

"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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## American Sentinel.

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### IN THE CHAIN-GANG UNDER THE FLAG.

It was the evening of the third of July, that the eight Seventh-day Adventists, now in the chain-gang in Rhea County, Tenn., went to prison.

Court had adjourned until the following Monday, and the judge, before whom they had been tried, the attorney-general, who prosecuted them, and the jurors, who found them guilty, had all gone home to spend the Fourth—with their friends.

But not so with the convicted Adventists. Their wives and children, a number of whom had been in court to hear the judge's sentence, had bidden them a sorrowful good-by, and had gone to their now lonely homes. Most of their friends who had been with them through the trial had also gone home and left them—prisoners.

It was then the sheriff said, "Come on," beckoning them to fall into line for the march to the jail, which was to be their prison until the temporary workhouse should be ready for the occupancy of—the chain-gang.

A few moments sufficed to reach the prison, and then came the registration of their names with a detailed description of each man, so that should they escape they might be easily identified. But the eight Adventists had no thought of escape. They would not resist wrong and oppression even to the extent of seeking freedom in flight.

As the sheriff registered their names, some, earnest of the patriotic demonstrations of the morrow—"the glorious Fourth"—attracted their attention and reminded them that it was

the eve of the National Independence Day; and one of them said, with a smile and yet sadly, and with just a touch of irony in his tone: "Sheriff, won't you please erect a liberty pole to-morrow where we can see it?"

Oh, what a train of thought is started by that question! What! a liberty pole and a flag for convicts? What could "Old Glory," the "Star Spangled Banner," the emblem of Freedom, the flag of both the State and the Nation, mean to men who had violated the "law" of the land, who had braved the power

own consciences? In short, What is the flag of the Union to Seventh-day Adventists to-day?

Ah! thrilling memories cluster around that flag; for while Seventh-day Adventists have no taste for war or carnage, while they as followers of the Prince of Peace are opposed to war, even as are the Quakers, they remember that it was in the providence of God that this

land became an asylum for the oppressed of other lands; and they love the old flag because under its folds their forefathers found that liberty to worship, which was denied them in the Old World, and which is to-day denied Adventists in "free America;" not because of the flag nor of that for which it stands, but in flagrant violation of the principles represented by every fiber of that noble banner; principles for which patriots died in 1776, and for which in this year of our Lord, 1895, men toil in the chain-gang in Tennessee. And in the language of the poet these men can to-day look upon that flag and say—

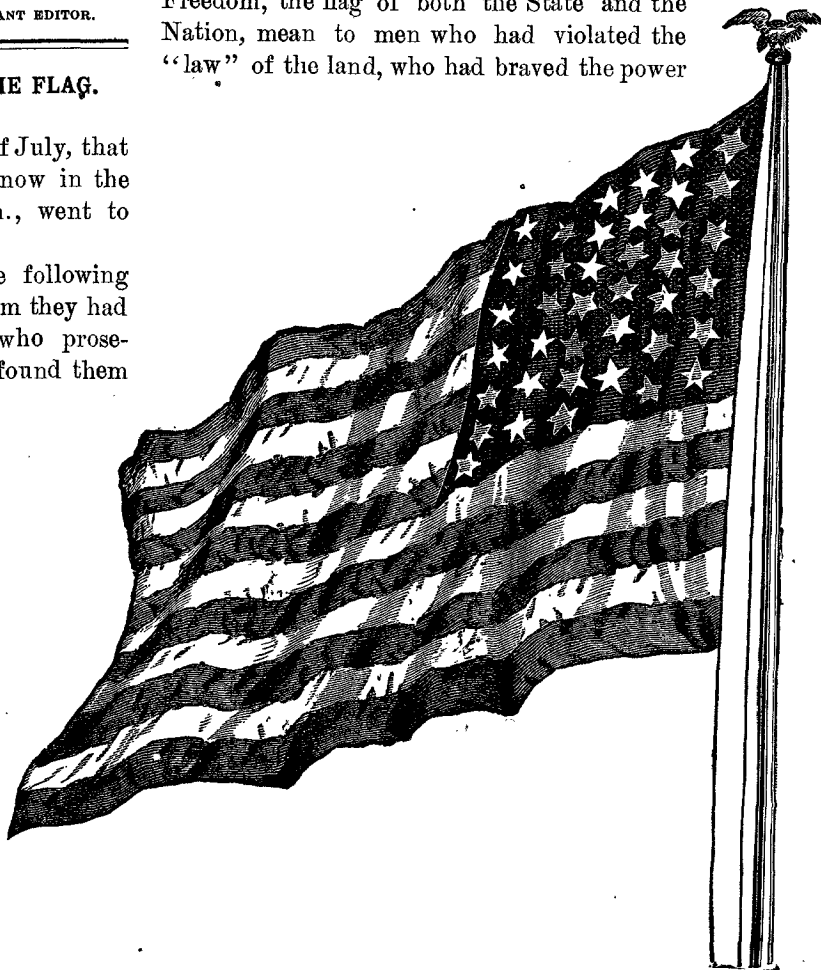
"Thou art Freedom's child, Old Glory,  
Born of Freedom's high desire." \*

The flag had its birth in the days of Washington, and Jefferson, and Madison, and Patrick Henry; in the days when men knew the value of liberty because they had known what it was to be denied freedom of conscience; in the days when humble Quakers, patient Mennonists, noble Baptists, warm-hearted Methodists and staunch Presbyterians alike claimed as an inalienable and God-given right, freedom to

worship their Creator according to the dictates of conscience, and challenged the right of any man to dictate to them in matters of religion, or in any manner to come between them and their God.

Those stars and stripes stand for the immortal Declaration of Independence and for that noble charter of liberty, the Constitution of

\* From "Old Glory," by James G. Clark, in *Arena* for May



"KNAVES have stolen thee, Old Glory, for their Babylonian bowers;  
From their festal walls and towers droops the flag that once was ours;  
O'er their crimes thy beauty trails, and the old-time answer fails  
When from chain-gangs, courts and jails men appeal to thee, Old Glory."

which wears the flag? What comfort could chain-gang convicts, "law" breakers, possibly derive from looking upon the banner unfurled by the power that enslaves them—that power that brands them as enemies of the State, and drives them to the stone pile with the vilest criminals, that locks them in loathsome cells or works them ten hours per day under a broiling sun, for no other offense than worshipping God according to the dictates of their

the United States; not as perverted by the Supreme Court decision of February 29, 1892, but as it stood when our fathers had written into it: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." And just as men deprived of water, love to think of "purling streams and crystal fountains," of rolling rivers and wave-swept lakes, so Christian patriots, men who, living in all good conscience, render to Cæsar the things that are Cæsar's, and to God the things that are God's, love to look upon the banner of civil liberty, even though that which it represents has been denied them; yea, even though their hearts bleed for the wrongs which they suffer, and for the violence done to that freedom once cherished, but now lightly esteemed by so many who know not its worth; for they know that religious rights are as lasting as the rock-ribbed hills or snow-capped mountains, yea, that they are as eternal as the Everlasting King who gave them; that such rights "are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens however small;" and that though despotic power may invade those rights, "justice still confirms them." And they with the poet can say:—

Knaves have stolen thee, Old Glory,  
For their Babylonian bowers;  
From their festal walls and towers  
Droops the flag that once was ours;  
O'er their crimes thy beauty trails,  
And the old-time answer fails  
When from chain-gangs, courts and jails  
Men appeal to thee, Old Glory.\*

The flag is not a god, but in the providence of God it stands as the high water-mark of human liberty. But alas! as the sacred name of Christ has been made the cloak of most unchristian acts, so this providential symbol of liberty, has been made the covering for most revolting crimes against the most sacred rights of men. And as Madame Roland, on her way to the guillotine, bowed before the clay statue of Liberty erected in the Place de la Revolution, exclaimed: "Liberty! Liberty! how many crimes are committed in thy name;" so Seventh-day Adventists can to-day salute the stars and stripes with these words: "O banner of liberty, what crimes are committed under thy ample folds! what wrongs are done in thy name! what injustice and oppression is practiced by those who are sworn to maintain the principles by which thou wast begotten!"

"Corrupted freemen are the worst of slaves;" and we have fallen upon evil times, when men know not what true liberty means. Some in the mad pursuit of wealth, others in the fierce struggle for existence, have forgotten that he who fails to protest against the persecution of his neighbor, thereby virtually forfeits the right to protest when he is himself persecuted. Channing has well said: "The spirit of liberty is not merely, as multitudes imagine, a jealousy of our own particular rights, but a respect for the rights of others, and an unwillingness that any man, whether high or low, should be wronged."

It was the purpose of the founders of this Government to erect, if possible, impassable barriers against religious bigotry and intolerance. As remarked by the compiler of "American State Papers Bearing on Religious Legislation":—

Both Jefferson and Madison were opposed to the States having *anything whatever* to do with regulating religious observances of any kind; and the liberal spirit supported them. But as this spirit is supplanted by self-interests, the intolerance of State Churchism again manifests itself in reviving the old religious

laws, and prosecuting Sabbatarians for Sunday labor, etc. Jefferson, foreseeing this, desired to have all religious laws swept from the statute books, not willing to have them remain as a dead letter, which might at any time be revived by the partisan zealot. In his "Notes on Virginia," query xvii, Jefferson says:—

"Besides, the spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis, is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion."

In the light of current events, Jefferson's words seem almost prophetic. The spirit of the times have altered; our rulers have, many of them, become corrupt; and the question has been repeatedly asked of petitioners for justice, "How many are there of you? Have you political influence?" Our people have become careless, and in scores of cases a few bigots have commenced persecution and better men have been their victims. But neither the Declaration of Independence, the Constitution of the United States, nor the banner which represents them is to blame; neither is deliverance to be found in any nor in all of these. The fault lies at the door of fallen human nature, and the remedy is the power of God; for such things will be until He comes, whose right all dominion is, for his alone is a righteous rule. And the divine promise is: "At that time shall thy people be delivered; every one that shall be found written in the book."

#### "INCONVENIENT CITIZENS" VERSUS UNJUST LAWS.

AMONG the papers that have defended persecution of Seventh-day Adventists in the South, is the *Atlanta Constitution*; but evidently the *Constitution* would like to be fair, if it only knew how. In its issue of July 18th, occurs the following:—

##### The Seventh-day Adventists.

Speaking of the efforts to get the Supreme Court to come to the relief of the Seventh-day Adventists in Tennessee and Georgia, who have been sent to the chain-gang for doing secular work on Sunday, the *Chicago Tribune* says:—

"The question of religion appears to be one of those which the framers of the Constitution deemed it best to leave entirely to the States. At the time when the Constitution was adopted Connecticut had an established church—the Congregational one—and in all the States the Sunday observance laws were infinitely more rigid than they are now. In many of them Sunday travel was forbidden, Sunday amusements of the mildest character were not tolerated, and the man who thought it wrong to work Saturday was told no one would force him to work on that day, but that if he worked on that day which the majority of the people looked on as holy, he would suffer for it.

"It rather seems, therefore, as if those who complain of the religious laws of the States in which they live, will have to look to the State for redress and not to the National Government, which does not seem to have any more to do with the Sunday question than with the marriage and divorce question."

This is a fair statement of the situation. But it is said that the Tennessee authorities will soon have another question to decide. The Adventists say that no punishment and no human power can force them to work on Saturday, their Sabbath. If they gain this point, the chain-gang will get only five days' work in the week out of them.

Upon the whole, these scrupulous religionists are very inconvenient citizens to have in a community. When at liberty they want to disregard our Sunday, but in the chain-gang they will claim two rest days in the week: Saturday, as a matter of conscience, and Sunday, as a matter of law.

The cases will make trouble. It is impossible to

deal with it justly and at the same time satisfactorily.

The statement quoted from the *Chicago Tribune* is doubtless "fair" in the sense, that the writer of it had no intention to misrepresent the case, or to do injustice to the persecuted Adventists. It is, moreover, probably true that the United States Supreme Court would take that view of the matter; but this does not necessarily follow from the facts stated by the *Tribune*. It is true, that as originally adopted, the National Constitution left the matter of religion entirely with the States; but it is far from an unreasonable proposition that the First and Fourteenth Amendments to the Constitution have very materially changed all this. The First Amendment provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The Fourteenth Amendment provides that "no State shall make or enforce any law that shall abridge the privileges or immunities of citizens of the United States."

Certainly, under the First Amendment, freedom from all legal and statutory interference in matters of religion, is one of the privileges of every citizen of the United States; and as such it is guaranteed by the Fourteenth Amendment. This being true, we ask, how in the name of law and justice can any State abridge this privilege of citizens of the United States?

But the most serious and inexcusable state-made by the *Constitution* is that, Adventists when at liberty, "want to disregard our Sunday; but in the chain-gang they will claim two rest days in the week: Saturday, as a matter of conscience, and Sunday, as a matter of law."

It is very certain that no Adventist will work in the chain-gang, or anywhere else, on the Sabbath. All the tortures of the Inquisition would be powerless to compel a true Seventh-day Adventist to thus violate his conscience, either by breaking the fourth commandment or any other commandment of the Decalogue.

But it is not true that any Adventist would likewise claim the privilege of "Sunday as a matter of law." Adventists, it is true, hold themselves under no obligation to work in the chain-gang, though thus far they have done so, when so commanded by the officers having them in charge. But they would as soon work on Sunday in the chain-gang as to work there upon any other day; and they would doubtless do so, were any State to be so inconsistent as to imprison them for doing private work on Sunday, and then require them to do public work in the chain-gang upon that day.

The *Constitution* says: "The cases will make trouble. It is impossible to deal with it [them] justly, and at the same time satisfactorily."

Yes; these cases will make trouble so long as the various States insist on putting men in prison and working them in the chain-gang for exercising a constitutional, natural, God-given right; because, whether or not, it is a right guaranteed by the Constitution of the United States to work on Sunday, there is not a single State constitution but contains an even more explicit guarantee of religious liberty than does the National Constitution; and in every State this guarantee of religious liberty is violated under the operations of the so-called Sunday laws.

But why should these cases make trouble? The Sunday "law" of Georgia is violated every week in a thousand ways, and yet no trouble is made about it. The *Atlanta Constitution* issues a Sunday edition in flagrant violation of the statute of that State, but we

\*From "Old Glory," by James G. Clark, in *Arena* for May.

have not heard of any trouble over it. The railroads in Georgia run their locomotives and trains recklessly through the so-called law, fifty-two Sundays every year, and there is no trouble about it. The writer recently saw posted in the Union Depôt at Atlanta, the announcement of a regular Sunday excursion, with tickets on sale every Sunday at that depôt; and the same number of the *Constitution*, from which we have quoted, publishes a schedule of Sunday trains from the city of Atlanta, the capital of Georgia, a State that sends men to the chain-gang for ordinary farm labor on that day.

Why should railroad trains and Sunday papers make no trouble, and yet men be arrested for doing ordinary private work on Sunday? There is but one answer: It is because the so-called law, which is not law, because violative of the constitution, is made the engine of persecution and oppression against those who observe another day, and are in truth persecuted, not for Sunday work, but for Sabbath rest.

The trouble which the *Constitution* fears can be avoided in one of three ways: either let the legislatures of the various States repeal their iniquitous Sunday statutes; or let the various Supreme Courts declare them unconstitutional, as they most certainly are; or let the citizens of the several States, each man for himself, practice the Golden Rule and cease to invoke against their neighbors these antiquated, unjust, unconstitutional, and tyrannical statutes.

Seventh-day Adventists will make no trouble if they are left in the quiet enjoyment of their God-given rights; but God helping them, they will never cease to protest against wrong and injustice, and never consent to yield their consciences into the keeping of the individual, nor of the several States, nor of the United States.

#### WHAT DOES THE "SABBATH RECORDER" MEAN?

THE *Sabbath Recorder* is a Seventh-day Baptist paper, published at Plainfield, N. J., in which State, observers of the seventh day are permitted by statute to labor on Sunday. The *Recorder* is therefore at a good safe distance from feeling in its own person or in the persons of its employes the pains of religious persecution. Nor is this all; so far as we know, a score of years have intervened since any Seventh-day Baptist has been prosecuted under a Sunday statute in any State. If there have been more recent cases we have not been informed of them.

This immunity is due very largely, we think, to the fact that members of that denomination are found almost exclusively in States which, like New Jersey, have exemption clauses in favor of those who observe as a sabbath, a day other than Sunday. This still further removes the *Recorder* from the persecution which it does not feel even in the persons of Seventh-day Baptists. But the *Recorder* should understand that he who fails to protest when others are persecuted, thereby forfeits the right to protest when he himself is persecuted.

But does not the *Recorder* protest against the persecution of Seventh-day Adventists? Yes, in a half-hearted way which leaves the reader to doubt if after all the Adventists are suffering more than their just deserts at the hands of their outraged neighbors. For example, in its issue of July 25, the *Recorder* says of the enforcement of Sunday statutes against Seventh-day Adventists:—

In some cases resentment is provoked and advantage taken of the possibilities of legal trial and punishment, because those who observe the seventh day are provokingly defiant of law and the practice of the majority. We confess to very grave misgivings concerning the wisdom and spirit that prompts men to court such notoriety, if any such instances exist.

That is the *Recorder's* statement in all its cold-blooded cruelty and injustice. The perhaps intended-to-be saving clause, "if any such instances exist," is nullified before it is written by the positive statement, "Resentment is provoked and advantage is taken," etc., "because those who observe the seventh day are provokingly defiant," etc. The *Recorder* has made the point-blank statement quoted. Will it prove it? If not, will it retract it?

In marked contrast with the reproach which the *Recorder* takes up against its neighbors, the persecuted Seventh-day Adventists, is the testimony of Judge Parks, in his letter to Governor Turney, recommending the pardon of the Adventists imprisoned at Dayton, Tenn., last spring. The letter is as follows:—

Isabella, Tenn., April 8, 1895.

To the Governor, Nashville.

At the March term of the Circuit Court of Rhea County, several Seventh-day Adventists were convicted and sent to jail for violating the Sunday laws. They are among the very best people of that county, and I can cheerfully recommend that those remaining in jail be pardoned—this for several reasons, chief of which is that there was no aggravation shown in a single case. It is true that they did some work on Sunday, but it was done in a quiet way, and without any studied effort on their part to attract public attention. In fact the proof rather tended to show that they tried to do their work in such a way as not to attract public attention.

They have been in jail nearly a month, and I think the punishment they have undergone amply sufficient.

Very respectfully,

JAS. G. PARKS,  
Judge 17th Circuit.

These are the facts as proven in open court by the State's witnesses themselves; and what is true of these cases is equally true of the scores of cases tried in the various States since the persecution of Seventh-day Adventists commenced in Arkansas ten years ago. Adventists are Bible Christians and hold the Golden Rule in equal respect with the fourth commandment. But they ask no man to violate his conscience or to prove disloyal to his God to please them; neither will they yield their consciences to the keeping either of their neighbors or of the State. These facts ought to be known to the *Recorder*; certainly that paper has had ample opportunity to know them, and its unkind thrust at Seventh-day Adventists looks like a violation of the ninth commandment.

But we are persuaded that the *Recorder* does not represent any considerable number of Seventh-day Baptists in this matter. We prefer to think better of our Sabbath-keeping brethren of that communion, and to believe that the real sentiment of Seventh-day Baptists is voiced not by the *Sabbath Recorder* but by the *Sabbath Outlook*, which, in noble contrast with the course of the *Recorder*, has not hesitated to give to persecuted Adventists full and hearty Christian sympathy; and instead of stabbing them in the back, has ministered to them words of Christian cheer and courage. And so, to the *Recorder*, we say, Go to the *Outlook*, learn its ways and be wise.

We sincerely hope that it will turn out that the *Recorder* spoke hastily in this instance, and that this uncharitable utterance does not represent the deliberate judgment of even its author. If, after the *Recorder* has investigated the matter and ascertained the facts, it, like a brotherly Christian, corrects its erroneous statement, we will gladly make a note of the correction.

#### DEFENSE OF BYRD TERRY.

Once Enslaved by the State; now Condemned to the Chain-Gang by the State Church. Crime—Lifting a Wheelbarrow over a Fence on Sunday.

I AM here, gentlemen of the jury, charged with working, doing malicious work, on Sunday. I deny that charge; I don't think I work "maliciously" on any day.

I want to say to this jury that I observe the seventh-day Sabbath; and since I gained a knowledge of the true Sabbath I have thought it my God-given privilege to work on the remaining six days, though I knew that it was in violation of the law of Tennessee. But there are two sabbaths, a rival sabbath and the Sabbath of the Lord. Now, the State says that I must rest on Sunday, and God says that I must observe the seventh day. Well, now, who must I obey? Answer for yourselves. And if you gentlemen require me, as the law says, to rest on the first day of the week, and if you will answer for me before God, and be responsible for me there, then take the case into your hands and compel me to do these things.

I want to say this, gentlemen of the jury: I was born and raised a slave, and until the emancipation, of course I never enjoyed any freedom at all, but since the emancipation, I thought this was free America, and I felt that I was a free man to do just as I pleased, so long as I did not infringe on the rights of others.

I have made some advancement in divine life. In studying the Bible, I found that I was wrong, and that God did not require me to keep the first day of the week as the Sabbath; and my honest conviction was that the seventh day was the Sabbath. From that day to this I have been observing the seventh day to the best of my ability. Yet I am a law-abiding citizen until the law comes in conflict with my conscience. God says for me to observe the seventh day and the State says for me to rest on the first. I call this a parallel case to the three Hebrew worthies. No doubt it was said to them that they could bow down to the image and reverence their God too. But we cannot do this, gentlemen; it is a life and death question with me, and if I tip the hat to the rival sabbath, to the sabbath that the State has set up and says that I shall observe, if I tip the hat to that, I show that I do not reverence the God of the universe.

The Sabbath is God's memorial of his creation, and not only that, but is a sign of his recreation; and I feel to-day, gentlemen of the jury, that a recreation has been wrought in me, and if that be so, I must reverence the laws of my God.

This is the first time that I have ever been brought before the court. I have neither cheated nor defrauded any man; I pay my just and honest debts. I owe some debts and will pay them when I get where I can. I have wronged no man; and there is not a man here under the sound of my voice that can say that I have ever stolen anything from him. I have tried to lift my own people from that degraded state into which they have fallen; and my desire is to live right and be a good citizen. I do want a home in heaven, and just as certainly as I renounce my allegiance to the God of heaven and go against my own convicted conscience, and obey a bad law that has been set up by unthinking men, then I will lose my eternal interest in the kingdom of God.

I don't want to impeach any of the

men who made the law, for I respect them; I have nothing against any of them. His honor that sits upon the bench is a gentleman, and I respect him as such. The Bible says to love your enemies, and them that persecute you, and I am so glad that I love the men who have had me indicted.

I call this religious persecution, though you may call it what you please. The reason why I call this religious persecution, is because I have been a citizen of this county for several years, and even lived here in Dayton and worked for the Dayton Coal and Iron Company on Sunday, since I was an Adventist; and went to and fro through the town with my working clothes on, and never was interfered with, molested, or bothered. But as soon as I left this place and moved to Graysville, and there began to exercise my God-given privilege, quietly and peaceably, why then I am charged with violation of the law. But, gentlemen of the jury, look well to the law and see whether it is a good one.

Now I leave the case with you to decide. I can only say with the apostles, "We ought to obey God rather than men." The case is with you; do just as you will with it, but remember that you will have to meet your decision in the Judgment.

#### RELIGIOUS LIBERTY AND PUBLIC INSTITUTIONS.

THE superintendent of the House of Refuge, at St. Louis, recently forbade Roman Catholic priests to celebrate "mass" in the institution for the supposed benefit of Roman Catholic children incarcerated therein. The board of managers, at a recent meeting, decided against the superintendent, after considering numerous communications and resolutions from the parties interested. Chief among these were two statements, one from a committee of Roman Catholics and the other from a committee of Lutheran clergymen.

The Catholic presentation of the case, as published in the *St. Louis Republic*, of June 25, is as follows:—

To the Honorable Board of Managers of the House of Refuge—

In accordance with the suggestion of the honorable acting mayor at the last meeting of this board, on June 20, 1895, we respectfully beg leave to submit the following argument prepared by Mr. Paul Bakewell, as representing our views:—

The House of Refuge, situated in the city of St. Louis, and maintained by the city government, is an institution in which minors are confined who have committed some crime, or who, without having committed any crime whatever, are placed there for safe keeping, either because they have no parents or guardians, or because their parents or guardians are not fit to have charge of them, and, therefore, in order to protect them, and at the same time prevent their being a nuisance to the community, they are temporarily placed in this institution.

For more than fifteen years past it has been the practice of the ministers of various denominations to hold services at this institution for the benefit of the inmates. For more than fifteen years past the Catholic priest has regularly attended every Sunday morning to say mass, and it has also been the practice, for more than fifteen years past, for a Catholic priest to have an opportunity of seeing such of the inmates as are Catholics, in order to hear their confessions, this being usually done on Saturday evenings, in order that such inmates may receive holy communion, at mass, on the following Sunday morning.

The sacraments of confession and holy communion are, in accordance with the Roman Catholic faith, essential to the welfare of souls, and, under the law of the Roman Catholic Church, every Catholic is obliged to go to confession and receive holy communion at least once a year and during Easter term. More-

over, it is obligatory upon Catholics, under the law of the Roman Catholic Church, to go to mass every Sunday.

The Catholic priest, or priests, who has, or have, attended the inmates of the House of Refuge, have always done so without any expense or charge whatever to the institution, offering their services in the matter of the spiritual welfare of the inmates desiring to attend these services free of any charge whatever.

Furthermore, only those who are Catholics, or who care to attend the Catholic services of their own free will, are expected to attend these Catholic services.

This condition of things, which has existed for more than fifteen years, and is in strict harmony with the constitutional right of citizens and the spirit of the law established in this country, has been suddenly brought to an end by one named Bristol, who is now in charge of this institution, and who has, we are informed, absolutely refused to permit a Catholic priest to enter the institution to administer spiritual consolation to any of its inmates who may desire to see the priest, and absolutely refuses to allow the Catholic priests to hear the confessions of the inmates, or to celebrate mass in the institution, for the benefit of such of the inmates as may desire to attend such services of the Roman Catholic Church.

We believe that this is in violation of the constitutional right of the citizen, and is also contrary to the policy of our laws, and is nothing more than an arbitrary attempt on the part of the one in charge of this institution to deprive its inmates—or, at least, such of its inmates as are Catholics—of the moral and spiritual benefits which such inmates conscientiously believe are necessary to their moral and spiritual welfare.

[Then follow quotations regarding religious liberty from the Constitution of the United States, the constitution of the State of Missouri, "Cooley's Constitutional Limitations," pages 578, 579 and 580, and "Bishop on Criminal Law," Section 499.]

If, the argument continues, it is the policy of the law, as above set forth, "to avoid with care any compulsion which infringes on the religious scruples of any, however little reason may seem to others to underlie them," it would seem that those in authority over the keeper of the House of Refuge in carrying out the policy of the law will see at once that the action of the present keeper of the House of Refuge is, by compulsion, to infringe on the religious scruples of those in that institution who are Catholics and whose duty it is to receive the sacraments offered to them by their church and to attend upon the services offered to them by their church, when those services are offered to them as a gratuity, without any expense whatsoever to the House of Refuge or to the government maintaining it.

We respectfully submit, therefore, that the action of the present keeper of the House of Refuge cannot be permitted to stand, as it is manifestly contrary to the spirit of our laws and contrary to the constitutional guarantees, and is manifestly calculated to the demoralization of those inmates of the institution who are Catholics and who are deprived of their religious privileges, freely offered to them by the ministers of their church. Furthermore, it is a direct discrimination against the Roman Catholic religion, to the manifest moral hurt of the Roman Catholic inmates of that institution.

The position taken by the Lutheran ministers, as reported in the same paper, is as follows:—

1. We hold that the freedom of religion and the exercise thereof vouchsafed to the inhabitants of our country and the citizens of this State does not include the right of public worship in public institutions of the State, or on premises not the property of the individual or individuals, or society, exercising such public worship, and we therefore maintain that no person or society can base upon the right of religious freedom legal claims to the right of conducting divine worship in the House of Refuge or in any public institution in the city of St. Louis.

2. We hold that the First Amendment to the Constitution of the United States has no legal bearing upon the question at issue, since it merely provides

that Congress shall make no law respecting an establishment of religion or prohibiting the exercise thereof, while it leaves the hands of State legislatures, city councils and boards of managers free to control the affairs to them intrusted according to the will of the people and to the laws and ordinances of the States and municipalities under which they perform their official duties.

3. We hold that, since, according to the constitution of the State of Missouri, "no preference shall be given to, nor any discrimination made against any church, sect, or creed of religion, or a form of religious faith or worship, it would be at variance with the letter and spirit of the constitution of the State if any church or religious denomination were allowed to carry on divine worship in any of our public institutions to an extent, or in a measure, not granted to all churches or denominations requesting like privileges.

4. We hold that the inmates of penal institutions are no more entitled to religious ministrations from without on the plea of religious liberty than they are entitled to the enjoyment of conjugal rights and the performance of parental duties on the plea of being in conscience bound to perform such duties and vindicate such rights.

5. We hold that imprisonment for crime is not an interference with the rights of conscience, though such imprisonment preclude the exercise of religion according to the religious conviction of the prisoner, since, if it were, imprisonment would be illegal and unconstitutional, if executed upon an orthodox Jew or minister of the gospel, precluding the observance of the Mosaic law in the former and the performance of his ministerial duties in the latter.

6. We hold that it is in no wise or measure the duty of the State or of State officials to provide religious ministrations by way of keeping or vacating apartments in State institutions for such purposes; and that no inmate of a penal or other State institution can claim at the hands of the State what the State has not to give, religion being, according to American institutions, an affair not of the State, but of the church.

7. We hold that, while it is not an encroachment upon the freedom of conscience to treat a prisoner as a prisoner, it is an infringement upon religious liberty to afford opportunity for the propagation of religious doctrines and practices upon the premises and among the inmates of a public institution, against the protest of taxpayers, whose conscience and religious convictions will not permit them to contribute toward the furtherance of doctrines and practices which they deem erroneous and endangering man's temporal and eternal welfare.

8. We hold that every opportunity for religious proselyting should be most carefully guarded against in public institutions in general, and in penal institutions of minors especially.

9. We hold that in view of all the principles laid down in the preceding paragraphs the authorities in charge of public institutions should grant permission for religious exercise in such institutions only in a measure and manner conceded by the unanimous consent of the citizens within the limits of the constitution and statutes of the State and the ordinances of the municipality.

10. We hold the minister of religion may be consistently permitted to bestow religious instruction and private ministrations upon such inmates of public institutions, as may be members or adherents of their respective churches or have expressed a desire for such ministrations, with the exclusion, however, of exercises partaking of the character of public worship with the distinctive paraphernalia of any particular church or denomination.

Both of these statements contain good points, and the decision of the board to admit Catholic priests will be commended by unprejudiced defenders of religious liberty. Justice, in the first place, demands the maintenance of rigid equality among the several denominations asking admission to the institution; and second, that the supposed services rendered the inmates be given without charge to the taxpayers, to such as desire them. If a public service is allowed the Protestant, then a public service should be allowed the Roman Catholic, and

the fact that this public service is called "the mass," and is said while costumed in certain paraphernalia, has nothing to do with the case. The Protestant Bible and hymn book constitute a distinct paraphernalia as certainly as does the absence of these and the presence of the Roman missal and the stole constitute a distinct paraphernalia. The decision of the board to admit Catholic priests as well as Protestant preachers will be opposed only by those whose opposition to a union of Church and State is based on passion and prejudice, and not on fundamental principles.

FROM A TENNESSEE CHAIN-GANG.

[We are permitted to print the following private letters, written by one of the Adventists now serving in the Rhea County chain-gang to a friend in Atlanta, Ga., and by him sent to us.]

Rhea County Chain-Gang,  
Spring City, Tenn., July 20, 7:30 P. M.

D. W. REAVIS, Atlanta, Ga.,

Dear Brother: I have just received your two good letters of the 18th and 19th inst., with stamps. We also got *Review, Signs, Sentinel, Home Missionary, and Sabbath-School Worker*. I am certainly willing to keep you posted, to the best of my ability. I always read the letters to the other brethren and ask them to notice if the news given is perfectly correct. I want to get it all just as it is.

We are all well and happy in the Lord. Brother Abbott was with us to-day. He came up this morning and went back this evening.

Yesterday Mr. Merriman, a reporter from Chattanooga for the *New York Recorder*, and Mr. Bugler, an artist from Dayton, came up and took our photographs at work at the approaches to the Piney Bridge; also one of the workhouse, and one of our tent. The reporter took many notes and asked many questions in regard to the trials, etc. You can get the pictures from Mr. Bugler, at Dayton, if you wish them.

I got a letter from a photographer at Huntsville, Ohio, sent to the sheriff at Dayton, then to me. It had been on the way a week. The writer had heard we were in Dayton jail, and said he would like to come and take some good pictures of the jail and court house, etc., also of some of our homes, wives, children, etc. He said if we wrote to him, he would be with us over this Sabbath; so I wrote and told him to come. I mailed the letter yesterday.

Mr. Howard (a deputy sheriff) came to us this morning and said he supposed this was the day we did not work. We told him it was. He said we could not work to-morrow (Sunday) or, it would not do for us to work to-morrow. Then at noon he said that our time would not go on to-day. But every day counts in jail to everybody in workhouse or chain-gang, work or play, except to us. We heard this evening that we would have to pay for our board on the Sabbath, that is, work it out. We do not know for sure that they will do that. But they have said that our time does not go on on the Sabbath. Allen: Cathey refused to work to-day and they chained him upstairs and gave him bread and water.

Our cooks are two negro women and one man, and real criminals. One cut her husband's throat and is now in for fighting; the other is in for cutting a negro man with a razor; and the negro man is also in for fighting. They are cursing and quarreling at each other and everybody else all the time. It makes us think of, "Behold I send you forth as sheep among wolves." We generally have cold biscuit and syrup for breakfast, and sometimes not enough of that. Sometimes

we have potatoes and cabbage cooked by the above-described cooks.

They have hog meat and coffee, but we don't use either. We get enough grease in the other things. Don't think we are complaining. I am only trying to give you the facts in the case. God is helping us to stand this splendidly. We all stand the work, though in a hot place, as well as we ever stood any work in our lives.

We find that there are some people here who have been keeping the Sabbath, and others are convinced. I have more reading and writing than I can do. I am happy, and "my cup runneth over." Pray for us continually, that we may walk right in this position that we occupy as prisoners for Christ.

I had one letter from Brother Moon and two from Brother Tait. The barrel of health foods was shipped to us about the 14th. I suppose we will soon get it.

The *Dayton Republican* is read by many of the best people up here, and is truly a sentinel.

Your brother in Christ,

W. S. BURCHARD.

Rhea County Chain-Gang,  
Spring City, Tenn., July 22, 1895, 6 P. M.

W. D. REAVIS, Atlanta, Ga.

Dear Brother: We have just come in from work. All are well except Brother Moyers; he has not been very well since he came here, and he has not worked any yet.

I have nothing very important to write this time. The cooks have been fighting to-day. One snatched up a Winchester and snapped at another, but it did not go off. Two more of the prisoners escaped to-day, and there is \$5 reward offered for them.

To-day has been cooler than usual, and we have stood the work splendidly.

We are of the best of courage in the Lord; the blessings of God are truly with us. I have heard the brethren rejoicing many times to-day in the truth. We are standing everything splendidly.

Yesterday (Sunday) was a good day with us; many visitors came to see us and talk with us about the truth. Some of the best people here are convinced of the truth and are almost ready to keep the Sabbath.

Brethren Terry, Kerr and Plumb went to the colored church last night, and they invited Brother Terry to take charge of the meeting, and he did so. Brother Terry says to tell you that the colored people here are very anxious to hear preaching.

Your brother in Christ,

W. S. BURCHARD.

SPEECH OF EX-CONGRESSMAN SNODGRASS.

As previously stated in these columns, ex-Congressman Snodgrass, at the recent trial of the Adventists, in Dayton, Tenn., addressed the jury by permission of the prosecuting attorney. We have secured a report of the speech of Mr. Snodgrass, and insert it here:—

These are cases of considerable interest, not only to the unfortunate people who persist in the constant violation of the law, but it is a matter of great moment to all the people, not only in Rhea County, but the whole State of Tennessee.

Now, so far as I am personally concerned, no man is in favor of larger liberty than I am, both religious and personal. I believe that this law under which these people are being prosecuted is bad policy, and is wrong; that is my personal notion about the law. I also believe, notwithstanding the Supreme Court of the State has passed upon the act in question and held it to be constitutional, that it is unconstitutional and an infringement of the Bill of Rights. In the Bill of Rights every American citizen is guaranteed the right to worship God

according to his own conscience. No man can force him to keep up a religious denomination. No man, in my judgment, under that law, is compelled to keep any special day. Whatever his conscience dictates, my personal judgment is, under the organic law of the land, he has a right to that so far as the working upon Sunday or Saturday is concerned.

The court is not to make a law, nor to repeal a law, but to enforce a law. It is not the province of the court, nor is it the province of the jury, to say whether a law is a bad law or a good one. The only duty you have to perform when you take your seat in the jury-box, is to render a verdict according to the evidence produced in the case.

I tell you it is a bad law. My sympathies go out to all these misguided people. They are no doubt honest in their convictions, but I want to refer them to another injunction on that point—to the injunction in which they are commanded to obey the "powers that be" and be subject to the law.

The court, or some other power, ought to issue a letter of amnesty and turn all these people loose, and notify the grand jury that they should not again be prosecuted under this law.

I say this law ought to be repealed, but until it is repealed it is the duty of every Christian man—it is the duty of every law-abiding citizen that loves the law—it is his duty to abide by the law and to take such steps that will insure its repeal. That is the action that ought to be taken. Now, if your honor please, I know it is a difficult matter to enforce a law where public sentiment is against it.

If men were imprisoned, or sent to the workhouse, and allowed the ordinary privileges of a citizen; if they can go to and from the jail at will, there is in fact very little punishment inflicted. So it is not the amount of punishment, in my judgment, that forces people to respect the law and to obey it, but it is the certainty of that punishment. It is the certainty with which the judgment is carried out. Now I know that there is a great deal of sympathy for these people. Many of them believe that they are obliged to work on Sunday. It has been contended before this court that it takes all the six days to make a living.

I am not here to say that this does not work a hardship. As a matter of dollars and cents, a man had better work even five days and lose one day rather than pay the fine and penalty for a violation of the law. So there is no theory upon which this can be put, unless a man is controlled by wild fanaticism.

We are not commanded and enforced by God to work every other day, so no man need be stirred on that question. And until the law is repealed, they would only lose one day. And if they are so industrious, why not work a little later at night and a little earlier in the morning to make up the time of the odd day?

The violation of this law simply gets up a spirit of antagonism. And as long as it stands, they have a cudgel to strike you with, and the more you probe a man, the more inclined he is to show some kind of resentment. I am afraid, on both sides, this thing has been carried too far. It would have been far better if the people would have overlooked the work on Sunday, and all joined in the repeal of the law. But I want to say to this people, that I am afraid you are doing worse in violating this law; you are getting up more vexation, more spite, and it is far more injurious to you than the day that you would lose. And so far as I am concerned, they are good citizens; I am satisfied that they are good Christians—do all they can to serve God, and I honor them for it, and I would be glad, may it please your honor, if every one of these prosecutions should be dismissed.

So long as they get up here and confess that they have violated the law; that they believe that Saturday is the day, and that they must work on Sunday in order to support their families, there is nothing left for you, gentlemen of the jury, except to return a verdict of guilty. Here you are to pass upon the facts and the law, and all you can do is to convict them.

Mr. Snodgrass is evidently strongly opposed to the condition of things which makes the prosecution of Seventh-day Adventists possible, and all of these persecuted people and their friends will be pleased with the ex-congressman's sympathy for them and his complimentary words regarding their character as citizens and Christians; but they cannot follow his well-meant advice. The matter is not one of dollars and cents. It is true that it is a hardship for a poor man to be deprived of one-sixth of his time in which to make a living, but this is not the motive for violating the judicial Sunday legislation of Tennessee. The persecuted men in their defense, have sometimes mentioned the fact that they needed the six working days in which to labor for the support of their families, but this was referred

to merely as an evidence of the injustice of Sunday statutes.

The reason Seventh-day Adventists refuse to bow to Sunday statutes, was repeatedly stated by the men tried in the hearing of Mr. Snodgrass. It is because Sunday observance is the badge of the great apostasy from the Word of God, and Sunday statutes seek to compel all men to wear that badge.

The New Orleans *Times-Democrat*, of July 5, expresses the situation thus forcibly:—

On the one side is the express command of Jehovah to keep the seventh day holy; and opposed to it is the injunction of secular legislators to keep the first day holy. That is the difficulty in which the Seventh-day Adventists find themselves, and as we said, they obey the voice of God rather than the voice of man.

To this pointed statement of the "difficulty," the Adventists would simply add, that behind these "secular legislators" and acting as their animating spirit, is the religious element which demands that the Adventists bow down to the opposing sabbath which men have set up. To obey the voice of God rather than the voice of man, is an evidence of Christian fortitude, not fanaticism; of a truth-directed, not a misguided mind.

#### A SIGNIFICANT MOVEMENT.

THERE is at present a most significant movement going on in connection with the Christian Endeavor Society, as shown in their convention held in Boston recently, on the line of religion enforced by law; the results of which will be speedily felt. The convention itself was a notable one, probably one of the largest religious gatherings ever held, representing nearly all parts of the world.

The leading purpose of the organization, as expressed by its leaders and public speakers, is to unite all the denominations composing the organization into one determined effort to carry out the principles of "civic reform," as represented by what is now known as "Christian citizenship." Bishop Samuel Fallows, of Chicago, said:—

The Y. P. S. C. E. is one of the grandest movements in the direction of Christian unity the Church of Christ has ever known. It stands for civil service and other phases of civic reform.

Rev. A. M. Phillips, of Montreal, said:—

Mankind must be made to feel that it is absolutely wrong to divorce the sacred from the secular—to separate religion from politics. The true principle is, business is religion, politics is religion. The objective point of Christianity as taught must be changed. The consummation of Christianity is not in a happy land far, far away, but in this real old sin-cursed earth; nor is it to be looked for in the distant visionary good time coming or the sweet by and by, but in the near now and now. Denominational pride and bigotry must give way to Christian unity and coöperation.

Rev. William G. Clark, D. D., of Chicago, said:—

Practical Christianity means, among other things, a Christian politician and a Christian statesman. False to your nation and you are false to your God. Loyal to either and you are loyal to both.

Many columns like the foregoing might be quoted from the sayings at the convention. Christian citizenship, as defined by the tracts of this society, "maintains the supreme right of Jesus Christ to rule municipal and national as well as private life. The city, the State, the nation, should be governed by the principles laid down by him,—principles of righteousness, of justice, of unselfishness. Upon the application of these principles depends the final solution of every present day problem."

Christian citizenship has taken a definite form in the Christian Citizenship League. It is proposed to have auxiliary

leagues in every city, ward and town in the country. It is also proposed to watch every candidate for office and see that no one is elected except such as conform to their ideas; and also to influence legislation in whatever direction they may wish, by making a united demand for it, in such a way that legislators will not dare to refuse. When we consider the vast power that can be exercised by these Christian Endeavor societies, numbering as they already do over a million voters, which will probably be multiplied many times soon, it will not require a prophet to tell what future legislation in this country will be.

A prominent object of Christian citizenship is, their views of the Sabbath enforced upon all. Congressman Elijah A. Morse said in the convention:—

Another element of good citizenship, and conducive thereto, is a sacred, religious regard for the sabbath day, as a day of rest and surcease from toil. The command given on Sinai, "Remember the Sabbath day to keep it holy," was given for every nation and every people; for that century, for the 19th and 20th centuries, and for the 200th century, if the world shall continue so long. And I firmly believe that the prosperity of any individual, family, State, or nation may be measured by their regard for the holy sabbath day. The command to observe it is side by side with, "Thou shalt not steal," "Thou shalt not bear false witness." Christian Endeavorers, love and defend the sabbath day.

Dr. Hoyt also said in the convention, as reported in the secular press:—

They should remember that Christian Endeavor is but a servant of the Church, that the meaning of Christian Endeavor was to withstand drifts, to combat corrupt politics, to keep on saying that the politics of this country, city, State, and county are to be pure. There was another drift which would have to be met also, and that was sabbath desecration. He thought that the most immoral influence of the present day, is the secular Sunday newspaper, and Christian Endeavorers ought to declare themselves on this point.

The following is from the *Christian Citizen*, the organ of the Christian Citizenship League:

One of the significant signs of the times is the increasing number of young men and young women, all over the country, who are identifying themselves with reform movements of various kinds, and especially with the Christian citizenship leagues of their respective localities. In this way, each local society of Christian Endeavor, or Epworth League, or Baptist Union; each Young Men's Christian Association; and each church, is being made a nucleus of reform. The demand for Christian citizenship literature, for public meetings, for speakers on the subject, constantly increases with the increase of the numbers of those interested. Committees are being appointed by the young people's societies, and charged with the superintendance of civic concerns. The churches, not as churches, but through their members, are readily and rapidly federating for good government, and for the conservation of distinctive and imperilled American institutions, such as the American Sunday and the free school system. Sermons and prayer meetings and worship begin to take the form of political activity. The spirit of reform, defensive and offensive, is abroad. Let it stay abroad, and strike quick and strike hard until evil is down and good is up.

The enthusiasm shown in this great convention, in this Christian citizenship movement, was very great; it was the principal line of effort that was to be made; and with the Christian Citizenship League with its machinery for work, all perfected, with enforced Sunday observance one of its main objects, it certainly will not be long before the persecutions now carried on in Tennessee against those who keep the seventh day as the Sabbath, and work the other six days according to the commandment, will be waged all over the country

GEO. B. WHEELER.

THE whole history of the Christian religion shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition.—*Macaulay*.

#### MORE PRESS COMMENTS CONCERNING RELIGIOUS PERSECUTION IN TENNESSEE.

Invited to Kansas.

[From the *Evening Standard*, Leavenworth, Kans., July 13.]

WE advise the Adventists of the South to pull up stakes and come to Kansas where the law gives them permission to live out their religion. It would be well for this country to pluck the beam of religious persecution from its own eye before it rushes off to Constantinople to remove the mote from Turkey's eye.

Religious Intolerance.

[From the *Buffalo (N. Y.) Express*, July 18.]

RHEA COUNTY, TENN., has put a lot of Seventh-day Adventists who worked on Sunday, into the chain-gang. This sort of thing savors too much of the bad old days of religious intolerance.

An Outrage.

[From the *Fentress County Gazette*, Jamestown, Tenn., July 11.]

THE sentencing of the Seventh-day Adventists to jail in Rhea County is simply an outrage and a disgrace to the State. These men are simply worshiping God according to the dictates of their own consciences, and should be protected therein. They are only doing from religious conviction what many of their neighbors will do whenever convenient, although they think it a sin.

[From the *Nashville American*.]

PERHAPS if those Seventh-day Adventists would open a gambling shop or a saloon on Sunday they would not be prosecuted by the energetic fee grabber.

"Intolerant, Bigoted and Cruel."

[From the *St. Louis Globe-Democrat*, July 14.]

IT is intolerant, bigoted and cruel to persecute and prosecute a sincere, earnest, and religious body of men and women, simply because they observe a day of rest which does not please the majority of people. It is not claimed that they interfere with the liberty or comfort or worship of any of their fellow-citizens, but only that they are offending the dominant religious sense of the community. That is what it practically amounts to.

Ought Not to Be Silent.

[From the *Ashland (Neb.) Gazette*, July 12.]

PERSECUTION for religious opinions has not wholly ceased, even in this boasted land of liberty. Even now, in certain States, notably in Tennessee, the most sincere and devout Christians, men of the best character, suffer imprisonment for conscience' sake. Members of the Adventist denomination, a large and respectable class of Christians, have been imprisoned within the last few years in Tennessee, Arkansas, Georgia and Maryland, under circumstances that make it perfectly clear that religious intolerance, rather than a reverent regard for the Christian sabbath, was the animus of their prosecution. When the Sunday beer garden, the gambling house and the brothel are allowed to run unmolested, and a quiet, inoffensive citizen, who conscientiously believes that the Sabbath of the Mosaic institutes is still binding in the Christian dispen-

sation, and whose impecunious condition would render it a great hardship to be compelled to lose his labor two days in the week, is arrested and carried off to prison for hoeing in his garden on Sunday; the case is so full of persecution that lovers of religious liberty and untrammelled conscience ought not to be silent.

**Earning Their Bread.**

**COUNTY PRISONERS PUT TO WORK ON THE SPRING CITY BRIDGE.**

[From the Dayton (Tenn.) Republican, July 19.]

MONDAY, nineteen county prisoners were taken to near Spring City and put to work on filling in the approaches to the new bridge in course of construction over Piney River.

The prisoners are under the supervision of J. A. Howard, deputy sheriff. Suitable quarters have been provided for them near the place of operation. It will take about twenty days to complete the work on the bridge and after that the prisoners will be worked on the county roads, probably first near Graysville.

Among these prisoners are eight Adventists, who are serving out fines and costs that will keep them at work between sixty and eighty days. There has been some speculation as to whether the officers would attempt to make them work on Saturday, their Sabbath. When asked as to this, Mr. Howard said: "No, we shall respect the Adventists' position and let them observe Saturday as they see fit. They are good people and will not be treated as the balance of the prisoners. They will be given accommodations as good as we can provide apart from the other prisoners, and will only be under nominal restraint."

And so it has come at last. Eight Christian men at work under duress of the law for following the dictates of their conscience as taught them by the Bible. We had hoped that Rhea County would be spared this odium. No, the officers need not be afraid these men will try to escape. They have the Spirit of the Carpenter of Nazareth, and will submit meekly to this maladministration of law and justice. People in whom the sense of justice is dead or never lived, may sneer and call them martyrs, but this does not alter the fact that a very arbitrary and stupid thing has been done in depriving these men of their liberty and making them work at the expense of the county for an honest, conscientious, and harmless exercise of what they consider their religious duty.

**ANOTHER NOBLE BAPTIST.**

Camby, Minn., July 11, 1895.

REV. A. T. JONES, New York, N. Y.

Dear Brother: To-day I was handed a copy of the AMERICAN SENTINEL, dated April 11, 1895.

I wish to say that I admire the Christian courage manifested by those Seventh-day Adventists who suffered for conscience' sake. I have lived amongst Seventh-day Adventists and I can testify that, as a people, they are law-abiding and peaceable.

Will you kindly write me whether you know of any Baptists who have appeared as their prosecutors?

Yours in Christ's bonds,  
CHAS. D. BLAKER,  
Pastor of Baptist Church.

**WE WILL HELP YOU.**

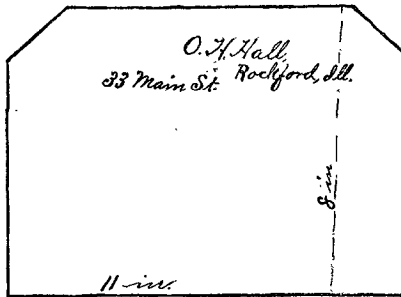
"How I wish all my friends could read that SENTINEL," is a sentiment expressed by many of our readers on receiving some special number of the SENTINEL; but as it costs one cent each to mail the SENTINEL, many have, for this reason, used but a limited number of papers in this way. Here are offers which will enable you to send a single issue of the SENTINEL to scores, yes, hundreds of your friends for the first cost of the paper, without the additional postage:—

**OFFER No. 1.**

Send a list of the names and addresses of your friends, *plainly written*, and we will send the SENTINEL you name to any number of names for one and a quarter cents each.

**OFFER No. 2.**

Send us wrappers, shaped and addressed similarly to the following cut, and we will send the SENTINEL you desire to one hundred names for *one dollar*.



Wrappers of thin manilla paper are the best. Be careful to write the names and addresses plainly, and write them about an inch or an inch and a half from the edge. The wrappers should be about eight by eleven inches; with the corners clipped, as in cut. In mailing the wrappers to us, don't *fold* them but *roll* them.

Try one of these plans on our excellent extra of July 18. Keep these directions for future reference.

AN interesting question has been raised in Rhea County, Tenn., in the case of Allen Cathy, the young man convicted of cutting wood for his mother on Sunday. Mr. Cathy is a man of about twenty-two years of age. His mother is an Adventist, but he is not, and hitherto he has not been a Sabbath-keeper. But Sabbath, July 20, he refused to work and was placed in chains and restricted to a diet of bread and water. We do not know his reason for refusing to work; but it is probable that the injustice which he has suffered, has opened his eyes to the real issues involved in the Sabbath question, and that he has honestly resolved to keep the Sabbath of the Lord. His imprisonment in the first place, was an outrage against human rights scarcely second to the wrong done to the Adventists, and if the event shall prove that his refusal to work on the 20th ult., was on conscientious and constitutional grounds, the wrong will be that much greater. Tennessee is treading upon dangerous ground. It has already reached a point where, to keep within the limits prescribed by the constitution, it must know just what Allen Cathy's conscience is; just whether the seventh day of the week is set apart by his religion as a day of rest; and man has never yet devised any effectual way of ascertaining such facts—of wringing from men the secrets of their souls, except by the rack and thumbscrew. Will Tennessee adopt such methods? or will it arbitrarily decide what young Cathy's religion is, or ought to be, and so continue to

ride roughshod over his rights in a more modern but not less cruel way.

A CONTEMPORARY thinks we deal too tenderly with Judge Parks; and asserts that he "is the most blameworthy actor in the persecutions at Graysville." We cannot agree with this proposition. That Judge Parks errs both as to his view of the so-called law, and as to his duty to enforce it, we believe. But no one can converse with Judge Parks, as the writer of this note has done, and not be impressed with his entire candor. That the judge has in him the stuff of which martyrs are made, we do not know; but we are not prepared to attribute to him any unworthy motive. We believe that he ought to be governed by the higher law, the constitution of the State, which provides "that no human authority can in any case whatever, control or interfere with the rights of conscience," and that he ought to refuse to entertain prosecutions under the so-called Sunday law of Tennessee and thus support the constitution as he is sworn to do. Our contemporary holds that he ought to "resign his position, and do it in such a way that his protest against legalized iniquity will ring from end to end of Tennessee." If there were no other way, our contemporary would be right. Persecution is morally wrong and nothing can excuse a man for wrong doing. But Judge Parks himself, holds a still different view, namely, that he ought to retain his position, enforce the "law" mildly but firmly for the time being, and use his influence for its modification. In our judgment he greatly errs; but it is, we are persuaded, an error of the head and not of the heart. If Judge Parks were upon the Supreme Bench instead of the Circuit Bench, we are persuaded that Tennessee would not long persecute honest men for honest work upon any day.

∴ The Story of ∴

# Pitcairn Island

BY ROSALIND AMELIA YOUNG,  
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has been written, and that by a native of the island, one to the manor born. The title of the new work appears above. It is written by Miss Rosa Young, one of the direct descendants of the mutineers of the *Bounty*. The book, of 256 pages, is a plain, unvarnished tale of Pitcairn and its inhabitants from its settlement to the year 1894. It is written with a

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NEW YORK, AUGUST 1, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

#### NO PAPER NEXT WEEK.

THE employés of this office will take their usual mid-summer vacation next week, hence No. 32 of the AMERICAN SENTINEL will bear date of August 15, instead of August 8. Fifty numbers constitute a volume of the SENTINEL.

READ the letter on the preceding page headed, "Another Noble Baptist."

WE hope our readers will promptly avail themselves of our special offers which appear on page 247.

J. Q. ALLISON, of Austell, Ga., who, recently, so narrowly escaped the terrible sentence of twelve months in the chain-gang for plowing on Sunday, is again threatened with arrest.

WE are informed that the Sunday-closing crusade has reached Plainfield, N. J., the home of our esteemed Seventh-day Baptist contemporary, the *Evangel and Sabbath Outlook*. If the movement really becomes serious, the *Outlook* will undoubtedly make matters interesting for the enemy.

SUNDAY, July 21, a Seventh-day Adventist carpenter was arrested in Chicago for working on Sunday. The case was heard on the 26th, at which time a nonsuit was entered, the police captain stating that they were after criminals, not honest workmen. Chicago is not in either Tennessee, Maryland, or Georgia.

LET no reader of the AMERICAN SENTINEL forget that, during these hot summer days, honest, conscientious men, affectionate husbands, kind fathers, good neighbors, upright citizens, are driven in the chain-gang in Rhea County, Tenn., for no other offense than doing honest labor upon the first day of the week, after having "rested the Sabbath day according to the commandment."

THE enormity of the wrong done to the Tennessee Adventists now in the chain-gang for conscience' sake, is but feebly realized. They have wronged no one, yet they are deprived of liberty, are treated as enemies of society, are herded with criminals, are required to work as slaves, are subjected to conditions prejudicial to health, are compelled to neglect their families, and all this for absolutely no civil offense.

SABBATH, July 20, R. R. Whaley, a Seventh-day Adventist, of Church Hill, Md., was arrested on a justice's warrant, charging him with hoeing in his garden on the previous

Sunday, July 14. He was tried on the 24th ult. and found guilty. The case was appealed. This is the third time that Mr. Whaley has been arrested for Sunday work. He is systematically watched by certain of his neighbors, who are determined to drive him from the community or compel him to keep Sunday.

THE New York *Sun*, of July 21, contained an article, a column and a quarter long, giving an account of the trial, conviction and punishment of Seventh-day Adventists in Tennessee, for doing common labor on Sunday. The article, aside from a few unimportant errors of fact, is a faithful presentation of the patient struggles of a few unoffending Christian men, for religious liberty, against the statute-entrenched creed of the majority.

WE know that the friends of the SENTINEL will be rejoiced to learn that our special issue of July 18, is meeting remarkable success. One hundred thousand copies have been printed, and orders are still coming in at the rate of ten thousand a day. We take occasion here to express our hearty appreciation of the loyalty manifested by our friends. Not only are our patrons manifesting a lively interest in this special number, but they have interested themselves in securing regular subscribers, and our list is steadily on the increase.

#### THE MOST DANGEROUS DECISION SINCE THE DAYS OF HILDEBRAND.

DES MOINES COLLEGE,  
AFFILIATED WITH  
THE UNIVERSITY OF CHICAGO,  
H. L. STETSON, PRES.

Des Moines, Iowa, July 2, 1895.

REV. A. H. LEWIS, D. D., Plainfield, N. J.

Dear Brother: While I do not believe in the religious observance of the seventh day as Lord's day or the Sabbath, I desire to enter my hearty protest against the legal prosecution of those who hold and practice the opposite belief. The principle which has been announced by the courts which has condemned these men is one of the most dangerous to religious liberty that has ever been enunciated since the time of Hildebrand. If this is good law, then the fight for religious freedom is before us, and we shall have stern work on our hands.

Very truly,

H. L. STETSON.

A WRITER in the Cincinnati *Tribune* of July 20, closes a vigorous protest against Tennessee's treatment of Seventh-day Adventists thus: "What a bitter feeling must be in the hearts of these people who feel this great injustice. Will they leave prison consecrated Christians or anarchists?" The writer reckons with the natural heart only. The Adventists are Christians and consequently entertain no bitter feelings toward their persecutors. Their Master loved his enemies; so

do they. Mr. Terry, whose defense is printed in this issue, said to a crowded court room: "I am so glad that I love the men who have had me indicted." The men will come out of the chain-gang "consecrated Christians" not "anarchists." They will come out as they went in, good citizens. They will obey the laws of Tennessee—not in conflict with the law of God—just as faithfully as before—not from constraint, but for conscience' sake. The same conscientiousness that led them to violate a God-defying statute, will lead them to obey all laws not in conflict with their duty to God.

THE authorities of Rhea County, Tenn., have not endeavored, by the means commonly employed in such cases, to force the persecuted Adventists, whom they are robbing of their time, to work on the Sabbath, but they have threatened them with a longer term of imprisonment. They have told them that if they did not work Saturday their time would not count on that day. And it has been further intimated that they will be required to pay for their board on that day, by serving an additional length of time. If anything were needed to show conclusively and plainly that the County Court of Rhea County is in sympathy with the persecution, it would be supplied by these facts.

Section 15, Article 11, of the Constitution of Tennessee, provides that "no person shall, in time of peace, be required to perform any service to the public on any day set apart by his religion as a day of rest." This constitutional guarantee is most palpably violated by the authorities of Rhea County by their threat to increase the term of imprisonment of the persecuted men, unless they work on the day set apart by their religion as a day of rest.

If this additional iniquity shall be attempted, the man whose term first expires could secure a writ of *habeas corpus* and demand his release of Judge Parks, who, we are sure, would promptly discharge the petitioner.

The authorities of Rhea County are robbing these men of their time and depriving them of their liberty under color of law. It should be seen to that they proceed no farther than that color extends. As they have invoked the so-called Sunday law of Tennessee, they should be required to respect the undisputed provisions of the fundamental law of that State. We do not believe, however, that Sheriff Darwin will become a party to any such violation of the constitution. We believe him to be a man of better principle; but even if he were not, he would realize that such an act might be fraught with serious financial consequences to himself and his bondsmen.

#### AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and is therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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