

# THE AMERICAN SENTINEL.

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

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## The American Sentinel.

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EDITORS,

E. J. WAGGONER, ALONZO T. JONES.

IF the National Reform party expects to succeed in its overtures for Roman Catholic coalition it will have to muzzle its *Christian Cynosure* ally. That journal persists in pouring hot shot into the Catholic ranks, while its fellow reform schemers are confessedly convinced that "the time has come to make repeated advances" toward Rome, and "gladly to accept co-operation in any form in which they [the Catholics] may be willing to exhibit it."

THE Missouri National Reform Convention, recently held at Sedalia, did not come up to the expectations of its friends in point of attendance. We are told by one who was present that a program had been circulated extensively throughout the State, announcing several leading ministers of the State to deliver addresses before the convention, only about one-half of whom were present. Arrangements had been made to hold the evening sessions in three churches in the city, but the Cumberland Presbyterian Church proved ample for the accommodation of the whole.

IN a recent debate in Parliament on a bill to disestablish the State Church in Wales, and thus no longer compel people to support churches and church service in which they do not believe, one of the speakers said:—

"Religion needs the force of law to compel people to believe and obey. In America people are running wild for want of it."

All we can say on this is that it must be a poor kind of religion which can command attention and obedience only through the "force of law." How much real piety would there be in such obedience as this?—None whatever. Who would be glorified by it?—Not God surely, for he desires willing service. Any other kind is not acceptable to him. Possibly those zealots who voted down the bill above referred to thought they were conferring honor upon God by enforcing so-called religion upon the people, but we doubt it. All such work as this is done by men for the purpose of honoring and glorifying themselves more than anything else. And we would remark in regard to people running wild in America for want of such religion as this, the National Reformers seem to be almost running wild to get

such religion as this recognized by our Government, but this is all the "wildness" we have noticed in this direction. And we hope it will be a long time before good citizens will become so forgetful of the principles of true government as to join hands with them.

### Editor Shepard and the Baptist Clergymen.

ON the 22d of April, Mr. Shepard, editor of the *New York Mail and Express*, and president of the American Sabbath Union, addressed the Baptist Ministerial Association of Philadelphia upon the subject of "The Observance of the Sabbath." The *Philadelphia Bulletin* of that date gives a brief notice of his address, from which we clip the following:—

"He spoke without notes, and began by saying that it was owing to his Baptist grandmother that he was not known as Jack Shepard, and that when he goes to the city of brotherly love he always remembers that his mother is a Quaker; and continuing said it would be affectation to think that he could say anything new to an assembly of Baptist clergymen. The blessing in the book of Genesis is not for a seventh day but for the Sabbath. We should take the spirit of the commandment, and take one-seventh part of time and devote it to God. As the majority of Christians have taken the first day of the week it is better that we too should observe it."

It would indeed seem to be affectation for Mr. Shepard to think he could instruct an assembly of Baptist clergymen. On first thought we should call it presumption, or great self-conceit; but inasmuch as the Baptist clergymen listened quietly to his instruction, doubtless they thought it profitable. Whether it was presumption or not, it is certainly strange that an editor of a secular newspaper should be able to instruct a party of Baptist clergymen in theology. It either speaks a great deal for the editor or very little for the clergymen.

When we read his statement that the blessing in the book of Genesis is not for the seventh day, but for the Sabbath, we are fully assured that even if he could not say anything new to the assembly of Baptist clergymen, he could say something that was not true. Doubtless Mr. Shepard has read in the book of Genesis the account of the blessing to which he referred. If he had, then he must have known that what he said was not true. We will quote it: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3. Mr. Shepard says that the blessing was not for the seventh day. The Scripture says that the blessing was for the seventh day. Moreover, the pronouns in the verse refer to the definite day, the seventh day, the day in which God rested. By no possible construction could it be made to appear that this blessing is for the Sabbath institution and not for a definite

day. The preceding verse says that God rested on the seventh day from all his work which he had made. Now the day was not the Sabbath until God had rested, because Sabbath means rest. It was his resting on that day that made it a Sabbath. It was his blessing it and his hallowing it that made it the holy Sabbath. But it was the seventh day in which he rested; and he blessed it—the seventh day—and sanctified it—the seventh day—because that in it he had rested. Will Mr. Shepard say that God did not rest on the seventh day, but only on the Sabbath? He cannot without denying the plainest declaration of Scripture; but the statement that God rested on the seventh day is no plainer than the statement that he blessed that day.

Mr. Shepard says that we should take the spirit of the commandment, and take one-seventh part of time and devote it to God. Now it is susceptible of the clearest proof that the spirit of the commandment, as well as the letter, has no reference to simply one-seventh part of time, but to a definite seventh day. But we will let that pass, and take Mr. Shepard's version of the commandment, namely, that it requires one-seventh part of time, leaving the specific day to the choice of the individual. In a speech made by Mr. Shepard at the National Sunday Convention, last December, he implied that they intended to re-enact the fourth commandment. In speeches since that time, and in articles, he and other leaders in the Sunday-law movement have claimed that they wanted the law in harmony with the fourth commandment. Now if he really believes that the spirit of the commandment requires simply one-seventh part of man's time, and does not specify the particular day, why does he labor so zealously for a law to compel people to keep one particular day of the week—the first day? Does he not by his own statement convict himself of laboring for something that is contrary to the Bible?—He certainly does. He claims that he wants this Government to be Christian, to be in harmony with the Bible; and yet he is laboring to have it pass laws which are directly contrary to what he himself says the Bible teaches. We should be glad to see how he can absolve himself from the charge of gross inconsistency.

Seventh-day Baptists and Seventh-day Adventists claim that the fourth commandment is very definite, and that by it the Lord requires the observance of the seventh day of the week, and no other. Mr. Shepard and many of his under-shepherds deny this. They cannot make the claim for Sunday that seventh-day people do for Saturday, because they well know that the fourth commandment makes no reference whatever to the first day of the week. In order, however, to make it appear that they comply with the fourth commandment, they adopt the theory that it calls

for the observance of simply a seventh part of time; but they ought to be able to see that such a theory does not help them any as against seventh-day observers. Saturday is one-seventh part of time just as much as Sunday is. Therefore, if they propose to legislate in harmony with the fourth commandment, and they say that that commandment requires simply the observance of a seventh part of time, without specifying which day, they stultify themselves whenever they attempt to enforce their definite Sunday law upon seventh-day people.

We have a stronger charge yet to bring against them. Out of their own mouth we will convict them of doing the very thing which the apostle Paul charges upon the "man of sin" in 2 Thess. 2:4. They say that God has not specified the exact day that is to be observed, but that he simply requires an indefinite seventh part of time, and they propose to go beyond him and require all men to observe the same time, and they specify the first day of the week. Now if they believe the theory which they put forth concerning the commandment, then they are exalting themselves above God. They say that God left the commandment indefinite. Now if that is so he must have had a reason for it. What reason have they to say that his reason is not a good one? What right have they to attempt an improvement upon his commandment? They must stand convicted of the grossest presumption. We would advise them not to meddle with the affairs of God, but to leave his commandment as he left it.

"As the majority of Christians have taken the first day of the week, it is better that we all should observe it," says Mr. Shepard. Who are the "we" to whom he refers? He cannot include all creation in that word. He was speaking to a company who already observe the first day of the week. Of course if they think it is better for them to observe the first day, they are at perfect liberty to do so. But that does not prove anything in regard to those who do not think it is better to observe the first day of the week. His theory of the fourth commandment leaves everyone to choose his own time, only so he is sure to take a seventh; and his statement that it is better to observe the first day because the majority of Christians observe that day, shows that he does not pretend to have any authority for the observance of Sunday other than custom; and yet he proposes to force others to follow his custom, for which he acknowledges that he has no authority. What more than this is needed to show that this Sunday-law movement has its origin in selfish bigotry and the spirit of Papal assumption? E. J. W.

#### Bad Logic.

A CHICAGO clergyman preached a sermon recently on "Sunday Base-ball," from which we get the following:—

"To play base-ball on Sunday leads to every sin under heaven. Did Daniel Webster play ball on Sunday? Did he read the Sunday newspapers?—No. He staid at home and read his Bible. Think of it! If Sunday base-ball had been played in Webster's time perhaps Webster would have been dragged into it. How that great man would have deteriorated if he had played base-ball. He would have sunk into oblivion."

To which the *Evening News* makes the subjoined reply:—

"We have no desire to defend the playing of base-ball on Sunday. It is a reprehensible prac-

tice at best, and as practiced by the Kansas City nine it is disappointing as well. But somehow the method employed by this Chicago parson to demonstrate the impropriety of Sunday base-ball is not altogether satisfactory. We hate bad logic as much as the reverend gentleman abhors false doctrine, heresy, and schism, and with all due respect for the cloth, his argument smacks of bad logic.

"Daniel Webster never played ball on Sunday, therefore base-ball on Sunday is the acme of wickedness. Well, let's carry the argument to its logical conclusion. Webster never willingly paid his debts, therefore the paying of debts leads to evil. Webster had a prejudice against going to bed sober, ergo sobriety is the bane of human existence."

#### "Sunday a Day of Devilry."

SUNDAY evening, May 19, the Kings County Sunday Association held its seventh anniversary in Hanson Place M. E. Church, Brooklyn, New York. There were several addresses made, one by Mr. Elliott F. Shepard, president of the National Sunday Union. The annual report of the association, and Mr. Shepard's speech, are given in the *Pearl of Days* column of the *New York Mail and Express*, of May 24, 1889. The speeches furnish some very interesting matter, which we shall have occasion to notice at different times in the columns of the SENTINEL. One of the points is contained in the statement by the secretary of the Kings County Association, that in Queens County "Sunday is a day of devilry." How can Sunday ever be anything else than a day of devilry to those who are not religious, so long as they are compelled to be idle on that day? Satan finds something for idle hands to do, and when men are forced to be idle, they are going to fill up the time some way; and as they have not that regard for religion which will lead them to fill up the time with worship and devotional thought or exercises, it is inevitable that the time will be filled with worldly things; and as the law will not allow them to work, nor to play harmless games, even though they be worldly, no result can follow but that the time will be filled with devilry, because by this system they are thrown back upon themselves for resources with which to fill the time, and from himself no ungodly man can ever get anything but ungodliness, and ungodliness is devilry. But this association, and the Sunday-law workers everywhere, propose to cure the devilry by more stringent laws for the enforcement of idleness out of which the devilry comes.

Another statement in the same line was made, that "drunkenness and public disorder are altogether too common on Sunday." This is entirely true, and for the reason, as stated above, that on Sunday people are compelled to be idle. They are not allowed to work, they are not allowed to play, consequently drunkenness and public disorder are the only outcome from those who have not the disposition to worship and make the day one of devotion. Then in the next sentence the association innocently inquires, "If open saloons and the Sunday liquor traffic do not cause them [drunkenness and public disorder] what do?" Well, that open saloons and the Sunday liquor traffic do not cause them is certain, because there are open saloons and liquor traffic in full blast all the other days of the week, more than on Sunday, if there is any difference; and yet there is more drunkenness and public disorder on Sun-

day than on any other day of the week. These are facts admitted by Sunday-law workers themselves. Therefore, the increased amount of drunkenness and disorder on Sunday is not because of the open saloons, but because of the idleness. To put it somewhat in the form of a syllogism, it would be about as follows: More saloons are open every other day of the week, when men are allowed to work, than on Sunday. There is more drunkenness on Sunday, when men are compelled to be idle, than on any other day of the week. Therefore, the increased amount of drunkenness and disorder on Sunday is due to the fact that more people are idle on that day than on any other.

The Sunday-law makers can never escape this logical conclusion from their own premises. They propose to escape it by shutting the saloons altogether on Sunday; but that will not help the matter a particle, because those who want to drink will buy their whisky Saturday night and drink it on Sunday. There is another piece of unfairness that comes in right here, illustrated by an actual occurrence. In a certain town where the saloons were shut on Sunday only, a woman whose husband was given to drink stated that her lot was actually worse than when the saloons were open on Sunday; for when the saloon was open on Sunday he would get drunk at the saloon, and the saloon keeper and his other companions had to care for him till he got sober; but when the saloons were closed on Sunday, then he would bring the whisky home on Saturday night, get drunk on Sunday, and she had to take care of him till he got sober. This point is worth considering by the would-be Sunday prohibitionists.

Others again propose to cure the evil by a Saturday half holiday; that is, by enforcing idleness an extra half day. Is this so as to give those who drink ample time to get drunk and sober up in time for their Sunday worship? The whole system of Sunday laws, that is, of enforced idleness, is only one of iniquity. A. T. J.

#### Mr. Crafts Still against Facts.

THE *Missionary Weekly* of May 9, published in Richmond, Va., contains a labored article from Wilbur F. Crafts, in which he says:—

"Let it be understood once for all by your readers that neither Senator Blair nor the petitioners referred to are seeking to compel 'anyone to be religious.' The petitioners are simply asking for a supplement to the State Sunday laws to give Sunday rest, like that which most of us enjoy through State legislation, to those who are under the exclusive jurisdiction of Congress.

"The Constitution protects the President in his right to Sunday rest by giving him ten days, exclusive of Sunday, to consider the bills sent to him for approval. The Sunday-Rest law simply calls for the extension of this presidential monopoly to all who are under the control of the general Government in this matter."

Of course all who are acquainted with the facts in the case will know that in writing thus Mr. Crafts has (to put it mildly) not stated the matter fairly. That which he and his co-laborers are seeking to accomplish must be determined, not by what they say but by what they do. The SENTINEL has several times published the Sunday-Rest bill introduced by Senator Blair and indorsed by Mr. Crafts and the American Sabbath Union, and all who have read it know full well that when anyone says that its only object was to secure to Government employes the right to rest on Sunday he does not state

the truth. As reported in the *Lutheran Observer* of December 21, 1888, Mr. Crafts himself said of the Blair bill: "The bill which has been introduced makes Sunday the ideal Sabbath of the Puritans, which day shall be occupied only by worship;" and everybody who has read that bill knows that it was designed to stop *all* Sunday labor and business, works of "necessity and humanity" only excepted, in all places subject to the exclusive jurisdiction of the United States, no matter by whom that labor might be performed. Under that bill, had it become a law, a private citizen could have been fined for digging potatoes, mending a wagon brake, plowing a field, or painting a church on Sunday, just as men have been fined under similar laws in some of the States, notably in Arkansas. And nobody knows this any better than does the field secretary of the so-called American Sabbath Union. It does seem that while professing so much regard for the law of God, and especially for the fourth commandment, Mr. Crafts should not entirely overlook the ninth precept of the decalogue.

### The "Voice" of Church and State.

NOT long since the AMERICAN SENTINEL said this: "Let everybody be assured that work done for party prohibition is work done to promote the union of Church and State, and to bind the citizens of the United States in a worse slavery than was ever suffered by the negroes. We cannot any longer in good conscience call the third party the Prohibition party, for temperance is by no means its main issue."

Upon which the New York *Voice*, the leading Prohib. ionist paper of this country, said this:—

"There is an air of delightful indefiniteness about this charge. It seems from the context that an unknown 'Prohibition politician' glided into a room where the editor of the AMERICAN SENTINEL and others were, made the statement that Church and State meant Prohibition, and left as mysteriously as he entered, and the conclusion is what we have quoted above.

"Such accusations are childish. The utterances of the party in its platform in any way bearing on this subject are:—

"1. 'Acknowledging Almighty God as the source of all power in Government;' and,

"2. 'Declaring for the preservation and defense of the Sabbath as a civil institution, without oppressing any who religiously observe the same on any other than the first day of the week.'

"The first can be subscribed to by any person who believes that there is a God, and the second by any person who has ordinary common sense. We never heard of a prominent Prohibitionist who favored the union of Church and State."

And in reply we say this: Take the last statement first. The *Voice* says it has "never heard of a prominent Prohibitionist who favored the union of Church and State." Now Mr. Sam Small is a prominent Prohibitionist; one of the most prominent of Prohibitionists, in fact. He was secretary of the National Prohibition Convention of 1888, and he publicly declared this in Kansas City, in January of that year:—

"I want to see the day come when the church shall be the arbiter of all legislation, State, national, and municipal; when the great churches of the country can come together harmoniously and issue their edict, and the legislative powers will respect it and enact it into laws."

If that would not be a union of Church and State will the *Voice* please tell us what would be? If that would not be a union of Church and State then there never has been and never can be any such thing as a union of Church and

State. Such a thing as that, therefore, being a union of Church and State, and Mr. Sam Small being a prominent Prohibitionist, it is proved that there is at least one prominent Prohibitionist who favors a union of Church and State.

Further we take it that the Prohibition party of the State of California is rather a "prominent Prohibitionist." And when in the State convention of 1887 a speaker showed opposition to a union of Church and State he was yelled and hissed down. This is a second "prominent Prohibitionist" that favors a union of Church and State. And we can honestly inform the *Voice* that there are thousands more of them in the Prohibition party; and that, as a matter of fact, the Prohibition party at present exists for scarcely any other purpose than the inculcation of Church and State principles.

We need not go beyond the above extract from the *Voice* to prove that it itself advocates Church and State principles. It gives two planks of the Prohibition party platform as having a bearing on the subject; and the second of these declares "for the preservation and defense of the Sabbath as a civil institution without oppressing any who religiously observe the same on any other than the first day of the week."

Now if it is with civil institutions, and civil things, only in a civil way, that the Prohibition party has to do, why then does that party by its national declaration demand the *religious* observance of a day. It proposes to refrain from oppressing only those who religiously observe the Sabbath on any other than the first day of the week. That plainly argues that the Prohibition party does not hold itself under obligation to refrain from oppressing those who do not religiously observe the Sabbath on any day. This plainly shows that the Prohibition party declares for the enforcement of religious observances. The enforcing of religious observances by the civil power is nothing else than a union of Church and State. Therefore the National Prohibition party itself, by its own declaration, favors a union of Church and State.

As for us, we forever deny the right of the Prohibition party, or any other, to oppress anybody, whether he religiously observes the Sabbath or not.

A. T. J.

### How It Disturbs Them.

THE Kings County Sunday Association of New York declares that "the delivery of ice-cream after ten o'clock Sunday morning has proven a source of annoyance to many sections of the city, and has disturbed public worship in many of our churches." It is really too bad that worship in the churches should be disturbed by such an iniquitous traffic as ice-cream dealing. Why do not the churches prosecute these men for disturbing their worship? New York has a law making it an offense against the public peace to disturb religious worship. Perhaps our question will be answered by studying the case a little further. It is of interest to know, and a proper subject of inquiry, just how it is that this disturbance in the churches is caused. We have the answer in full in the same paragraph in which the other statement is found. It is as follows:—

"We regret to state that many church people absolutely ignore their duty in these premises, by requiring ice-cream to be delivered to them for their Sunday dinner. It is safe to say that many professedly Christian people require ice-cream dealers to keep their places of business open, and scores of employes to do work on Sunday, contrary to law, be-

sides requiring the services of horses and wagons, merely to gratify a selfish appetite and serve mere personal gratification."

That explains how the worship is disturbed by the ice-cream dealers. The church-members must have their ice-cream for dinner. The dealers, therefore, are compelled to traverse the streets about church-time; and so worship in the church is grievously disturbed by the iniquitous traffic of the ungodly ice-cream dealers.

This fully explains why it is that these ice-cream dealers are not prosecuted for the disturbance of worship. The church-members insist on having their ice-cream for dinner, the dealers have to deliver it in time, and a prosecution in such a case for disturbance of worship, wouldn't wear a very good face in any court of justice. Consequently, under cover of the complaint of disturbance of worship, the church managers demand laws of the State by which they can prohibit the ice-cream traffic on Sunday, and thus secure the enforcement of church discipline—by which, in other words, they can compel the church-members not to create a disturbance of their own worship by getting ice-cream for their dinner!

### The Missouri Sabbath Association.

THEY have organized an auxiliary to the American Sabbath Union in Missouri. It is styled the "Missouri Sabbath Association." The organization was effected at the Sabbath Observance Convention recently held at Sedalia. Article 1 of the constitution says: "The object of this association shall be to preserve the Christian Sabbath, or Lord's day, as a day of rest and worship."

Of course the usual asseverations were made in the convention that it was not a religious but a civil Sabbath that is sought; but they could not forego the declaration that it is to be a day of worship. Notwithstanding their stereotyped claims to the contrary, this design always comes to the surface in every move the National Reformers make. The fact is, that is the main point, and their small sheep-skin is far too short at both ends to cover so large a wolf.

The hostility of the convention to civil and religious liberty was manifested when a gentleman (Elder R. C. Porter), who had been invited to participate in the proceedings, offered the following resolution:—

WHEREAS, The principle of equality of rights as set forth in the Declaration of Independence, and incorporated in the Constitution of the United States, by securing to all citizens equal protection of the laws, and as is expressed by our Saviour in the golden rule, is the only true principle of civil and religious liberty; and,

WHEREAS, The rights of conscience of a minority are as sacred as those of the majority, and should be equally respected; therefore,

Resolved, That it is the object of this association that the principle of equality of rights, both civil and religious, guaranteed to all citizens by our Constitution as it now stands, should be maintained; and that we will strenuously oppose any movement that will endanger the rights of conscience of any citizen, or deprive them of equal protection of the laws of the State of Missouri or of the United States.

It was moved by the author, and seconded by Elder D. S. Donnell, that this resolution be substituted for article 1 of the constitution, quoted above.

Rev. W. D. Gray, secretary of the convention, then said: "Mr. Chairman, I move you that the resolution be laid on the table." The motion was carried.

*The Chairman*—"Now, Brother Porter, what do you want done with this paper? Do you want this made a part of the records of this convention?"

*Elder Porter*—"I would leave that to the pleasure of the convention."

*The Chairman*—"But I want to know your wish."

*Elder Porter*—"I would prefer to have it made a part of the records of the convention."

*A Member*—"Mr. President, I think it ought to be recognized as having been introduced and acted upon."

*The Chairman*—"If there are no objections, this is—"

*Mr. Stephens*—"I would like to inquire if it is customary to record the papers that are lost and tabled."

*The Chairman*—"We have not adopted any set rules for our government."

*B. F. Boller*—"It don't signify that this is lost by simply tabling it; it can be taken from the table at any time of the convention. And it cannot be left out of the record of the proceedings without a vote of the convention."

*Mr. Stephens*—"My remark before was misunderstood by Mr. Boller. Is it customary to record any paper to show that such a paper was presented by such a party, and tabled; the paper, of course, kept on file?"

*The Chairman*—"Well, that was what I was getting at; and it is the decision of the chair that this paper, as it is written, shall be a part of the records of the convention, and that this paper was offered by Brother Porter, and was laid on the table."

*Rev. J. A. Morrow*—"I do not think it would be discourtesy to ask the privilege to return this paper to the parties. It is certainly known to them that this movement is directly, positively, and explicitly in opposition to the whole thing. And I would move you that we return it to the parties."

*The Chairman*—"And that the paper be not made a part of the record of the convention?"

*Mr. Morrow*—"Yes, sir."

*Elder Porter*—"I would like to ask this question. I do not know as I get the idea of the gentleman correctly, in making the motion to return this paper. Does he mean to say that he is opposed to the expression of equality of rights and the principles of the Christian religion as set forth in this resolution? Is that the idea of the gentleman in making the motion?"

*Rev. T. H. Tatlow*—"I think, Mr. Chairman, there is a confusion of ideas, and that there is a mistake on the part of Brother Porter in presenting this. The Sabbath was made for man; so is civil government made for man—"

*W. D. Gray*—"I rise to a point of order."

*The Chairman*—"I think I shall be able to maintain order in the convention."

*Mr. Tatlow*—"And the civil ruler is God's minister to man for good. The Sabbath has two sides, and these two sides are the religious side and the secular side. It is not an interference with the equality of rights."

*Mr. Morrow*—"The one who made the motion to refer the resolution back to the author, replied to the question of Brother Porter as follows: 'As long as the resolution lies on the table it may be called up at any time.' And the thought has occurred to my mind that this would be the only safe course for the convention to pursue and not really be discourteous to anybody. That

motion, by the words of the parties, by the object and aim as they have explicitly and most publicly and persistently made known in this convention, is directly opposed to the object of this movement. And I do not think that anyone can be imposed upon by it. I am in favor of free speeches in this convention all the way through, but I am not in favor of allowing this resolution to lie on the table, liable to be brought up at any time."

The motion of Mr. Morrow was then seconded, and the chairman then said, "The motion is to return this paper to the author." The motion prevailed with almost a unanimous vote.

That such an association would adopt that resolution as section 1 of its constitution, could not have been expected; but the utter rejection of it as being "directly, positively, and explicitly" opposed to the work of the association, and the almost unanimous refusal even to table it, lest it should be brought up at some other time, shows the un-American character of the whole movement. That such a body should aid in the construction of even an "American Sabbath" is surprising.

### The Influence of Romanism.

THE title of a recent article by Rev. Makepiece Trueworthy, D. D., of Washington, D. C., published in the *Occident* of May 29, is, "Rome on the Tiber and Washington on the Potomac," in which he gives some alarming facts relative to the influence of Romanism in this country, and especially in the capital city. He says:—

"Within twenty-four hours after the confirmation of President Harrison's cabinet a cablegram was made public to the effect that the Pope was satisfied with the Cabinet, and that information had been given the Vatican that under Harrison's administration the relations between the United States and the Holy See would be of the most cordial character."

Then, commenting on this fact, Mr. Trueworthy further says:—

"We fail to see what a change of the national administration in America has to do with any opinion, favorable or otherwise, with the Pope, except it be that that functionary, true to his canon law, considers the Catholic Church a political organization."

We also fail to see what difference it ought to make. We believe it always has been true that the Church of Rome has been granted absolute liberty in this country; this is admitted by Romanists themselves, and was so stated by Cardinal Gibbons when in Rome only a year or two since; and that certainly is all that the Catholic Church, or any other church, has a right to ask of this or any other administration. Why the Pope should be assured so promptly that the present administration would be friendly to Rome, is more than we can conceive. Has there ever been an administration in this country unfriendly to the Church of Rome? And why should such an assurance be given to Rome more than to any other church? We certainly think that any administration giving such a pledge is guilty of a great mistake.

No church should be recognized by this Government as such. It is enough that the Constitution and laws be administered as they now stand. Perhaps the giving of this guarantee was no worse, however, nor more at variance with the spirit of our institutions, than was the action of the last administration in sending a revenue cutter to meet the Papal dignitaries sent from Rome to invest Cardinal Gibbons with the insignia of his office as prince of the Roman hierarchy. But

be this as it may, they both show a dangerous drift in this Government. We do not imagine, however, that either President Cleveland or President Harrison personally feels so exceedingly friendly toward Rome. Their courtesy is due rather to the force of circumstances. Perhaps our meaning will be better understood by the following fact, as set forth in the article above referred to:—

"The Boston Committee of One Hundred sent three careful men to this city upon an important mission. With bated breath they reported a discovery. That reported discovery has been discovered to be true. They reported that in this city no item of news relative to Catholic interests is put onto the wire by the associated press without first being submitted to a Roman Catholic official for inspection."

This is certainly significant, and when we come to consider the fact that what is true of Washington in this respect is probably true of most other cities in the land, in fact, of the whole business of the associated press, we can easily see that no administration can afford, from a political standpoint, to antagonize the Church of Rome, or even to be indifferent to the powerful influence which it exerts in American politics. There can scarcely be a doubt that it was the Catholic vote which defeated Mr. Blaine four years ago last fall, and it is probably true that no man could be elected President who should in any way antagonize the interests of the Roman Catholic Church.

Mr. Trueworthy says that he thinks "there are symptoms of a change which will be a compliment to the manly independence of our officials." But certainly the facts which he states do not give any good ground for much hope in that direction. Continuing, he says:—

"In the recent past there were thousands of department clerks who understood that their retention in office depended upon a Catholic tithing system. They know that priestly pressure could remove them at any time. In one of the departments there always appeared, upon the first and fifteenth of each month, the female agents of the Roman hierarchy to collect money from the clerks. They went from room to room, but a few brave men denounced this, and now they may be found at the outer door, and hundreds who are not Catholics find it to their interest to feed the spacious man of Rome. A lady department clerk told me a year ago the history of her political service, during which service she had monthly paid the Catholic Church a tax upon her privilege to work for the Government, and when she offended a priest she lost her position. Some who refuse to contribute monthly to that church, at the doors of Government buildings, find their names sent to the heads of departments, and that means dismissal. From my west window, which opens towards the Potomac, my eye falls upon the flag which waves from the top of one of the leading Government bureaus. It is well established that clerks go and come at that bureau at the bidding of a priest.

"During the first weeks of the present administration a priest attached to one of the leading Catholic Churches of the city hung day after day about the White House, for the purpose of personally soliciting an appointment, which was clearly seen to have been in the interest of a Catholic political measure.

"All of the hospitals, except one, in the District of Columbia are under Catholic management. They were established by congressional action, and by the appropriation of the money of the people of the United States."

Contemplating this influence, we are led to ask, If they do such things in a green tree, what will they not do in a dry? And what may we not expect to see should the National Reform program be carried out, and the Constitution amended something after the fashion proposed by Senator Blair? Disguise the fact as we may, all Protestant churches combined have not as much political influence in the United States to-day as

is exercised by the Church of Rome, not because Rome outnumbers the Protestants, but because of its perfect organization. Protestants are divided between the several parties, and it is practically impossible to unite them in any one party, but the Catholic vote can be given almost solid for one party or the other, as the interests of the church may demand. It is because of this fact that Rome is a standing menace to our free institutions.

With the exception, perhaps, of the Mormon Church, which, however, is so small that it cuts no figure in national politics, no other single church is so well organized, and at the same time no other church presents the same religio-political phase as does the Roman Catholic. As a general rule, Protestants owe their highest political allegiance to the Government, while Catholics owe their highest allegiance to the Pope of Rome, and are under the entire control of a corrupt and scheming priesthood. It is the boast of Catholics in many sections of our country that they have it in their power to defeat any man for office. It is also their boast that they control the press, and it is undoubtedly their design to control the Government. This, of course, would be impossible were Protestants united in opposing them, but with the National Reformers ready to make "repeated advances," even though they suffer "some rebuffs," and to compromise and yield point after point, in order to gain the co-operation of the Catholic Church in securing Sunday laws, and other legislation of the same character, what may we not expect even in this country?

### Doing Evil That Good May Come.

THE Rev. Wilbur F. Crafts, D. D., a prominent worker in the cause of so-called National Reform, while referring some time since to the petitions which were being circulated for signatures against the religious legislation provided for by the now defunct Blair Sunday-Rest bill, took occasion to remark that said petitions were so worded as to give the "false impression" that the National Reformers were "asking for a law to promote the religious observance of the Sabbath," whereas, he said, they "were seeking only protection for Sunday rest and worship." Inasmuch as religion is defined to be any "system of faith and worship," it follows, from the lucid explanation of Mr. Crafts, that the difference between the religious observance of the Sunday sabbath and what he and his co-reformers are seeking, is about as great as the difference between tweedledee and tweedledum.

As has been repeatedly shown, there is nothing false whatever in a single statement of the counter-petition. It was designed to open the eyes of the people, and their representatives in Congress, to the fact that religious legislation was being called for by National Reformers, and that if their plea was granted, grave danger menaced the republican institutions of this country. This point, however, is seized upon by Mr. Crafts as being one which is designed to convey a "false impression." Were there the remotest probability that the reverend gentleman would take it, the advice might be suggested that "those who live in glass houses should not throw stones." It is improbable, however, that anything by way of advice would have much effect upon him in this matter. A man who would deliberately make the statement, from both pulpit and press, that a petition calling for a National Sunday law had obtained

14,000,000 signatures, when in point of fact only 407 names were attached to it, would have sufficient self-assurance to do almost anything. He would, doubtless, even sanction the various subterfuges used to obtain the re-indorsement at different times and places of many of these individuals who were already numbered in the petition, and yet whose indorsements, made in many cases without their knowledge, were again and again counted as new names to the original petition. All these and other questionable measures were resorted to by Dr. Crafts and his associates. Some names were used as many as five times, while thousands of persons were represented as favoring the movement who in reality were directly opposed to it, and had actually signed the counter petition. Such work as this should make the National Reform Association feel that it has secured a craftsman who is in every way worthy of the work in which he is engaged. Truly the accusation of laboring to create "false impressions" comes with poor grace from any National Reformer, but peculiarly so under these circumstances from the Rev. Wilbur F. Crafts, D. D.

A marked feature among National Reformers seems to be their apparent inability to adopt truthful and upright methods of dealing with the questions to which they have committed themselves. Their entire work evidences a chronic failing in this direction, and the more thoroughly an individual becomes saturated with the principles of National Reform, the more perceptibly does this failing manifest itself. And the work of Mr. Crafts seems to afford no exception to this rule.

The proclivity for falsehood developed by the Romish Church in its early history was perfectly wonderful, if the statements of historians are to be credited. It was not only a well-known maxim among the Catholic Fathers that falsehoods were valuable auxiliaries to the truth, but it was a custom expressly defended and maintained by them that it was right to perform evil deeds that so-called good results might be accomplished. Whether this is the reason or not for such actions as have just been referred to on the part of National Reformers, it is a fact that when men have certain objects to be gained they naturally expect to resort to such methods as have gained similar results in times past. And in this connection there is certainly a striking similarity between the methods of the National Reform Association and its illustrious prototype, the Papacy.

J. W. SCOLLES.

### Shall We Go Back?

REV. W. D. GRAY, secretary of the Sunday Reform Convention recently held at Sedalia, Missouri, gave expression to his views of national reform in the following characteristic language:—

"To appeal to divine authority in our legislation would be to fundamentally change the law of our land, or the principle adopted by our fathers when they said that all Governments derive their just powers from the consent of the governed. I for one do not believe that, as a political maxim. I do not believe that Governments derive their just powers from the consent of the governed; and so the object of this movement is an effort to change that feature in our fundamental law. Jefferson was under the influence of French ideas when the Constitution was framed, and that had something to do with leaving God out of the Constitution. And I think that the provincial history of this country will compel us to come back to that, and recognize God in our Constitution. And I see in this reform a Providence teaching us the necessity of recognizing something else

besides the will of the people as the basis of government."

We have often logically traced the utterances of National Reformers to the point reached in the above sentiments, but they do not all so frankly and openly declare their intention to utterly overturn the primary principles of the republic. We have from the first recognized the National Reform movement as un-American, diametrically opposed to republican institutions; but they have endeavored to resent the charge, even in face of the fact that their every move sustained it. But now we have the public avowal from the Rev. secretary of a State convention, that "the object of this movement is an effort to change that feature in our fundamental law,"—that Governments derive their just powers from the consent of the governed. Unless the National Reform Association, or its viceroy, the National Sabbath Association, publicly refute this announcement of Rev. W. D. Gray, we shall deem that purpose as acknowledged and settled, and that our logical deductions to this end in the past will no longer be disputed.

*Therefore, the public may hereafter know that the so-called National Reform is a movement to establish a Government that will utterly ignore the consent of the governed; that it is avowedly "an effort to change that feature in our fundamental law."*

Just now, however, the Reformers are moving heaven and earth to procure the consent of the governed to their traitorous scheme; or, rather, to make a show of having procured their consent to be ruthlessly shorn of their only protection against any measures that religious intolerance might conceive. They made a bold effort last winter to convince the United States Congress and the people at large that they already had the consent of the governed to the enactment of the Blair bills; and at the same time they were pushing to their utmost their principle of carrying out their designs without such consent. They represented millions of people, without even asking their consent, as petitioning Congress to enact those bills, when thousands of the same people had actually signed adverse petitions.

Mr. Gray thinks "that the provincial history of this country will compel us to go back to that, and recognize God in the Constitution." Had he and his *confrères* lived during "the provincial history of this country," and been obliged to swallow some of the medicine they are prescribing to-day, they might have seen its imaginary glories in a different light. Had they lived in Massachusetts, and been either Baptists or Quakers, they might have enjoyed the pleasures of imprisonment, banishment, whipping, or hanging, *without* the consent of the governed. And other colonies were conducted on the National Reform idea that "Governments derive their just powers" from the church, when men were fined and imprisoned for not attending church, and their property sold to pay the ministers' tax. Whichever church gained the ascendancy in any colony claimed the prerogative of manipulating the Government.

But if the Government does not derive its just powers from the consent of the governed, from whom do its just powers emanate?—Well, the National Reformers claim that it comes from God. By what means does God communicate his will to the Government?—Through the Bible. Who are the interpreters of the Bible?—The church, of course. Then in what relation does

that place the church and the Government?—It establishes the union of Church and State, with the Church as the supreme factor. This is the logical outcome of going back to "the provincial history of the country" for a criterion of government.

Considering the cost of throwing off that old provincial yoke, what American freeman is prepared to place himself under a similar policy? And what shall we say of a religious movement that seeks to relegate our free institutions into the meshes of such fanaticism and bigotry? It is clearly manifest that such a Constitution as the National Reformers would make, would have very little of godly principles attached to it, though the name were repeated in every sentence. When the people of this Nation consent to be governed without their consent, they will have sold themselves into an abject slavery from which they will never recover. But such is the condition into which the national de-formers would lead us.

### The Reason.

DURING the recent session of the National Reform Convention in Sedalia, Missouri, Mrs. Kate L. Shaw, State superintendent of the W. C. T. U., sprung the question as to why the Sunday law of that State is not enforced. Dr. Brooks, of Kansas City, endeavored to give some reasons, and first of all he said: "The Christian people of this country do not raise such a protest as to compel the officers to enforce the law; if the preachers would speak out on this question I believe these officials would be more faithful than they are."

Now why don't the preachers speak out? That question can easily be answered for them: The law doesn't reach the class that the preachers really want to get at.

The reason the Missouri law is not enforced can be gathered from the experience of Arkansas. The law in that State was not enforced until the clause exempting those who kept the seventh-day Sabbath was repealed. But no sooner was that action secured than the preachers began to "speak out," and the officials were "more faithful"—not, however, in closing up saloons, or Sunday theaters, or stopping base-ball games, but in seeking out quiet seventh-day keepers who pursued their rural vocations on Sunday, miles away from any public place. And when the exemption was restored, the execution of the law ceased, and its friends are now "speaking out" loudly, not for the enforcement of the law on the rowdy elements of society, but for the repeal of that exemption. They aim to work energetically to that end for the next two years, until the next session of the Legislature, and in the meantime they make no effort to have the law enforced.

So in Missouri, Dr. Brooks said that twenty thousand people attended a Sunday base-ball game in Kansas City, "and the shouts and yells of that vast concourse of people shook the air from center to circumference of that city; there was no spot in Kansas City where you could not hear them." Yet the officers did not stop it, nor did the preachers—not even the Rev. D. D. speaker himself—"speak out" to enter a complaint and have the disgraceful proceeding shut off. So it is plain that the saloons, and the hoodlum games, are not the game that the Sunday-law people want. They will stumble right over that and not even attempt to catch it.

But it is safe to predict that if the exemption clause of the Missouri Sunday law were repealed,

the preachers, and especially Dr. Brooks, would "speak out" in thunder tones, and the officers would suddenly become "more faithful" in hunting up those who should rest and worship on the seventh day, and then on Sunday engage in the noisy occupation of painting the back part of a house or digging potatoes. W. N. GLENN.

### The Sunday Law: How It Will Affect American Institutions.

THOSE who plead for laws to protect the "American Sabbath," evidently use this term in order to appeal to the patriotism of others who are justly proud of our country, and who have a jealous regard for the American institutions. But how will the enforcement by law of an institution that was venerable before this continent was thought of, affect those principles of liberty and equality which are distinctively American?

First, in order to make a national Sunday law effective the instrument called the American Constitution must be so amended as to allow laws to be enforced which will not only discriminate in favor of the religious opinions of one class, but at the same time abridge the religious rights of another, and the *inalienable rights of all*. For as Sunday is without dispute a religious institution, any effort to enforce its observance by law is a blow aimed directly at one of the fundamental principles of our Government, namely, *religious liberty*, that principle to which, more than any other, we are indebted for our country's greatness; that principle which has enabled sixty millions of people of almost every shade of religious opinion to dwell on the same soil in united self-government.

Second, there is in this country an enterprising and rapidly-increasing people who not only insist on using their own discretion in regard to the observance of days, but who claim that there is no divine warrant for the observance of the first day of the week as holy time; that the Sunday institution is un-American, un-Christian, and unholy. They consider it their duty to propagate their doctrine to the world; thus, by precept and example, others are influenced to disregard Sunday and Sunday laws; but he who influences others to violate the civil law becomes a party to crime; in fact, a ring-leader. Hence, in order to make Sunday laws effective laws must be passed which will make criminals of virtuous and law-abiding citizens, and abolish that boasted institution of civil liberty, "*freedom of speech*."

But the end is not yet. The subject will be discussed by the secular and religious press. Books, pamphlets, and tracts already flood the country, and will continue to be published, which denounce all legislation on religious questions, and which also give arguments against the Sunday itself. In order to make the Sunday law effective this must be prohibited by law. Another valued American institution must step aside, and soon the *freedom of the press* will be a thing of the past.

But the matter will not end here; the arguments contained in the printed matter already in circulation, bristling as they are with scriptural and historical facts, will be a constant menace to the "American Sabbath," until this literature is *gathered together and burned*. But still men will read and ponder and obey the teachings of that Book of all books, which is the foundation of their faith, until that too is taken from them and given to the flames. In fact, in order successfully to force any religious form, institution, or rite,

upon this Nation of freemen, our freedom must be abolished, our Constitution shattered, and our whole social and political fabric overturned.

American citizens, fellow-countrymen, are you ready to forge the shackles for your own enslavement? Are you ready to unite with conspirators against our Government? If so, use your influence in favor of the Sunday law. If not, fight it with all your might. E. P. DEXTER.

Topeka, Kansas, May 12, 1889.

### From a Jewish Standpoint.

RABBI KRANSKOPF, D. D., in an article in the *Jewish Times and Observer*, calls attention to the tendencies of the present time by giving instances of like cause and effect in the past. Following is an extract from his article:—

"Religion is again clamoring for worldly power. It is forgetting that its mission is simply to support the hand of the State, by a scrupulous attending to its own duties, in its own legitimate sphere, and not to meddle with the State in the exercise of its function.

"I am not an alarmist, and yet when, in a republican Government like ours, which guarantees liberty of conscience and freedom of worship to every man, such signs of religious interference with the duties of the State are beginning to manifest themselves, there is indeed reason for alarm. Religion has grown tired of being simply the coadjutor to the State. It is striving for the supremacy, and that spirit is inimical to civilization. It has been attempted before, and with grievous consequences. Collect all the misery which despotism and corruption have inflicted upon individuals and nations; measure, if you can, the flood of tears that was shed for a miserable existence, for crushed fortunes, for disappointed hopes; and still even this aggregate of misery will not be able to give you a conception of all the sufferings that were endured by human kind during the supremacy of religion over the temporal power.

"Ask for the date of that age when a deep black cloud of appalling ignorance rested over the people; when the intellect lay fettered; when the industries were paralyzed; when the word "liberty" was not to be found in the vocabulary of the people; when the physical sciences were persecuted as being incompatible with revealed truth; when all researches were prohibited, under the severest punishment, as being pernicious to piety; when the grossest superstitions were forced upon the people; when blind credulity and unquestioning belief were made the first articles of their creed; when the most repulsive corruptions prevailed even within the church itself; when even the clergy was void of every sting of conscience, drunken, lost in sensuality, rioting in open immorality, trafficking with religion for the purpose of enlarging their opportunities for debauchery,—and the answer will be, All this prevailed during that age in which religion was the sole mistress of the people."

THE only freedom which deserves the name is of pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to attain it. Each is the proper guardian of his own health, whether bodily, or mental, or spiritual. Mankind are greater gainers by suffering each other to live as seems good to themselves than by compelling each to live as seems good to the rest.—*John Stuart Mill*.

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# The American Sentinel.

OAKLAND, CALIFORNIA, JULY 3, 1889.

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

WHEN Col. Elliott F. Shepard was chosen president of the American Sunday Union, he delivered an address, in which he referred to the object of the Union in these words: "We do not put this work on mere human reasoning, for all that can be overthrown by human reason; we rest it directly and only on the divine commandment." In this one sentence he logically gives away the whole theory of the Sunday movement. He admits, and truthfully too, that from the standpoint of human reason it can be overthrown. So that settles that feature of the work. And when he "rests it directly and only on the divine command," the position is even more easily overthrown; the commandment itself overthrows Sunday observance by making no reference to it whatever. Yet, after so frankly admitting its untenable nature, the colonel and his Union persist in thrusting their Sunday absurdity on the people.

THE *Nebraska Citizen*, after referring to the recent shameful persecution of certain individuals in Milton County, Georgia, because they were observers of the seventh-day Sabbath, says:—

"Why not petition Congress and the Senate to pass the Blair Educational bill, and then make such procedures as the above, a thing general over the country?"

We are glad that some of our exchanges, at least, are discerning enough to foresee the consequences which would logically result if Senator Blair's educational schemes were ever to be carried into effect. People who claim to see nothing out of place in such measures as these would perhaps see nothing out of place in any religious legislation; but one thing is sure: let such measures as these prevail, and liberty in anything more than in name will cease to be a factor in our Government. Then the way will be opened to make such procedures as the *Citizen* refers to—yea, and others of even more oppressive nature—things which will indeed be "general over the country."

In a recent sermon preached in Los Angeles, this State, Dr. Cantine (Methodist) said:—

"Now, the question is, How shall we observe the Sabbath? The Sunday bill has attracted more attention, and appealed to more people, than any other question of the times. Now, I propose to state my position squarely as in favor of the absolute enforcement of this bill. The question of Sunday trains, Sunday theaters, and Sunday excursions and amusements, must be discussed and settled.

"Shall we legislate against Sabbath breaking?—Yes, both in the State and in the Nation. You can't legislate men into thinking right, but you can coerce them into obeying the law. You can't make them love the Sabbath by law, but you can keep them from violating it, and you can enforce it as a day of rest and peace. Men must be educated into love for the day, and respect for it, and for the divine command for its observance. It is coming. The movement is gaining headway. It is plain to all thinking men that if something is not done soon, Sunday will become a general holiday and observed by only a few. The time for a reform is at hand, and Legislatures have begun to take cognizance of the situation and pass measures for preserving the law and the order and the sacredness of the day."

The report of the sermon which we saw does not say what bill the gentleman was talking about, but we assume that it was the Blair Sunday-Rest bill; but be that as it may, the language quoted marks him as a genuine National Reformer, except in this, that he has not yet learned that the demand for Sunday laws must professedly be made not on religious but on economic and sanitary grounds. But Mr. Crafts is expected to visit this coast shortly, and we suppose that his Los Angeles disciple will then learn the way of National Reformers more perfectly.

AND still the work of securing "signatures" to the petition for a national Sunday law goes bravely forward. We have received from Southern California a copy of a paper entitled *The White Ribbon*, which contains, in a report of a meeting of the W. C. T. U., the following paragraph:—

"The petition for the Sabbath law was sent to the ministers of all denominations, to be signed by the proper officials on behalf of the church. Many hearty responses were received, and earnest wishes given for our success."

This simply means that all the ministers have been asked to have a few officers of their several churches sign the petition in behalf of the entire church membership; then these petitions will be presented to Congress as representing so many thousands or tens of thousands of people, perhaps a majority of whom have never seen or even heard of the petition which they are supposed to have signed. But perhaps it is only fitting that Sunday, which is itself only a counterfeit, should be maintained by fraud.

THE *Detroit Commercial Advertiser* of May 23, 1889, has the following editorial item in regard to National Reform methods, which we print entire, not because it presents anything new to the readers of the AMERICAN SENTINEL, but because it shows that the iniquities of these pseudo-reformers are known, and that their sins are finding them out. The *Advertiser* says:—

"The National Religious Reform advocates, whose bill making religious education a constitutional proviso, and whose petition for a Sunday-observance law are being quietly pushed in preparation for a new move on Congress when it assembles, made an extraordinary announcement some months ago. It was asserted officially that over 14,000,000 signatures had been obtained to petitions for the movement, and the impression was created that that number of persons had affixed their signatures to these petitions. Such seemingly intense earnestness in behalf of the desired reform was astonishing both to the lukewarm indifferents and those who saw just reasons for opposing the movement. Some of the latter class having obtained over 30,000 signatures distinctly and intelligently affixed to the counter petition, made a quiet investigation to discover how the other side could accomplish so much in a little time. The result has been to expose a most deliberate misrepresentation of facts. Instead of 14,174,744 signatures, there are but 407 individual signatures, the remainder being representative signatures by indorsements of bodies and meetings. For instance, Cardinal Gibbons said the Catholic Church approved of the movement, and the 7,200,000 Catholics in this country were entered in bulk as signers of the petition. The annual conventions of the Methodist, Baptist, and Presbyterian Churches in the United States indorsed the reform, and 5,977,693 were added to the number of approvers. And so it went along, names piling up by the million, and not ten out of every thousand said to approve the petition, knew anything about its merits or effects if adopted. At this rate how soon will the right to petition become a forgotten privilege?"

We do not know from what source the *Commercial Advertiser* derives its information, but

through a misprint, or otherwise, it misstates the number of signatures to the counter petition. Before the final adjournment of the last Congress the counter petition contained over 230,000 names of *bona fide* signers. We suspect that the *Advertiser* intended to give that number.

Our contemporary is also at error on one other point, namely, Cardinal Gibbons did not say that the Catholic Church approved of the movement. What he did say was, "I am happy to add my name." He spoke only for himself, and the multiplication of his name by 7,200,000 was a most unwarranted liberty. It was, however, in perfect keeping with National Reform methods.

## A Prophecy Being Fulfilled.

DR. BROWNE, in the Pittsburg National Reform Convention of 1874, gave expression to the following sentiment:—

"There is no more persistent man alive than the typical representative American office-seeker. Of that class, the most of those who have not yet found whether they are for Christ or not, or who are openly decrying this movement, are ready to be its firm friends as soon as they acquire wisdom to discern the signs of the times, and are assured of its speedy success. They may pull back now at the hind axle, or scotch the wheels of the car of progress; but when they see it move, they will quickly jump in to get front seats, and avow that they always thought it was a good thing."

That the doctor was about right in his calculation, there is no reason to doubt. On the contrary, we have evidence before us that the leaven is already working, as is shown by the following on the subject of "The Sunday Movement," in the Burlington, Vermont, *Independent* of May 31:—

"This movement is everywhere gaining strength. In addition to what the great railroads of the country are doing, to which we called attention a week or two since, we may note another very powerful movement in the same direction. Mr. Proctor, from Vermont, Secretary of War, has issued (of course with sanction of President Harrison) an order relieving all United States soldiers from Sunday parade and duty of every kind in time of peace. Thus the movement seems to gain strength everywhere. We have not been ourselves a very great stickler for Sunday observances, but the more we see of the progress made in this direction, and the greater the prospect of a general and all but universal observance of the day, the stronger is our interest in that direction."

The editor of the *Independent* may not be an office-seeker, but he is apparently actuated by the same desire to be on the popular side; and as his interest grows stronger as the movement grows in popularity, he will probably yet become "a very great stickler for Sunday observance." As to Mr. Proctor, there is no doubt his order above noted was instigated by the strength of the Sunday movement.

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