



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

VOLUME 6.

NEW YORK, OCTOBER 22, 1891.

NUMBER 41.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

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THERE are only two factors concerned in relation to Sunday rest and worship—God and man. The State is not in it.—*Colorado Graphic.*

THE Associated Press despatch in reference to the appeal of the King case to the Supreme Court of the United States, published in so many papers a few weeks ago, is a marked evidence of the carelessness in the use of language—so common—in the failure to discriminate between the Sabbath and Sunday. And especially is it noticeable in this case, because upon this distinction hangs much of the interest of King's trial. In all of Judge Hammond's decision, occupying four newspaper columns of solid matter, the Judge does not once use the word "Sabbath," but consistently holds to the term "Sunday." Still the Associated Press despatch reads: "In the celebrated case of R. M. King, the Seventh-day Adventist, convicted in Obion County of Sabbath-breaking;" and the head which some telegraph editors have given the item has been, "King, the Sabbath-breaker." This results in a reversal of the entire matter, if language means anything, for the truth is that King is a Sabbath-keeper, according to the strict injunction of the commandment, "The seventh day is the Sabbath of the Lord," but he has been convicted of Sunday-breaking. It was through the very fact that King was a Sabbath-keeper that the necessities of six days' weekly toil made him a Sunday-breaker. The name "Sabbath-keepers" is the distinguishing title of the

denomination to which King belongs, and for Sabbath-breaking he would be dropped from the church rolls. This heralding a man to the world as guilty of that very sin which the title, even, of the denomination to which he belongs, his religious profession and public acts, and the entire subject matter of his trial, proves conclusively that he was not guilty of, is an example of perversion of language equaled only by the perversion of legal principles, and their false application, through which he was convicted.

### Is Religious Freedom a Civil or Constitutional Right in the United States?

In further notice of Judge Hammond's decision, we find the following:—

By a sort of factitious advantage, the observers of Sunday have secured the aid of the civil law, and adhere to that advantage with great tenacity, in spite of the clamor for religious freedom, and the progress that has been made in the absolute separation of Church and State. . . . And the efforts to extirpate the advantage above mentioned by judicial decision in favor of a civil right to disregard the change, seem to me quite useless. The proper appeal is to the Legislature. For the courts cannot change that which has been done, *however done*, by the civil law in favor of the Sunday observers.

This passage is in perfect harmony with the extracts which have been made previously and discussed in these columns. It justifies the believers in any religious observance in securing control of legislation, and in compelling all others to conform to such religious observance, and denies dissenters any appeal, refuge, or resource, other than to do as the oppressors are already doing. That is, by political means to turn the tables, and themselves become the oppressors. It completely ignores, if it does not specifically deny, any such thing as the individual right of religious belief or of conscience.

The Judge states quite plainly a truth upon which THE SENTINEL has always insisted, and which we have endeavored to make plain to all; that is, that the Sunday observers have secured the aid of the

civil law, and adhere to that advantage in spite of the clamor for religious freedom, and in spite of the progress which has been made in the absolute separation of Church and State. We have shown over and over again, and have demonstrated by every proof pertinent to the subject, that the American principle of government is the absolute separation of religion and the State, and that therefore Sunday legislation to any extent whatever is directly opposed to American principles, not only in the abstract, but as specifically defined in the Constitution of the United States, and in the Constitutions of the several States following this example.

We have shown, not only according to the fundamental American principle, but according to the principles and express declarations of Christianity, that religious freedom is the inalienable right of every individual, and that therefore Sunday legislation is not only contrary to American principles, but to the principles and precepts of Christianity itself. And we have abundantly shown that although all this be true, yet the Sunday observers, in utter disregard of the lessons of the whole history of the Christian era; in spite of the principles of the Declaration of Independence and the precepts of the United States Constitution; in defiance of the Christianity which they profess; and in face of the direct statements of Jesus Christ; have not only fastened the iniquitous practice upon almost all the States, but are doing their utmost to turn the national Government and laws also into the same evil tide.

To expose this practice, and the essential evil of the practice, has been the work of THE AMERICAN SENTINEL from the first day of its existence. Our work has been sneered at. Our opposition to the thing has been counted as fighting a man of straw. Our warnings have been counted as but bugaboo cries. And all this because of "the great enlightenment of this progressive age." And now the proofs, the warnings, and the position, of THE SENTINEL stand completely confirmed from a judi-

cial bench of the United States, which not only says that the observers of Sunday hold to their advantage in spite of the arguments for religious freedom, and in spite of all the progress that has been made in the absolute separation of Church and State, but justifies the whole proceeding; and in the face of the Constitution of the United States, and of the State of Tennessee, refuses to relieve a citizen of the United States from this spiteful church oppression, and which declares that an effort to obtain a judicial decision in favor of a civil right to disregard an enforced religious observance is "quite useless."

It is therefore certain that so far as the jurisdiction of the United States Court, in which Judge Hammond presides, extends, the warnings and the position of THE AMERICAN SENTINEL in regard to the coming denial of the free exercise of religion in the United States are completely confirmed.

We do not present this as proof that the position of THE SENTINEL is correct, for we have known that just as well from the first day of THE SENTINEL'S existence as we know it now; but we present it for the purpose, if possible, of awaking those who have counted the efforts of THE SENTINEL as misdirected, to the fact that recognition of the civil right of the free exercise of religious belief, is almost, if not altogether, a thing of the past *whenever that question is brought to a positive test.*

"The proper appeal is to the Legislature," says the Judge. Well, suppose Mr. King should make his appeal to the Legislature. And suppose the Legislature, in order to take the broadest and strongest ground that it were possible to take, and to settle the question forever, should enact a law declaring in so many words that in the State of Tennessee, "no human authority can in any case whatever, control or interfere with the rights of conscience; and no preference shall ever be given by law to any religious establishment or mode of worship."

Suppose the Legislature should do this, what would it amount to? Just nothing at all, and for two reasons. First: The whole people of Tennessee, in their State Constitution, their supreme law, which is above the Legislature itself, have already made this declaration. And yet "in spite" of it the Sunday observers have secured control of legislation and by this have presumed to interfere with and control the rights of conscience, and to give preference by law to their mode of worship. And if the Legislature, should enact a similar or any other law on the subject they would do the same thing in spite of that. Despising the supreme law, they certainly would not hesitate to despise an inferior law.

Secondly: Any such law would amount to nothing, because the Sunday observers

would not only despise and override it, but the courts both State and United States, so far, are partisans of the Sunday observers and justify their spiteful procedure. Consequently if the Legislature were to enact such a law, application of the law would certainly be disputed by the Sunday observers. *And no appeal could be made to the courts,* for the Judge has already decided that an appeal to the court is "quite useless." Any wish or attempt to appeal to the court would therefore be met again by the Judge's *dictum*, "the proper appeal is to the Legislature."

In view of this doctrine, therefore, it is proper to inquire, What is either court or Constitution for? If the Legislature is supreme, and if the only proper appeal in any question of rights is to the Legislature, then what is the use of either court or Constitution? This point once more sets forth Judge Hammond's *dictum* as utterly contrary to the American principle of government, and as inculcating in its stead the British principle of the omnipotence of the legislative power. But such is not the American principle. The American principle is the supremacy of the people, not the supremacy of the Government; the omnipotence of the people, not of the legislative power.

Rights and liberties belong to the people. In their Constitutions the people have set limits to the legislative power, that the rights of the people may not be invaded. And the State Supreme Courts and the United States Courts are established to stand between the Legislature and the people, and to decide upon the constitutionality of the acts of the Legislature. In other words, to decide whether the Legislature has kept within the limits which have been set by the people in the provisions of the Constitution; to decide whether the rights of the people have been respected or invaded.

Therefore, as it is the province of the State Supreme Courts, and of the United States Courts, to review the acts of the Legislature, it follows that these courts are the sources of appeal, and the only sources. The proper appeal, therefore, is not to the Legislature, but to the courts.

The Constitutions of the several States and of the United States declare the rights of the people, as citizens of the United States, and of the several States, and in no case is it proper to appeal to the Legislature, in any question as to the rights thus declared. To appeal to the Legislature is in itself to surrender the free exercise of the right; that moment the free exercise of the right is admitted to be a matter to be regulated solely by the majority, and is surrendered entirely to the dictates of the majority.

It is true this is entirely consistent with the other statements of the Judge's *dictum*, and is in harmony with his view of "sectarian freedom of religious belief."

That is, that the majority may rule in religious things, and that there is no right of dissent from the religious views and opinions enforced by law, in favor of whatever denomination may secure control of legislation. But such is not the American idea of the civil right of dissent.

As we have before proved, the American principle is the principle of the individual right of religious belief; of the individual right of the free exercise of conscience; of the right of the individual to dissent from every religious view of anybody else, and utterly to disregard every religious ceremony, however such ceremony may be regarded by others; the right to refuse to comply with any requirement of any sect, or to conform to any religious ceremony, by whomsoever required. It is the individual right of freedom from any and every provision of law that anybody would invoke for the recognition or enforcement of any religious observance whatever.

This is the right asserted in the Constitution of Tennessee when it declares that "no human authority can in any case whatever, control or interfere with the rights of conscience; and no preference shall ever be given by law to any religious establishment or mode of worship." It is the right asserted in the United States Constitution, where it is declared that "no religious test shall ever be required as a qualification to any office of public trust under the United States," and that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Such is the American idea of the individual right to disregard the religious observances of the majority. But when the very courts, both State and United States, which have been established to protect the constitutional rights of the citizen from invasion by an impudent and spiteful majority, abdicate their functions and take the side of the oppressors and justify the oppression, what refuge remains to the citizen? What protection to the minority? None whatever. Every protective barrier is broken down; every refuge is swept away.

Happily there is yet an appeal to the Supreme Court of the United States. But suppose that Court confirms the doctrine of the Circuit Court, WHAT THEN?

A. T. J.

LET the church members and ministers refuse to patronize Sunday cars and Sunday newspapers if they believe that day sacred; let the former in their homes, and the latter from their pulpits, educate the people to reverence what they believe sacred, but let these ministers not be allowed to put upon Congress and the courts the work for which they are paid. —Rev. H. B. Maurer.

## Slavery Is Prohibited.

EDITOR AMERICAN SENTINEL: You have frequently discussed in your paper the case of Mr. R. M. King, of Tennessee, who has been so grossly persecuted; and have stated the ground the defense will take when the case is appealed to the Supreme Court of the United States. This ground of defense is, it appears to the writer, of a doubtful character for the reason that it is a very close question to determine, as to whether the First and Fourteenth Amendments to the Constitution give any guarantee of religious liberty further than to be a prohibition against Congress restricting it.\*

The First Amendment, taken in connection with the Fourteenth which declares that "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States," will most certainly be a firm ground for the defense if it should be construed by the Supreme Court as you construe it, namely, to extend beyond merely a prohibition of a power being exercised by Congress; but the decision of Judge Hammond upon this point, to say nothing of outside opinion, shows that opinions on the question vary widely.

I wish to suggest a line of defense somewhat different from the one adopted thus far. It is in taking the First, Thirteenth and Fourteenth Amendments with the preamble to the Constitution, instead of taking only the First and Fourteenth. And taking these portions of the Constitution together, let us see how far it guarantees not only religious liberty, but every form of liberty, which is not subversive of morality or an infringement of human rights.

First, the preamble declares that one of the objects of the Constitution is to secure the blessings of liberty to the people of the United States.

Second, the First Amendment specifically prohibits Congress from interfering with religious liberty, as though the makers of the Constitution were more jealous of this kind of liberty being infringed than of any other kind.

The spirit of the instrument, as reflected in the preamble, is opposed to Congress interfering with the free exercise of any kind of liberty, and it would seem as though that alone should be substantially

\*Our correspondent is mistaken in supposing that THE SENTINEL has stated the ground the defense in the King case will take when the case is appealed to the Supreme Court of the United States. We do not know what ground the defense will take. We stated the ground that the defense ought to have taken all the time. As the appeal to the United States Circuit Court was taken on the plea of "due process of law," we have supposed that the appeal to the Supreme Court would have to be upon the same ground. Though it may be that the appeal may be extended to other ground.

There is no shadow of doubt that the Constitution of the United States, on the ground THE SENTINEL has suggested, on the ground suggested by our correspondent, and on every other ground, contemplates and guarantees full and absolute freedom in the exercise of religion according to the dictates of the individual conscience. But it is certain that the United States Circuit Court, as represented by Judge E. S. Hammond, allows nothing of the kind; and whether even the Supreme Court will allow it, is a question yet to be decided.

EDITOR SENTINEL.

as much a prohibition on Congress as the First Amendment; but, to set the matter beyond the shadow of a doubt, we have the First Amendment.

It appears to the writer that before the passage of the Thirteenth Amendment, the portion of the preamble referred to, and the First Amendment, could only be construed as a guarantee that the citizens of the States shall not have their religious liberties interfered with or abridged by the power of the United States. But with the advent of the Thirteenth and, further on, the Fourteenth Amendment we have:

First, in the Thirteenth Amendment every form of slavery and involuntary servitude is prohibited in the United States. The Thirteenth Amendment declares that "neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction." It can therefore only follow that if slavery and involuntary servitude are prohibited, there can be but one result of this prohibition, and that is the establishment of complete and universal liberty. And further, that this complete and universal liberty is one of those privileges and immunities of citizens of the United States which, being guarded expressly against State interference by the Fourteenth Amendment, no State can have any rightful power to abridge, except as a punishment for crime; and therefore, to abridge religious liberty it must first be shown that its free exercise is criminal in itself. And it is evident that unless the Thirteenth Amendment imposes restrictions upon the States as to what they shall have power to arbitrarily declare to be crime, there could be no limit to the evasions of its meaning that might take place, so that it might in this way be made to have no practical significance whatever. Some State might declare it a crime for a man's skin to be a certain color, or his body a certain form, for which he should be punished with as little respect for liberty and humanity as the State of Tennessee has shown in declaring the color of a man's religion, and his form of worship in accordance therewith, to be a crime.

No State can justly exercise such arbitrary power. And every citizen of the United States has the undoubted right to the complete protection afforded by the Thirteenth Amendment, of which no lesser authority than Cooley says, in his work on Constitutional Law: "While courts shall be in existence competent to issue the writ of *habeas corpus* and to administer common-law remedies, it seems difficult to imagine a case of attempt at a violation or evasion of this declaration of universal liberty that shall be wanting in appropriate redress."

If it be true that the Thirteenth Amend-

ment is a declaration of universal liberty, it must include liberty of soul as well as liberty of body; and it cannot be construed to refer solely to liberty of body in the sense of prohibiting one individual from compelling another individual to labor for him against his will. And in the light of a broad interpretation; in the light of any interpretation not absurdly narrow, can it be possible that "this declaration of universal liberty" includes every form of liberty save religious liberty? and excludes every form of slavery save religious slavery? THOMAS B. DIXON.

## The Petition Fizzle.

Just a few days previous to the hearing of Colonel Shepard and party before the Federal Commission of the Columbian Exposition, Rev. W. F. Crafts wrote a letter to the editor of the Chicago *Evening News*, in which he states that he has counted the petitions that have been sent to the Commission up to July 16, and, to use his words, "there was not 100,000 as was fairly to be expected, but only 1,356." He goes on to state the number sent in by each denomination, and then adds, "Commercial bodies are represented by only two petitions and labor organizations are not in the list, and no temperance organization is represented except the Woman's Christian Temperance Union, and only eight Sunday School Conventions have sent in petitions out of more than eighty that have met since the agitation began. Only five colleges have petitioned; worst of all, not more than one-half of the Sabbath Associations of our country have even sent in petitions of their own." He says further that envelopes full of petitions had been "sent out by the Columbian Sunday Association to 50,000 ministers, but these went mostly to the waste basket." And the reason he gives for this fact is a reflection on the intelligence of these pastors.

Mr. Crafts finds consolation in the fact that the effort of the opposition in the matter of circulating petitions was yet more of a fizzle than that of the advocates of Sunday closing.

He concludes this part of his letter with the remark that "something must be done to improve the quantity and quality too, of the petitions."

Many have been led to believe by the statements of the officers of the Columbian Sunday Association in Chicago, that petitions were coming in by the thousand; that laboring men were demanding the closing of the Fair, and that they were almost a unit in their co-operations with the movers of the Sunday closing agitation. The people have also been repeatedly told that the commercial men as a rule favored Sunday closing, but now comes the statement from Mr. Crafts that only two petitions have been sent in by this class, and that labor organizations were not in

the list of petitioners; and yet all the men who are now employed by the Exposition Company and probably all who will be during the Fair, as well as other men in whatever capacity, who will perform labor in consequence of the Fair being open on Sunday, are members of labor organizations, some of which hold meetings weekly, some monthly and others semi-monthly. Is it not a little remarkable that not one of these organizations has sent in a petition to be released from this worse than African slavery? although, leaving out the religious phase of the question, they are the parties most interested.

It is quite evident from the foregoing statements of Mr. Crafts, that the commercial and labor organizations either do not appreciate the efforts being made for their emancipation, or are not conscious of the fact that they have the right of petition, and as they are for the most part very intelligent men, this last proposition is not to be entertained for a moment.

ALLEN MOON.

#### He Confesses It.

RIVERSIDE, California, is agitated over the closing of the Public Library on Sunday. In discussing this question a correspondent of the *Phoenix* says:—

The closing of the library and reading room partakes of class legislation, and a discrimination in favor of the rich as against the poor man. The rich man can enjoy his magazine or paper to his heart's content at home on Sunday, while the workingman's opportunity is Sunday in the free library and reading room. Efforts and laws have been made more or less successful to curtail the workingman's Sunday enjoyment in such a way as to compel him to go to church as a relief to the intense *ennui* occasioned thereby, and this Sunday closing of the reading room and library is entirely in accordance with all such laws and regulations. Undoubtedly the closing of the library and reading room on Sunday is done in the interest of the churches; but if the churches are unable to draw full houses on their own merits no efforts of a legislative nature can cure the indifference of so many good citizens to the attractions they hold forth.

The question of the extra burdens imposed on employes by opening the library and reading room on Sunday, is not really entitled to any consideration in view of the fact that there are people, even in Riverside who have not all the employment that they desire, even supposing that our present employes objected to Sunday labor with the extra remuneration they would in justice be entitled to.

The writer of this paragraph has stated the matter about as it is. Sunday restrictions almost invariably discriminate against the poor. The rich can have their own conveyances, but the poor must depend upon street cars; the rich can spend weeks in the country, but the poor must be satisfied with an occasional glimpse of green fields on Sunday; the rich can have books and magazines of their own, but the poor must depend largely upon the public reading rooms: if Sunday street cars are prohibited, Sunday excursions forbidden, and public libraries closed the poor have but little choice as to how the

day shall be spent. They must spend the entire day at home or else go to church. That the latter is the better way few will deny; but we challenge the right of the State to shut people up to such a choice.

That Sunday restrictions are intended to indirectly compel people go to church, by making it impossible for them to go anywhere else, is denied by many; but one of the ministers of Riverside, either more candid or less wise than his fellows, admits in a communication to the *Phoenix* that that is virtually the purpose of Sunday laws. In answering the question, "Should the Public Library be opened on Sunday?" the gentleman, Rev. Chas. Winbigler, says:—

There would be no harm, *per se*, in opening the reading room, or library, or both, on Sunday, if the demands upon our laboring men are such that they cannot send or go for books, that they cannot go and read the papers and magazines, on work evenings; these things would be, at least, a reason and a strong reason for keeping the library and reading-room open on Sunday.

If this town were like many other places in California, where saloons are open on Sunday, and other places of a questionable character were opened to attract men, to take their money and steal away their time and give no legitimate return, I think it might be well to open our reading-room at least, to counteract, if possible, that serious tendency. The way to win men from questionable places is to open others, with stronger inducements, that are good and respectable. We can help to establish moral principles by making the environment of men good.

Something more than good surroundings for men is necessary to make them good moral citizens. That is met very largely by their hearing and practicing spiritual and moral truth. That is usually done at and in connection with the church. To decrease the opportunities of attending church by establishing a less powerful moral force is not wise. I do not believe in compelling people to go to church nor do I believe in abridging their privileges by substituting something less helpful, unless the circumstances are such that the intermediate expediency must be resorted to as a step to something better.

In the absence of a great demand, as well as the absence of many attractions of a demoralizing tendency in our town, (I wish there were none), and the present opportunities afforded the laboring men to avail themselves of our library and reading-room privileges, and other moral considerations, I do not think that the library and reading-room in Riverside should be open on Sunday.

Stripped of its verbiage that which Mr. Winbigler says, is about this: If saloons were open on Sunday the Public Library should also be kept open to attract as many as possible from the saloons; but inasmuch as the saloons are closed on that day, the library should also be closed on Sunday in order that men may be the more ready to go to church. It is all right for this minister to do all that he can to induce people to attend church, indeed it is his duty as a minister to influence all that he can in that direction, but it is manifestly improper for any minister to seek to use the civil power, either city, State, or national to aid him in his work. That many are seeking to do this however is evident, and now that one of them has plainly declared that such is the case, possibly others may have the grace to be equally candid.

C. P. B.

#### The Sunday Plot Thickens.

BALTIMORE, the seat of the American Vatican, and Pittsburg, the centre of the National Reform movement, are the two chosen points of vantage from which the promoters of religious legislation are preparing to start their great crusade. At both these cities "already to-morrow walks in to-day." The dramatic unity of this great tragedy of the centuries is preserved in a marked manner, and thus it is that Baltimore, which has been from its earliest settlement the stronghold of Roman Catholicism in America, is the first of the large cities to undertake the thorough enforcement of its Sunday laws.

The Maryland code prohibits all persons from performing bodily labor on Sunday under penalty of five dollars fine, and visits the same penalty upon any one who permits children or servants to work, fish, hunt, or engage in any "unlawful pastime or recreation;" all dealing in, or giving away of, any merchandise whatsoever, except milk, ice, and prescribed medicines, is subject to a fine of from twenty to fifty dollars for the first offense, and for the second not less than fifty dollars nor more than five hundred, with an imprisonment of from ten to thirty days and the revoking of license to do business for one year, if any has been issued to the party so convicted; a third infringement of the law may be punished by imprisonment of from thirty to sixty days and a fine of not less than twice the sum in which the offender has been previously mulcted. Half of these fines are to go to the State and half to the informer.

The keeping open of a dancing saloon, barber shop, opera house, ten pin alley, or ball alley is finable in a sum of from fifty to one hundred dollars, and, if a person—not a corporation—imprisonment of from ten to thirty days, and for subsequent convictions the same imprisonment with a double fine.

Oyster dredging on Sunday may be visited with a fine of from fifty to three hundred dollars and from three months to one year in the house of correction, or forfeiture of the boat used in the work, at the discretion of the judge.

At Baltimore, on October 2, the Grand Jury addressed a communication to the Board of Police Commissioners in obedience to which notice was given to the police force, and to the public, that after October 4, the laws of Maryland upon the observance of Sunday would be strictly enforced. In pursuance of this order, on October 12 the police reported 176 persons for working or selling on Sunday. Among the offenses charged are blacking boots, selling newspapers, rowing boats, running ferry-boats, letting cabs, selling ice cream, liquor, cigars, fruit, confectionery, cakes, soda water, postage stamps, and stationery.

Not all those arrested, it is said, are to be tried; but individuals from each busi-

ness represented are to be selected, upon whose cases the law will be tested.

This Baltimore Grand Jury has before made recommendations in reference to the enforcement of Sunday laws, but has not rested until it has made for itself a record of being the first Grand Jury in the United States to systematically undertake to revive the mediævalism in law which has been permitted to survive upon our statute books.

It will be well that this fact, with all its suggestiveness, should be remembered as this movement progresses.

The National Reformers have selected Pittsburg as the point of departure for their efforts, and W. F. Crafts is reported as saying in a lecture there on Sunday, October 11, that "a movement would be started at an early day that would startle the citizens of the United States," and that Pittsburg had been selected as the starting point of this reform wave which is to sweep the country."

All intelligent citizens should have been startled long ago. It is now "high time to awake out of sleep."

W. H. M.

#### A Piece of Sophistry.

MANY and ingenious are the sophistries of those who seek to justify the existence and the enforcement of Sunday laws. This was well illustrated in a lecture given by a Sunday-law advocate, at Hillsdale, Michigan, recently. The speaker's great plea was that Sunday laws could be justified upon sanitary grounds. He asserted that "a normal night's sleep does not balance a normal day's work," and that therefore a man must have one full day's rest in seven or he will run behind in his "oxygen." This is pure assumption. It is contrary to reason and common sense. It might as well and as truthfully be asserted that one day's rest in seven does not compensate for the loss of oxygen in six days' labor, and therefore after every six weeks of labor man must have a week's lay off. On the other hand, if this theory were true, then the man who works very little or none at all would soon have an over supply of oxygen, and the human machinery would become vitalized to such a degree that it would go to pieces in a short time. But such is not the case.

The facts are simply these: While the day, the month and the year are indicated in nature, and the time for physical rest and recuperation by the regularly recurring daily periods of darkness which induce sleep, there is nothing in nature indicating the division of time into weeks. The grass grows as fast, the waves dash as high, the sun shines as bright, the storm beats as fiercely, on the Sabbath as on other days. The Sabbath was instituted by God for worship, for religion, primarily, and not for rest because of

physical weariness. God did not intend that man should work himself to death. Man in his primeval condition no more needed one day in seven for physical rest than the birds of the air or the beasts of the forest. The Sabbath was made for spiritual devotion, to keep in mind the Creator, the true God, and the cessation from worldly toil (for that is the meaning of the Hebrew word for Sabbath, "cessation," and not rest) is only a necessary concomitant to that devotion and to the perpetuation of such memorial.

No physician or set of physicians ever have demonstrated, or ever can demonstrate that man in a normal condition needs one day in seven for physical rest simply. But were this theory true, there would still be no ground for laws compelling men to take such rest. All are agreed that men need nightly rest; but who would admit the right of Congress or of the State Legislature to pass a law that everybody must go to bed every night and take so many hours of sleep? The nightly rest is of vastly more importance than weekly, monthly, or yearly holidays can possibly be. No one can go long without daily rest, and not break down. Why does he not plead for a nightly rest law? Consistency would demand it. But the health of the people is not what he is after. There are many other things that are necessary to man's physical well-being besides rest; such as food, sufficient air, bathing, recreation, etc. Why does not this lecturer stir up the people to demand laws that will require all to inhale so much air, or to bathe so often? Simply because he is not laboring in the interests of the health of the people in his harangue for Sunday laws. What he is after is the religious observance of the day. But his method of bringing this about is wrong. People are not going to be made religious by law. As he said, "You might as well try to put handcuffs on the clouds" as to attempt this. But the attempt has often been made, however, though always with the same result—religious persecution. The King case of Tennessee, and others in that State, and the States of Pennsylvania, Illinois, Georgia, Missouri, and Arkansas are convincing proofs that the enforcement of Sunday laws is the making of this very attempt. Sunday laws are dead letters only when they are enforced by the demands of religious bigotry and intolerance. They are most convenient means for one religionist's giving vent to his spite toward another with whom he does not agree. The National Reformer says they are "simply empty aisles between the work benches with no kneeling stools along the side." But no man, no set of men, Congress, Legislature, or municipality has any right whatever to drive men into those aisles. Sunday laws are irreconcilable with civil and religious liberty. And every prosecution under

them is an attempt to make men kneel down on those kneeling stools along these aisles of idleness, of which this Reformer say there are none. But he will find, as has already been demonstrated, that, as in the case of those Hebrew captives which Nebuchadnezzar commanded to bow down before the image he erected in the plain of Dura, those at least who observe the Sabbath enjoined in the fourth precept of God's law will not kneel. With them, they will say to whatsoever earthly power or potentate shall make the demand, "Be it known unto thee, O king we will not serve thy gods, nor worship the golden image which thou hast set up."

W. A. COLCORD.

#### "Pity 'Tis 'Tis True."

In making mention of Miss Willard's fifty-second birthday, celebrated on the 28th ult., the *Chicago Evening Journal* says:—

There was a time, years ago, when the Woman's Christian Temperance Union commanded respect. It devoted itself with singleness of purpose and with pious energy to the extirpation of the liquor-traffic; and whatever opinion people entertained on the liquor-question, they all bowed down before the wonderful earnestness and disinterestedness, the prayers, the tears and pleadings of the crusaders. If the institution had maintained until now the characteristics it displayed then, it is possible that prohibition doctrines might have overrun the whole country.

But like everything else human, prosperity has been the bane of this organization. It is now little better than a sorosis. It is a social and political reform-clique, dabbling in everything from new styles of corsets to female suffrage, but especially and always female suffrage, in Church and State. Its singleness of purpose, its lofty motives and its self-forgetfulness are all gone. Nothing is left but the "canker and the worm" of ambition, intrigue, pride, politics and display. As for temperance reform, the ladies have forgotten there ever was such a thing, except as a pretext for female suffrage. The situation is condensed in an amusing interview Miss Willard had not long since, in Washington, with Cardinal Gibbons to whom she had asked to be presented. "Very glad indeed to meet you, Miss Willard," said the Cardinal courteously and innocently, "very glad indeed. I think I have heard that you felt some interest in the temperance question; have I not?"

That the Woman's Christian Temperance Union

is mad 'tis true; 'tis true, 'tis pity;  
And pity 'tis, 'tis true.

"A foolish figure" Miss Willard cut in the interview with the Cardinal, but the whole association of which she is President stands just where she does. The name they bear has become a misnomer; for the Union is now little more than a woman's club, for political, rather than for Christian, purposes. "The glory is departed" from the Woman's Christian Temperance Union, and by their own grasping after political power they have caused "I-chabod" to be inscribed upon their banners.

"RIGHT wrongs no man."

NATIONAL  
Religious Liberty Association



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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.  
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## Longnecker Locates the Crime.

THE readers of THE SENTINEL will remember noticing an item entitled, "Intolerance in Illinois," which announced that David Longnecker, a seventh day observer of Oakley, Ill., had been arrested on complaint of his neighbor, on the following charge:—

Jacob Tidrow complains that David Longnecker, of the County of Macon and State of Illinois, on the first day of the week, commonly called Sunday, to wit: on the 19th day of July, A. D., 1891, was guilty of making a great noise, screaming and talking with a loud voice, whereby the peace of the affiant and his family was then and there disturbed.

As stated in the above-mentioned article, the arrest was based on Sec. 262 of the Statutes of Illinois, which provides for a fine of not less than twenty five dollars for disturbing the peace of any private family, "by any noise, rout, or amusement, on the first day of the week, called Sunday."

The complainant failed to prove the charge, he himself admitting, that Mr. Longnecker was heard to speak to his horses, and start and stop them, but not louder than was necessary, nor louder than he would on any other day.

Illinois has another statute which forbids common labor on Sunday, but exempts "whomsoever thinks proper to keep another day as the Sabbath."

Failing to convict under Sec. 262, Mr. Longnecker was found "guilty in that he had labored on the Sabbath," and was ordered to pay a fine and costs amounting to \$17.80. The decision was based on Sec. 261, not referred to in the indictment, and which contains an exemption clause as quoted.

An appeal was taken, and a representative of the National Religious Liberty Association was sent to secure counsel for the defense. After interviewing the witness and consulting a lawyer he was advised to go and ask the State's Attorney to dismiss the case on the ground that there was no cause of action. Accordingly he called on the State's Attorney, and was referred to the Assistant State's Attorney who had prosecuted the case. He admitted that Mr. Longnecker had observed the seventh-day Sabbath, for some months before he was arrested, and that there was an exemption favoring seventh-day observers, but argued that Mr. Longnecker had not as yet joined a Seventh-day Adventist Church (there is none in his neighborhood), that he was still a member of the United Brethren Church, the same as Mr. Tidrow his prosecutor.

When his attention was called to the fact that a

man need not be a member of any church to get the benefit of the exemption, the State's Attorney said he would be willing to dismiss the case if the prosecuting witness, Mr. Tidrow, was agreed.

This bigoted attempt to convict an honest man of crime in the face of both justice and law needs no comment. When Mr. Tidrow was seen he was anxious to have the case dismissed, stating that he was mad when he had Mr. Longnecker arrested, and that Mr. Longnecker's conduct towards him since the trial was such that he desired the case withdrawn. Mr. Tidrow said: "Mr. Longnecker treated me as kindly after the trial as if nothing had occurred, and when my wife was taken ill, Mrs. Longnecker came down and took care of her. I don't want to prosecute him." Consequently he signed the following communication and the case was dismissed:—

DECATUR, Ill., Sept. 11, 1891.

To Isaac R. Mills, State's Attorney, Macon County—DEAR SIR: The case against David Longnecker instituted by myself, as prosecuting witness, was begun under a misapprehension on my part. I am very sorry that the case is now pending. I do not believe now that Mr. Longnecker is guilty of any misdemeanor or crime whatever. He is conscientious in what he does. I do not want to appear against him.

JACOB TIDROW."

Here lies the secret of all these intolerant prosecutions. When Mr. Tidrow was "mad" as he said, when his heart was hard, Mr. Longnecker, his Christian brother had committed a crime; but when his heart was made tender with a return of good for evil, the crime was transformed into a virtue. Where then lies the crime for which all these Sabbatarians are arrested and imprisoned? It exists, not in fact but in the hard intolerant heart of their persecutors; a change of heart to conform to the heart of the loving Savior would bring all this demand for rigid Sunday laws and their enforcement to an immediate and permanent end.

## Heresy! Traitor! Treason!

THE above epithets have invariably been applied to the dissenting minority, by the majority, whose religion was protected and enforced by the State. Thus far in the history of our Republic heresy and treason have not been synonymous. All have been free to teach and practice the religion which their minds and consciences approved. If this belief did not conform with the thought of the majority, the charge of "heresy" was the severest accusation that could be brought against the dissenter.

From the following communication received by Elder J. W. Bagby, a Seventh-day Adventist minister, from a clergyman of a popular denomination in southern Illinois, in response to a request for the use of his church in which to deliver a series of lectures, we see that there are some who are anxiously awaiting the final decision of the King case with the cherished hope that they will thereby be enabled to add the charge of treason to that of heresy.

It is the undisputed right of one denomination to close its house of worship against doctrines which it believes to be false, and it is not this action on the part of the congregation that is to be criticised, but the reason for the action, given at the close of the communication.

HOWELL CHAPEL, Ill., Aug 5, 1891.

To Rev. Bagby et al., concerned:

We tender you the house for a few nights, with the understanding that you preach such things as are held by the leading orthodox churches of the country, namely, the Baptists, Presbyterians, Campbellites or Christian Order, the Methodists, and any others which may be on the same line; and such doctrines as the following: faith, repentance, atonement, and if you desire you can preach on the end of time, with the understanding that you do not preach on the Sunday question.

Furthermore, that when the trustees and members ask you to vacate the house, you will do so at once. Furthermore, that after these services which you are permitted to hold under the above agreement are closed you do not ask for a regular appointment, or any services at any time till the Supreme Court decides the case now pending, which

came up from Tennessee, concerning the observance of the Sunday law. And if it is decided in your favor, you will not ask for the use of the house till you have given sufficient proof that you are an orthodox church, and that your church does not conflict with the laws of our land, as we are admonished by the Bible to be obedient to the laws of the land.

By this we are to understand that if the United States Supreme Court decides that King is not compelled to observe Sunday, then if Mr. Bagby can prove that his church is in harmony with the laws on all other religious questions, his request for the use of the church will be considered; but if on the other hand the Court decides that Mr. King must observe Sunday in conformity with the then established State religion touching that point, he need not ask for the use of the church as they cannot harbor a man who preaches that Sunday is not the Sabbath, in the face of a judicial decision that Sunday is the Sabbath, and must be observed by all; for that would be to aid and abet a traitor and give countenance to his treasonable utterances.

Are the missionaries of this denomination in Russia instructed to preach only such doctrines as are declared orthodox by the laws of the land? On the contrary they are sent to preach at the peril of their lives, a religion at variance with the laws of the land. To do otherwise would be to cease to act as missionaries. And yet this American clergyman avails himself of Russian methods in closing his doors to the doctrines of another sect.

A. O. TAIT.

## Coercive Sunday-Keeping.

EDITOR *Tribune*.—In your issue of September 29, I noticed a number of resolutions passed by the Rock River Methodist Episcopal Conference favoring the enactment and enforcement of rigid Sabbath laws, with reasons prefaced. Among the reasons are the following:—

"God's blessing ever accompanies its (Sunday's) observance, and his curse follows its violation." Again, "Mammon and pleasure join hands to destroy this God-given day. Legislation has lent her aid to the Christian public, but to a great extent her statutes are a dead letter."

Following the introductory reasons the Conference resolved: "1. That we will use all proper efforts to further legislation which proposes a law to uphold the observance of the Sabbath day, and we will earnestly endeavor to enforce the laws already enacted."

To the writer these utterances seem out of harmony with the American policy of entire separation between Church and State. Stripped of rhetoric and redundancies the demand of the Conference narrows down to this: "We believe that God blesses the strict observance of Sunday as a holy day. Many people do not believe this, and manifest their unbelief by seeking pleasure or profit on that day; therefore resolved, that we force them to believe this, or act as if they believed it, by securing the enactment and enforcement of laws making it a crime to do otherwise."

The writer is not an enemy of the Sabbath. On the contrary he would enjoy seeing it religiously observed by all; but this reform, if brought about at all, must come through moral suasion, as do all other religious practices, and not by means of an appeal to law, dangerous alike to civil and religious liberty.—A. F. Ballinger, in *Chicago Tribune*, Monday, October 5, 1891.

## Lecture Bureau of the National Religious Liberty Association.

THE Lecture Bureau of the National Religious Liberty Association is composed of competent lecturers in various parts of the United States, and any one desiring lectures upon the subject of religious liberty and the relation of Church and State, may secure a lecturer by corresponding with Allen Moon, the Secretary of the Bureau, 28 College Place, Chicago, Illinois.

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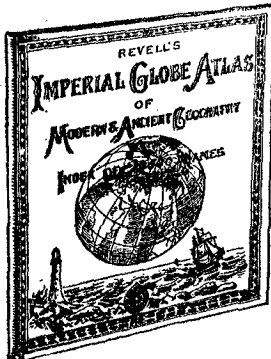
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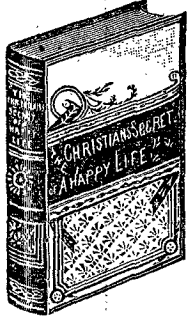
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NEW YORK, OCTOBER 22, 1891.

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.

ACCORDING to a government regulation, since the 20th inst., no freight trains are to be dispatched on Sundays and holidays in Belgium. The regulation went into partial operation last June, but it was only to be operative at the discretion of the railroad authorities. The idea was to make the innovation gradual, but hereafter a rigid adherence to it will be exacted.

COMMENTING upon one of the outrageous Sunday arrests made some weeks ago in this city, the *Los Angeles Churchman* says:—

And yet some good, but mistaken, Christian people are trying to get California to enact a Sunday law. Let such remember this truth, which will hold good until the Lord Himself returns to reign: "NO CIVIL GOVERNMENT HAS ANY COMMISSION TO ADMINISTER THE DIVINE LAW."

The editor of the *Churchman*, Rev. Thomas Haskins, D. D., is rector of Christ Church, Los Angeles, Cal.

A FRIEND in Montana writes thus:—

"I sat down to write an order for THE AMERICAN SENTINEL, and, before sealing up the letter, the thought occurred to me that there were some of our prominent business men that ought to become readers of that able exponent of religious liberty. Upon the impulse of the moment I went out, and in about three hours obtained twenty-nine trial subscriptions for six months each.

Others have recently been doing similar work, and the result is a very gratifying increase in the subscription list of THE SENTINEL. Our friends have our heartfelt thanks for the substantial assistance rendered, in increasing the circulation of the only paper devoted to the defense of the United States Constitution as it is, so far as regards religion and religious tests.

IN replying to an editorial note in the *Sun* relative to the Sunday closing of the World's Fair, the *Christian Advocate*, of this city, said:—

The Rev. Dr. Lewis, the best known Seventh-day preacher in the United States, and worthy of comparison for ability and learning with any of the clergy, says in the religious paper of which he is the editor: "While we are opposed to the first day, we are bound to stand by those who favor closing the World's Fair on Sunday, because in that matter it is a question of the observance of a day or of no day"—or words to that effect.

In this the *Advocate's* zeal has got the better of its discretion. Rev. Dr. Lewis never used the language attributed to him;

neither did it appear in his paper, the *Outlook*, but in the *Sabbath Recorder*. The author was Rev. W. C. Titsworth, who subsequently published over his own signature a note in this paper, saying:—

Will you kindly allow me to assume the responsibility which belongs to the writer of the article, and say that it does not represent the editor, Dr. Platts, and probably does not represent many Seventh-day Baptists correctly. In fact, the *Recorder* has published a criticism which may stand as the view of the majority of my people.

The *Advocate* ought to correct its statement, and should be more careful in the future. Sunday-closing capital should not be manufactured from whole cloth.

THE *Chicago Journal* remarks that "there is something almost pathetic, and yet not entirely devoid of innate fun, in the paroxysmal efforts of the dear ladies of the Women's Christian Temperance Union to explain, extenuate and deny Miss Willard's allegation that the bichloride of gold cure for drunkenness was boomed by the press simply to hurt the Prohibition Party. It appears at length to have dawned upon the minds of these ladies that hostility to a cure for drunkenness is not exactly in line with a movement for radical temperance reform." The trouble with the Women's Christian Temperance Union is that it is working more at politics now than at temperance reform.

"SAY, did you ever notice what an awful noise it makes to saw stove-wood on Sunday? We have."—*Exchange*.

And have you ever noticed that the noise is tenfold worse when the fellow who saws the wood does n't belong to your church, and possibly does not recognize the sacred claims of the day? Then, if he happens to keep some other day, the seventh, for instance, the noise becomes absolutely unbearable. It is wonderful what a microphone bigotry is. Why, only a few weeks since one or two small sewing machines operated on Sunday, by Jews in Brooklyn, disturbed a whole congregation of people in another building! Intolerance is a mighty magnifier of sound.

THE Young People's Society of Christian Endeavor Committee on Sunday Closing of the Columbian Exposition has issued a circular to the several State and Territorial Executive Committees, calling upon them to exert their influence to secure the decision of the Commissioners in favor of closing the Fair on Sunday. As a practical means, it suggests that each State Executive Committee should seek to influence the State Commissioners from their own State, not only by public meetings, but by private interviews. It is urged, also, that the State and District Conventions discuss the question in their public meetings, care being taken that the matter be presented in a strong, clear and

enthusiastic manner. The suggestion is also made that an effort be organized to "secure the passage by Congress of a bill forbidding Sunday opening. We would not insist upon the application, but the disposition manifested by both the Y. P. S. C. E. and the W. C. T. U. to dictate, not only to the world, but to the church, is certainly suggestive of the thought that Isaiah 3:12 has direct reference to these two organizations: "As for my people, children are their oppressors, and women rule over them. O, my people, they which lead thee cause thee to err, and destroy the way of thy paths." This describes the situation exactly.

THE editor of the *Twentieth Century* says in his issue of the 17th ult.:—

I had occasion to spend last Sunday week in Toronto, Canada, and to see how quiet a city of two hundred thousand inhabitants can be made by religious rule. Not a horse-car is allowed to run. Not a store or shop of any kind is allowed to be open. Not a newspaper is allowed to be printed. Only one railroad train is allowed to pass through the town. Not a postage stamp, or cigar, or glass of soda water can be bought. Few persons are seen on the street except in going to or from church. On Sunday the city appears deserted of inhabitants. If one is poor, no opportunities for pleasure are had. If one is rich, however, he may drive about in a carriage, or if a guest at a hotel, he may order drinks to his room. Religious rule has made Sunday a terror to the poor, unless one happens to enjoy going to church, walking about the quiet streets, reading, or sleeping.

It is the same old story; Sunday laws always operate to oppress the weak.

THE *United Presbyterian* published in Pittsburg, Pennsylvania, says:—

Some of the larger towns in the vicinity of Pittsburg are showing an awakening on the subject of Sabbath desecration. Slowly and insidiously customs at variance alike with the civil law and the former habit have been making their way, until in some places there seemed to be hardly any limit to this form of lawlessness. The papers report vigorous action on the part of some officers to recover lost ground. The crying of "Sunday papers" is to be prohibited in Uniontown. It would be well for all communities if zealous guard were maintained against the enemies of the rest day, under whatever guise they masquerade.

It would be well also "for all communities, if zealous guard were maintained against the enemies of" *religious liberty* "under whatever guise they masquerade."

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