down the Christian Sabbath in New York last year, is being repeated this year by the liquor dealers in New Jersey. "This is an attack on the Christian Sabbath." "No honest traffic ventures to break in upon the Sabbath quiet."

Scant reference is then made to the evils of Sunday liquor selling because of the number idle upon that day, and then the editor returns to the charge in this manner:—

More than this, the Christian church owes a duty to itself, and to the State of New Jersey, which it ought not to be slow to perform. Some sort of organized expression of public sentiment against this proposed legislative action ought to be called forth from every part of the State. Let the Church, without reference to divisions, act as a unit in giving leadership and direction to the public opinion in this matter.

There is no mistaking this language; it is the "Christian Sabbath" that is to be preserved in New Jersey in the interests of the "Christian church." The sanctity of the day and the good of the Church are the great considerations urged. It matters not where or by whom this subject is discussed, the fact crops out that the real spring of the Sunday movement lies in the fact of the religious character of the day. In a sermon preached, not long since, in Pendleton, Oregon, Rev. W. A. C. Rowse, pastor of the Baptist Church, at that place, right in the midst of an impassioned appeal for the "civil Sabbath," said:—

There can be no religion without worship and no worship without Sunday. It is not too much to say that without Sunday the Church of Christ as visible socially can not exist on the earth. Those who desire to do away with a day of rest are those who are willing to corrupt the morals and enslave the bodies of the workmen in order to satisfy their own selfish ends.

And right in line with this is the following utterance, cheered to the echo, in a recent "civil" Sunday-law meeting in Tacoma, Wash.:—

What makes the Anglo-Saxon people what they are, but Christianity? What but the Almighty God? And he made the Sabbath at Mount Sinai when he pronounced the words, "Remember the Sabbath day to keep it holy." The Sabbath is part of the system of Christianity, the source of all our good. We may as well pass a law that will cause the destruction of our goods and chattels, as our eternal souls. I have lived in cities where I saw the effects of disregarding the Sabbath, and I say to every young man here, "Take care that you don't let any outpost of Christianity be broken down with your consent, and I call upon you, young men, to note what it is to be on the right side. Break down the barriers, espouse the wrong, and when you come to the grave you will be a lost soul, sinking ever lower and lower in the bottomless pit. On the other hand, if you embrace Christianity you will tend ever upward and upward until you embrace the right hand of Majesty, and are folded to his bosom.

Where in this language is there a hint of any motive but a religious one? To repeal the Sunday law would "cause the destruction" of "our eternal souls;" it would be to surrender an "outpost of Christianity." And to maintain the Sunday law is to "embrace Christianity." Yet we are assured by another speaker at the same meeting, that they

do not ask legislation for the religious Sabbath. We do not want to make men religious by legislation.

Certainly not; the object simply is to get men to accept Christianity that they may "embrace the right hand of Majesty, and be folded to his bosom." That this is desirable is true, but that to make laws with reference to it is any part of the duty of human governments does not follow. In the first place it is beyond the power of government to secure such results; and in the second place to attempt anything of the kind is to usurp the prerogatives of God himself; and such attempts carried to their logical end will ever result as they ever have resulted, namely, in persecution for conscience' sake.

But we are told that courts have sustained Sunday laws, declaring that they

rest, not on religious but on civil grounds. It is true that such decisions have been made, but other courts have decided that such laws are religious, and that they rest upon the divine law.

In the case of *Bramhall vs. Van Campen*, (8 Minnesota Reports, 13), Judge Flandrau, of the Supreme Court of Minnesota, gave the opinion that "the Sabbath laws of the 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 employment 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 interest of religion, by prohibiting all persons from engaging in their common and ordinary vocations." (*O'Donnel vs. Sweehey*, 5 Alabama Reports, 467.)

Similar cases are reported from several other States notably Connecticut and New Hampshire. (See *Wright vs. Geer*, 1 Root, 474; *Fox vs. Able*, 2 Connecticut Reports, 548; *George vs. George*, 47 New Hampshire Reports, 27.) But such decisions are simply statements of the fact revealed more or less plainly in the laws themselves. Only recently a Georgia lawyer has discovered that the preachers of that State are required by law to read from their pulpits, four times a year, an act regarding the observance of Sunday. The statute was framed by the Colonial Assembly in 1763, section 10 reading as follows: "And be it further enacted, that this act shall be read yearly, and every year, and at least four times in each year before sermon begins; and every minister is hereby required to read the same in his respective place of divine worship." The act provides penalties for vice, profanity, immorality, and for not "keeping holy the Lord's day commonly called Sunday."

The conclusion is unavoidable that Sunday is a religious institution, and it is because of the religious regard in which it is held that laws are made requiring its observance. The "civil Sabbath" is simply the religious institution enforced with varying degrees of strictness by civil law.

C. P. B.

The Religious Oath.

A SHORT time ago, in noticing the Nine Demands of Liberalism, we made some remarks upon the religious oath; and now comes the *Christian Statesman* and confirms all that we then said on that question. It says:—

The efficacy of the oath which is simply an appeal to God, as witness and Judge, depends on the fear of God in the hearts of men.

This is true. What is the worth, therefore, of such an oath taken by men who have no fear of God in their hearts? To oblige a man who has no fear of God in his heart, to take an oath, the sole efficacy of which depends on the fear of God in

his heart, in order that he may be a competent witness, is to destroy all the value of his testimony. Because when such a man takes such an oath, he publicly professes that he has the fear of God in his heart, when he and all who are acquainted with him know full well that it is not so. He therefore publicly professes a lie as a pledge to society that he is going to tell the truth! And any State which compels men to take such an oath in order to be competent witnesses, adopts the surest means of undermining both public and private integrity, and of destroying the value of judicial testimony.

The *Statesman* knows of course that there is not as much of the fear of God in the hearts of men in the United States as there should be to lend the religious oath its necessary efficacy; and therefore it proposes in the regular National Reform way, to put the fear of God in the hearts of all of the people in Pennsylvania by strictly enforcing the Pennsylvanian statute, which declares that

If any person shall willfully, premeditatedly and despitefully blaspheme, or speak loosely or profanely of Almighty God, Christ Jesus, the Holy Spirit, or the Scriptures of truth, such person shall be liable to a fine of one hundred dollars, and an imprisonment of three months.

The *Statesman* therefore declares that "a crusade against profanity would be an incalculable blessing;" and calls upon the "religious newspapers" to summon "Christian citizens to undertake it." Now we are not in favor of either blasphemy or profanity; but at the same time we are not in favor of any effort to put the fear of God into the hearts of men by penalties upon their bodies and goods. The fact of the matter is, that State laws on the subject of blasphemy are themselves blasphemous.

A. T. J.

Can Ask Only Protection.

OUR Government is equally tolerant of all religions. It no more fosters the Christian Church than any other temple of worship of other religious worshipers. It tolerates and protects the Church as against annoyances, but it is no more based upon Christianity than Mohammedanism. So our highest tribunals have often decided. There is not an instance in history where any civil government has attempted or assumed to foster and support the Church, but what thereby both the Church and civil government have been corrupted and demoralized. Christianity being of a kingdom not of this world, can not be united with that of this world. This is too plain a proposition to be denied, and when the Church descends to asking civil power to aid in its support there is something dangerously carnal in the purpose.

Religion addresses itself entirely to the heart and the conscience, and no man should be forced in any direction of his conscience, in favor or against any religious doctrine or faith. That all are to be protected in

the free right of worship can not be denied, whether Christian, Buddhist, or Confucian. And that a day of rest or Sabbath day should be recognized and observed is not to be denied. But this should be done in a way equally protective to the conscientious views of all.

No honest religionist or worshiper can ask anything more in this respect, than peaceable protection in his observance and worship on any day. He has no right to demand of any other person a sacrifice of any right of conscience. An honest man will make no such demand. If any one does so there is something rotten in his moral nature. The observers of the first day of the week as the Sabbath can ask no more for their religious convictions than can those who observe the seventh day. If the seventh-day worshipers were to demand of Government a forced observance of their day, those of the first day would look upon it as intolerance and presumption, and rightfully so, too, and so is the demand of the observers of the first day toward those of the seventh day; and a free Government must so consider it.—*Judge Barlow, in Rome (N. Y.) Daily Sentinel.*

Protection.

It is well known that Joseph Cook is delivering another series of his famous Monday-noon lectures, in Tremont Temple, Boston. The following is one of his characteristic utterances on that platform:—

We hear of protection for tin, coal, wool, salt, etc., but where is protection for Christianity? The duty on things should wait for the duty on men.

This is a fair sample of the stuff that the *elite* of Boston accept from their idol, and not only accept, but greet with cheer on cheer. Does it seem possible that so much knowledge as Mr. Cook displays, can exist in the same head, concomitantly with so little wisdom, and such inbecility of reasoning?

"Where is protection for Christianity?" Where, indeed, should it be but in the *Almighty* Author and upholder of Christianity? When he ceases to be almighty, and when he ceases to verify his promise that we, *through him*, may be "strengthened with *all might* according to his *glorious power*," then, indeed, it will be time for the believers in Christianity, if such there still be, to class their heaven-born religion with tin, coal, wool, salt, etc., as a fit subject for State protection. Such an utterance as the above falls but little short of what "the fool hath said in his heart," namely, that "there is no God." At least it is a confession that in the mind and heart capable of fathering such a sentiment, God, as a source of moral and spiritual power and protection, is either dead or absent, and that, therefore, his religion, in that person's conception, has degenerated like the paganism of old, into a mere piece of statecraft.

Why do we protect tin, coal, wool, salt, etc.? The answer is: because we can not compete with the cheaper labor of other countries, in their production. When, therefore, men ask for protection for Christianity, it is a confession that in their judgment Christianity can not compete with agnosticism and the false religions of the world. All truth is from God; all error, from the father of lies. When, therefore, men say that the true can not compete with the false, they simply say that God can not compete with Satan, or that Satan is stronger than God. What is that but to dethrone God, and make the devil god of the universe in God's stead? This is simply what paganism, and all false religions, have, in different ways, always accomplished. When Mr. Cook asks for State protection for religion he is either, as before shown, logically dethroning God, and deifying Satan, or else he is publicly admitting that the religion he wants protected, is a false religion, which really needs protection in order to compete with the true. Which horn of the dilemma he would choose, I know not, but either is bad enough.

It were well for all such to remember the prayer of Jesus for his Church, when he was about to leave the earth and ascend to the Father: "I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. *Holy Father, keep through thine own name* those whom thou hast given me, that they may be one, as we are. While I was with them in the world, *I kept them in thy name*: those that thou gavest me, *I have kept*, and none of them are lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that *THOU shouldst keep them from the evil*. Neither pray I for these alone, but for them also which shall believe on me *through their word*. Sanctify them through thy truth, thy word is truth; that they all may be one as thou Father art in me and I in thee, *that the world may believe that thou hast sent me.*" John 17:9-21.

Christ did not ask for the protection of the world, *i. e.*, the State, but for the protection of his Father. It is evident from these solemn words of Christ's prayer, that the Church was not to be the world, nor the world the Church, but the Church was to be the faithful few who would leave the world to walk the highway of holiness with God. These were to

be protected in the way by the *power of God*, and thus be a living illustration of that power which could lift them above the State, and all their environment, and in spite of the error of the world, and the temptations of the world, the flesh, and the devil, sanctify them through the truth. The world seeing this evidence of divine power and protection, was to be led to believe in Christ, and in the Father who sent him. So long as Christians have faith in that prayer of Christ and in the power of the Father, who promised to answer that prayer, they will ask no other protection. When they do ask and receive State protection, that kind of Christianity is no longer an illustration of a power *above the world*, to lift mankind to God, but it is an illustration of a power *of the world* to hold all mankind down on a level. And, therefore, when Christianity is thus protected, the Church, as in the fourth century, soon becomes the State, and the State the Church. Such protection is simply *destruction*. The Church really ceases to exist, for it is lost in the State, and its officers are officers of the State who use Christianity but for political ends.

Christianity then either ceases to exist, or lingers only in the hearts of a faithful and persecuted few who are compelled thereby to resist both the Church and the State.

There is one other reason why the Government protects "tin, coal, wool, salt, etc." It is to secure a revenue with which to maintain or enhance its power. May not this be a hint of the true reason why so many ministers are now clamoring for State protection? Having lost in a large degree the *power of God*, and the revenue which freely flows from the honest hearts and converted pockets of true Christians, they want to make up the lack by the *power of the State*, and the revenue of the State, by which they hope in the future millennial Utopia to be supported.

G. E. FIFIELD.

No Sunday Law Needed.

THIS is a land of liberty. This is the chosen spot to which the oppressed of all nations have flocked in hope to find a haven of freedom. Here, if anywhere, should the shackles be taken from the mind as well as from the body. Here, if anywhere, should that independence of action and of intellect, denied in the Old World, be not only permitted, but sacredly guarded as a right.

The *Bee* is unalterably opposed to any Sunday law that will in any manner interfere with the freedom of the individual. For that reason, it is heart and soul against the measure which a few people desire that the Legislature shall cram down the throats of the citizens. The State has no more moral right to pass a Sunday law than it has to pass a Saturday

law; for Saturday is the Sabbath of the Jews and of the Seventh-day Adventists. To the law-giving power, all religions should be equally sacred, and all should be kept beneath, and not allowed to flaunt above, the Constitution.

The *Bee* believes in one day's rest out of seven, but it does not believe that the churches should be permitted to crack their whips over the shoulders of the people. Those who do not go to church, and they are fully two-thirds of the population, certainly have equally as much right as the one-third who do attend. Laws which aim to enforce a proper, respectful and orderly treatment of the usually accepted Sabbath day are well enough, and to those we could have no objection. But we certainly do protest against any such measure as is now before the Legislature—a measure redolent of slavery and of the crushing out of individual liberty.—*Sacramento (Cal.) Bee*.

Sunday-Law Logic in Canada.

BRITISH COLUMBIA, like several of the States of our own country, is wrestling with the Sunday-law problem, or rather the friends of religious liberty there are battling to maintain their rights against the assaults of those who would destroy them in the supposed interests of religion. In a recent discussion of a Sunday bill in the Legislature of that province, reported in the *Victoria Times*, Hon. Mr. Davie said that he

did not intend to pass a silent vote on this question, nor yet did he intend to support the second reading of the bill before the House. He was entitled to give his individual opinion for so doing, and he must say he was not in favor of the bill. For his part he believed in freedom of action, and so long as a man does not trespass on the rights of his neighbor he has a right to do as he pleases, whether on Sunday or any other day. The mere question of morals is one entirely for himself and his Maker. As for trying to legislate for morality, it is a mistake altogether. Mr. Davie was perfectly prepared to admit the sanctity of the Sabbath, but thought that law should not interfere with private rights. If one has a billiard room and asks a friend to come and have a game of billiards on Sunday or any other day, he has a perfect right to do so. This act has the very same fault that the old Elizabethan act had, to which Mr. Davie made reference the other day. The persons mentioned in clause 2, with the general term "or any other persons," simply meant those people. Therefore this is a law in favor of what are called in the old statute, "gentlemen." It will restrict the workingman, or any one who has to work for a living, from everything almost, on Sunday, and will give the rich man or the idle loafer the utmost freedom. As to tipping (whatever that might be), why should that be forbidden on Sunday any more than on other days in the week, if it is wrong? And then gambling with dice, why is the act, he asked, restricted to this, while any one who is inclined can go into the back parlor and play faro and poker, which are worse? Then why should the man who had been working hard all the week be prevented from taking his gun and doing a little potting on Sunday? Did it do any one any harm? That clause is too ridiculous to be entertained.

Altogether Mr. Davie considered the act an undesirable measure, as being entirely unnecessary, and

as endeavoring to infringe upon private rights. It would be a retrogressive movement to pass it.

Colonel Baker, although he would not vote against the second reading of this bill was inclined to agree with the Attorney-General that it is not desirable to restrain individual rights.

Another view of the matter was presented by Mr. Robson, who, according to the report, urged the passage of the bill on religious grounds.

Honorable members must recollect that they are legislating for a British country, and they must remember that the very basis, so to speak, of the British throne is the Bible. He believed that Great Britain is great because she is a Christian nation. This being a branch of that nation, an important question like that before the House should be discussed in a spirit of sobriety and earnestness, desiring to place this province in at least as good a position in regard to legislation of this kind as the other provinces of the Dominion. He was sorry he could not agree with the remarks of the Attorney-General. It was a very broad view to take that a man should be allowed to do as he liked, so long as he did not interfere with the rights of his neighbor.

The Sabbath imposes a great obligation upon us—we must observe it not only as a day of rest, but of worship. Mr. Robson hoped he was right in saying that this House represents, at all events, a nominally Christian community. Now if a man is allowed to do as he pleases, the Sabbath disappears altogether in the light of a Christian obligation. Mr. Robson thought it would be most unfortunate if we were to attempt to copy the customs of some of those continental countries which have disposed of the Sabbath altogether.

Hon. Mr. Pooley referred to the statement of the leader of the Government that it would be a standing disgrace to British Columbia not to have a Sunday law. Mr. Pooley took exactly the opposite view of the matter.

He considered it a great credit to British Columbia that there has never been any necessity to pass a law of that kind. British Columbia has always been a most orderly, well-conducted province. Why a law of this kind is needed, he did not understand; the country is as well conducted to-day as when he first came into it twenty-eight years ago. The honorable member for New Westminster had stated that football, cricket, and other games are an annoyance to certain members of the community. Mr. Pooley had never seen any of these games played on Sunday, but if they did take place, he would not seek them if they were an annoyance to him. Why should people who do not like these matters, go for a walk on Sunday after church? They are taking their enjoyment in their own way; why should not others, who also engage in innocent amusement, take their recreation? Mr. Pooley could not see why this should be, and while saying this, he was a church man, but would not say to his neighbor, "You must do as I do." He thought it a bad class of legislation to bring into the House. Mr. Pooley personally believed in staying at home and enjoying the rest which the Sunday gives, but he did not think it his duty to legislate that a man may not do as he wishes. He would vote against the bill.

From all of which it appears that about the only difference between the Sunday-law contest in the Dominion and in the United States, is that in the former they are more bold to demand enforced Sunday observance upon the only real ground that there is for it, namely, the religious character of the day.

"A good thing to perpetuate—freedom."

A Deserved Tribute.

THE *Mail and Express* pays the following deserved tribute to the Constitution of the United States:—

The founders of our Government knew how liable power is to wax into tyranny, and there is, therefore, nothing in our national Constitution in which we see such wisdom and consummate statesmanship as in the numerous checks provided for this dangerous tendency in human government.

The Constitution of the United States is the most wonderful work of human wisdom and prudence extant. It was framed by the master minds of the country. In it we see the patriotism of Washington, the comprehensiveness of Hamilton, the sagacity of Franklin, and the loyalty and love of liberty of all those splendid heroes who fought and struggled and suffered for our national independence. In it we see a free representation and mutual checks. We see the legislative authority lodged in three distinct branches and properly balanced. The executive authority is divided between two branches, and the judicial authority is reserved for an independent body, who hold their office during good behavior. In it we have secured to us those sacred rights handed down with *Magna Charta*, and the due and salutary conservation of the mutual rights between the governed and the governing.

In it the clashing interests of the States are so exquisitely adjusted and nicely balanced that the rights of all are recognized. The Constitution is a compromise into which all the States have entered, and involves mutual sacrifices and forbearance. The peace and prosperity, the very existence of the Nation depend upon the fidelity of the States to the Federal Constitution.

This is remarkable, coming, as it does, from a paper of decided National Reform tendencies.

Tax Them.

A CIRCULAR reaches us from a far Eastern State, with this heading, "Shall Church Property be Taxed?" We answer emphatically, Yes! It should be taxed equally with all other property. Either all property should be taxed or none should be. The Church has no rightful claim to special favors from the State, but is an institution that can and should bear an equitable share of the burden of taxation. It is not the business of the State to look after the Church, further than to give it the same protection extended to all other institutions—no more, no less. If the Church cannot exist without the aid of the State, that is entirely its own affair, and no concern of the State's. The Church is, or ought to be, purely a religious institution, voluntarily supported by those who accept its tenets or beliefs, or not at all. The State is, or ought to be, purely a secular institution, existing solely to preserve civil and national rights, liberty, equity, and justice, and extending equal protection to all, but favors to none.

In so far as a portion of the property in a community is exempted from taxation, by just that much is the taxation of the remainder increased, and this is neither right nor just.

All over this country there are wealthy religious associations whose vast property is safe from the touch of the tax-gatherer. All over this country are humble homes

ready to be sold for taxes. The bronze doors of Trinity Church in New York City, presented to it by William Waldorf Astor, are alone worth \$100,000, yet it pays no taxes. Another church edifice has one window worth \$50,000. These associations are able to pay their preachers from \$5,000 to \$25,000 a year, yet their property bears no share of the tax burden. Not far away are the homes of hundreds of workingmen and poor people, whose humble property is taxed to the full limit, and whose share of the public expense is proportionately greater because the magnificent possessions of favored institutions go free. Surely there are few who cannot see the injustice of this.—*Phelps County Herald, Bertrand, Neb.*

A Fraud.

THE "civil Sabbath" plea is a fraud, and of it may be said, as President Lincoln once said of another matter, "You may fool some of the people all of the time, and all of the people some of the time, but you can't fool all of the people all the time." I venture to say that if the American Sabbath Union directed its efforts toward securing an absolute enforcement of the Sunday laws now on the statute books of the States, instead of trying to obtain more laws, the American people would rise in their might, repeal the Sunday laws as they did in California in 1883, and down this organization with its civil Sabbath nonsense, its sophistries and its pretensions for the good of the workingmen. These so-called Sabbath reformers, with awakened sympathies for the laboring classes, should turn their attention to the poor seamstresses, who, sixteen hours a day, for six, if not seven days a week, are, for a pittance, pricking the blood out of their bony fingers and driving hope out of their hearts. Let them attempt reforms that will mitigate the oppression of the industrial classes six days in the week, before they blame us for generally believing, as we now do, that it is power to coerce the observance of a traditional holiday, rather than the good of the workingman, that they desire.—*Rev. H. B. Maurer, Baptist.*

Proper Sunday Observance.

THE *Catholic Review* has the following upon proper Sunday observance:—

There are two ways of keeping Sunday. One is rational. The other is irrational. The irrational one assumes that every man, woman, and child has a home in which, surrounded by books, pictures, emblems of religion, ample comfort of mind and body, it is at once dutiful and delightful to spend Sunday, crossing its threshold only to go to church. No more absurd idea can be conceived. Every great American city population contains say ten per cent. of church-goers; and all the rest of the people have ways of living that are modified by moral standards, educational advantages, social needs and actual necessities. In all great American cities there is a vast element every year growing more numerous, without homes; whose ways of spending

Sunday are made inevitable by the conditions that surround their individual relation to society. For these, saloons are open. In some cities nothing else is open, except churches which they will not enter. Is it humane, is it sagacious, is it in the interest of true American progress, to exclude these from art galleries and the reading rooms of libraries, from museums and lectures, from music, and conversation with their fellow-men under dignified and uplifting surroundings?

Of the World's Fair the *Review* says:—

So far as the visitors to the Fair in Chicago are concerned, it must be remembered that it will afford to wage workers an unparalleled opportunity for comparison and reflection. . . . Will they be worse morally, intellectually, socially, for having spent part of Sunday in such precincts instead of all of it or most of it in saloons? It is possible to settle the question of Sunday opening reasonably. Why shall not the educational exhibitions be open Sunday afternoons?

We quote these paragraphs merely to show that even among Christians there is a very wide difference of opinion upon the question of Sunday closing of the Fair. The majority of Protestant Christians demand that it shall be closed on Sunday. Probably a majority of Catholics agree with the view expressed by the *Catholic Review*, while the great mass of non-professors of Christianity are decidedly in favor of Sunday opening. It follows that the unqualified demand for Sunday closing is nothing less than a demand that the Fair shall be run according to distinctively Protestant ideas, and in the interests of popular Protestant Christianity.

Still Something to Do.

THE Bosque County, Texas, Farmers' Alliance, at its January meeting, adopted the following preamble and resolution:—

WHEREAS, The National Farmers' Alliance at its recent session at Ocala, Florida, adopted a resolution requesting the closing of the Columbian Exposition on Sunday, or as it was termed the "American Sabbath"; and

WHEREAS, Governmental interference in the interests of any particular creed or religion is an abridgment of the untrammelled exercises of religious preferences and religious liberty guaranteed by the Constitution of the United States, and therefore an infringement of a cardinal feature; and

WHEREAS, Our order being strictly non-sectarian, should take no stand discriminating either for or against any particular religious tenet; and

WHEREAS, If the request were granted thousands of toilers living in or near Chicago would be denied admission on the only day of the week in which they would have time to visit this ennobling institution;

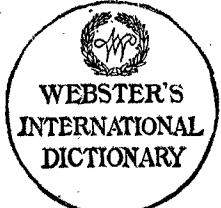
Resolved, That we deprecate this hasty and ill-considered step toward the restriction of individual freedom of conscience, and earnestly request our Supreme Council to reconsider its action.

We are glad to record the fact of the adoption of this resolution, as it shows that so-called National Reform has something to do before it can dominate the whole Farmers' Alliance.

DIONYSIUS says, "the love of liberty is implanted by nature in the breasts of all men." Patrick Henry gave vent to that nature when he said, "Give me liberty or give me death!"—*Independent Patriot.*

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THE *Western Herald*, an Iowa paper, says: "The movement for Sunday observance is contrary to the spirit of the Constitution and opposed to the teachings of the Saviour."

THE *American Sabbath*, is the name of the new official organ of the American Sabbath Union. It is to be published under the direction of the Union, at No. 23 Park Row, New York, in March, June, September, and December.

THE attempt to reduce the age of consent, in this State, from sixteen years to twelve years, should damn politically every member of the Legislature who favors it. That any member could be found to introduce such a measure is a disgrace to our civilization. The bill is in the interest of brothel keepers and libertines. Every honest man and woman should cry out against this proposed change in the law.

THE *Caledonia Advertiser* is authority for the statement that the Baptist, Presbyterian, and Methodist Churches, of Albion, this State, recently refused the use of their church buildings to the Woman's Christian Temperance Union, upon the ground that it was simply a political organization. The *Advertiser* defends the action of the churches, and expresses the opinion that the use of a church by the Union for political purposes could be justified only by sentimental reasons.

At a recent Sunday-law meeting in Tacoma, Wash., Rev. B. S. McLafferty is reported by the *Ledger* to have said:—

We do not ask legislation for the religious Sabbath. We don't want to make men religious by legislation. But no holiday can continue in existence without law. Without it, every man would keep his own holiday, and no holiday would result. It is impossible to maintain the civil Sabbath, like any other holiday, without laws. Take down the barriers and how long would it be before some employer, finding it profitable to have his men work seven days in the week, would press in his employees to work on that day? Others would follow, and little by little the laboring man would lose his Sabbath. This the laborer, more than any other class, can not afford.

Such talk does not rise above the dignity of twaddle. Secular work is not forbidden on civil holidays. On a holiday every

man can work or not, just as he chooses. On the so-called "civil" Sabbath men are forbidden to work. Nobody, except those who are pleading for a "civil Sabbath," would object to a law making Sunday a legal holiday in the same sense as the Fourth of July, and the Twenty-second of February. But that is not what they are asking for, and not what they mean to have.

A CORRESPONDENT of the *Sacramento Record-Union* indignantly denies the charge of the Sunday-law advocates that California is the most immoral State in the Union. And not only does he deny the charge but he refutes it with words from the mouths of the very ones who make it. But considering the nature of the whole Sunday-law movement, it is not a matter of surprise that its promoters think it legitimate to do evil that good may come. The whole thing is Jesuitical, and why should its methods not be so too?

MR. CRAFTS, who has patted himself upon the back not a little for his liberality in conceding the expediency of exempting from the operations of Sunday laws common labor by those who observe a day other than Sunday, appeared recently before a committee of the Pennsylvania Legislature to plead for the preservation intact of the old Sunday law of that State, under which Seventh-day Baptists have repeatedly suffered persecution for conscience' sake. He is in favor of mild Sunday laws only when he thinks it impossible to get the ironclad sort.

A CALIFORNIA paper says:—

During the public hearing on the Sunday-law question in the Senate Chamber, on the 11th ult., Senator Carpenter, of Los Angeles, put this pointed question to Rev. Dr. Thompson, "You have been representing all along that this bill is in behalf of the laboring men; now, sir, I want to know which one of the many labor organizations have petitioned for a Sunday law?" The Doctor had to admit that he knew of none.

The fact is that the demand for Sunday laws comes from the churches and from church people, and it is made solely because Sunday is a religious institution. This fact should be kept before the people.

The American Secular Union announces that the \$1,000 prize offered by them, about a year since, has been awarded to Nicholas Paine Gilman, A. M., Editor of the *Literary World*, Boston, and Edward Payson Jackson, A. M., Professor of Physical Science in the celebrated Latin School of Boston. The prize was offered for the best essay, treatise, or manual adapted to aid and assist teachers in our free public schools, and in the Girard College for orphans, and other public and charitable institutions professing to be unsectarian, to thoroughly instruct children and youth in the purest principles of morality, without inculcating religious doctrines; thus recognizing the legal right, under our Federal Constitution, of all our citizens, Jews and Gentiles, Catholics and

Protestants, Liberals and Agnostics, and all other classes, whether believers or disbelievers, to have their children instructed in all the branches of a common secular education, in our State schools, without having their tender minds biased for or against any sect or party whatever.

The circular of the Union announcing the award of the prize says that the committee decided that no one manuscript presented, fully met the conditions of the offer, but that two of them together did, clearly showing that morality can be taught without teaching theology, and how to do it. The \$1,000 prize was ordered to be equally divided between two gentlemen. They have accepted the award, and the essays will be published in one volume.

It is further stated that the book will appear about September 1, 1891. We still feel, as we stated more than a year ago, considerable interest in this matter; our interest is, however, principally one of curiosity. We want to know how they propose to give the required instruction according to the stipulated conditions.

THE *Paragraph* and the *Dial*, two weekly papers, of Oakland, California, having outgrown that city, have removed across the bay to San Francisco, where they are now issued seven times a week, as *The Daily Sun*. We are glad to note this evidence of prosperity, and *The Daily Sun* company has our best wishes for continued prosperity. We reproduce the following from the "Platform" of the new daily:—

The Daily Sun is the open enemy of all forms of fanaticism which seek to enact Sunday or "Sabbath rest" laws. We hold that all such attempts to enforce religion by law are contrary to the Declaration of Independence and to the Constitution of the United States.

We believe that most people do not realize the dangerous extent to which the Sunday-law movement has already gone in this country. We shall discuss the subject fully as new movements arise.

Blackmail and libel we hold to be grave offenses. No newspaper has any right to malign private citizens or abuse public officers. No end should be sought in any other direction than along the line of truth. The shortcomings of citizens should not be held up to ridicule, or made public, except, for the general welfare, in rare cases.

Hypocrisy in public or semi-public places is a dangerous vice, which every good citizen and good newspaper ought to expose. Such exposures may be made without violating the rights of citizens, for hypocrites have no rights which decent people are bound to respect.

If the *Sun* adheres to these principles it will certainly fill a long-felt want in California, and we believe that it will redeem its promise.

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