

THE AMERICAN SENTINEL.

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

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UNDER the heading of "The Puritan Sabbath" M. A. G. intimates that Sunday match-making is unlawful, and gives as a reason for the increase of divorces, "Perhaps too many of these contracts are made on the Sabbath." When therefore our National Reform friends have made this a "Christian" (?) nation, we may reasonably expect that Sunday match-making will become a criminal offense, punishable by fine and imprisonment.—*W., in Prohibition Journal.*

THE most important action taken at the convention of the Central Roman Catholic Society in Cleveland, was a decision to encourage the immigration of Catholic foreigners to the United States. It is proposed to pay especial attention to farmers, who will be sent to join the Catholic parishes in the West, or they will be banded together to form new parishes. The work of colonizing the United States for the purpose of the Roman Catholic Church, goes bravely on.—*America.*

THE *Christian Witness* remarks that—

"There is no peril to religious and political liberty in this country so great as that which popery, by the aid of Jesuits, if not averted, is sure to bring upon us. We may sneer at the possibility of such a result, but the history of the ages supports the supposition, and should arouse the Christian people of the nation to the approaching peril."

A living image to a bad thing is as bad as the thing itself. And when degenerate Protestantism advocates measures of the same nature as those upon which "popery" rose and made itself hideous for centuries, why is it not as great a "peril to religious and political liberty in this country" as popery itself? Peril is a principle, and not merely a name. Like causes, no matter how designated, produce like effects.

AN Eastern paper has the following:—

"A former railway commissioner of Iowa, Mr. L. S. Coffin, has put forth a plea in behalf of railroad employes which ought to secure attention. Mr. Coffin especially dwells upon the necessity of securing automatic brakes, and of reserving Sunday as a rest-day for employes.

"As to Sabbath rest, the demand for it among railway and other employes is increasing, so that it would seem impossible but that the railroad companies should yield to the feeling that the Sab-

bath was made for railway employes as well as for other men. We hope practical results will follow Mr. Coffin's praiseworthy efforts."

Certainly every man who wants to rest upon Sunday, or upon any other day, should have the privilege of doing so; and why do they not rest? If it was a matter of wages, or of the employment of an obnoxious man, or some other matter of that kind, the railway employes would find some means of bringing the companies to terms, but as it is we suppose the State will be asked to interfere and secure rest for those who want it—and for everybody else as well. Those who are willing to relinquish their Sunday wages can rest now if they really want to do so.

The Real Object of the Edmunds Amendment.

JOSEPH COOK, of the Boston Monday lecture-ship, is the leading advocate of the Edmunds amendment to the United States Constitution. The topic of the Boston Monday lectures for 1889 is papal demination in American schools. This discussion is professedly in the interests of the public schools, but it is in fact only in the interests of Protestantism instead of Catholicism in the public schools. It is professedly against a union of Church and State, but it is in fact only against a union of Roman Catholicism and the State, while it just as certainly favors a union of Protestantism and the State. It is professedly in favor of American institutions, as against the domination of the Catholic Church; but it is in fact *against* American institutions and in favor of Protestant domination in civil affairs. This will more fully appear as we proceed. Of the amendment he says:—

"It covered almost precisely the ground now occupied by Senator Blair's proposed amendment, but as its language was perhaps somewhat more cautious, and as it came so near passing, I quote Senator Edmunds proposal as a summary of the highest educational demand of the hour."

He says it contains four great points:—

1. "It prohibits the establishment of a State church in any State of the Union." This is true, but, as we have shown, it leads inevitably to the establishment of a State religion by the nation.
2. "It forbids the sectarian use of public-school funds by any State or municipality." But it does not forbid a *religious* use of public funds by any State or municipality.
3. "It prevents the formation of sectarian public schools." But it does not prevent the formation of *religious* public schools.
4. "Nevertheless, it guards against the exclusion of the Bible from public schools, and so does not establish instruction on a purely secular basis."

But it does establish instruction upon a purely religious basis. And all this is the very thing that no government has a right to do. The

State that undertakes to teach religion in order to inculcate principles of good citizenship, will fail to secure either religion or good citizenship.

Of the prospects of the Edmunds resolution, he says:—

"If the Boston election of last December had occurred a few weeks before this vote in Congress, the necessary two-thirds, as I believe, would have been obtained, and the Edmunds amendment might now have been a part of the law of the land. We must launch this reform when the waves are running high. There are many sand-bars, but I believe that to-day in Congress there would be a chance for the passage of the Edmunds proposal. Senator Blair's bill covers substantially the same ground and a little more. I should not be sorry to see it passed, but I think it would be more difficult to pass it than it would have been to pass the Edmunds bill."

If this prospect is correctly outlined, and if it be so nearly a practical scheme, which, as a matter of fact, we believe it is, then it is high time that the people of this nation were awaking to the fact, and, as far as possible, making it an impracticable scheme. It is probable that the Blair Amendment would be more difficult to pass, because its true intent is more plainly revealed.

Mr. Cook indorses the Edmunds resolution because, he says, "It prevents a sectarian division of the school funds." But we should like to know why it would be any more unjust to divide the school funds amongst the sects than it would be to devote the whole of the school fund bodily to the benefit of those sects which, united, call themselves the majority, and proclaim themselves to be the "evangelicals," even though they include the Mormons in their evangelicalism. For this is just what Mr. Cook's scheme amounts to, and to us it would seem to be just as proper to divide the money amongst the different sects, as it would to devote the whole of it to one. Not that we believe for a moment that it should be so divided, nor that it should be so devoted, because the State must have nothing at all to do with the question of religion, whether in the schools or out of the schools, but if public money is to be used for teaching religion, then the only fair way to do is to divide the public money amongst the different denominations according to their respective populations. Mr. Cook calls attention to the dangers that already threaten the public-school system from political influence. He says:—

"Scores of teachers within recent years have been dropped from their position by political school boards because their opinions on temperance were a little too strong to suit the school committees. Not a few who have studied the worst cases of this kind have fallen into a sort of moral nausea over the management of schools in certain cities by corrupt committees, mere ward politicians, many of them monstrously vile men, patrons of the saloons, and of the gambling dens, and of the brothels. There are cities in this country where little local committees, not fit to manage the investment of ten dollars, have the choice of school-teachers and the power to dismiss teachers al-

most without reason, and who do all these things from purely political motives, and appoint their own relatives very often, practicing nepotism in its most glaring aspects. The political abuses of the common-school system are becoming a great public terror in mismanaged cities. What is the remedy for all these mischiefs?"

But how does he propose to remedy the mischiefs? Why, by simply adding a religious element to the already mischievous political strifes in connection with the public-school system. He exclaims:—

"So help me, Heaven, I see no way out of the alarming evils arising from the partisan management of common schools except by the success of the Edmunds amendment." (Applause.)

Does any sober-minded man really believe that the success of the Edmunds amendment, or any other, can stop these mischiefs? If that or the Blair amendment were adopted, then a strife upon the question of what Bible it is that shall be used, or what is sectarian instruction, and many other questions, would be added to the already deplorable political mischiefs, and the evils would be increased a thousand-fold. This result would follow just as certainly as day follows night.

This is further proved by Mr. Cook's own statement that "the chief power of the Roman Catholic Church to do mischief in this country is political." Then how can it be expected to weaken that power, or to lessen the mischief, by making religious questions the essential element in politics? It is surprising to think that any thinking man can think so. Then he exhorts thus:—

"Stand up, then, for Senator Edmunds' proposed constitutional amendment while yet you can pass it. Let us invoke the national power. Let us invoke it speedily, for if we do not carry an amendment like Senator Edmunds' within the next twenty years, it is possible we shall never be able to carry it. The hour is critical. Remember that this amendment was once within two votes of passing in the Senate. Mr. Blaine's proposed amendment upon the same topic had the overwhelming support of the House. And now Senator Blair is advocating substantially the same proposition. The Edmunds amendment is practicable; it is a vital public necessity; but it must be passed soon or never. Therefore let us make Senator Edmunds' program our own concerning the school question. Let us join ranks. Let Protestants stand up, and all stand up, and stand together."

Then in another place he says:—

"Professor Hodge went so far as to say that our conflict on the school question with the Romanist on the one side and the secularist on the other, is of more importance to this nation than the issues connected with slavery and intemperance."

These extracts show, as plainly as need be, that this proposition to amend the Constitution of the United States upon the subject of religion in the public schools, is nothing else than a scheme to establish by constitutional amendment Protestantism as the State religion. This was shown also in the arguments made last winter before the Senate Committee on Education and Labor, in behalf of the Blair amendment. Every argument there made was for Protestantism instead of Catholicism in the public schools.

If the American people want to be kept free from the despotism of a national religion, they need to be awake to the efforts that are being made to secure these amendments that have been offered and that are now advocated. Let the Constitution of the United States remain as it is upon the subject of religion. Keep religion out of the public schools; let the public schools be for the public. As surely as any such amend-

ment shall ever be adopted as has been proposed, so surely will there be the establishment of a national religion, and the establishment of a national religion is the establishment of a national despotism.

The quotations in this article are taken from Mr. Cook's lectures, as printed in *Our Day* for March, April, and May.

A. T. J.

Is the Constitution Infidel?

THE *Christian Statesman*, of August 29, says that the statement that the American government was established on the secular principle, is untrue. It says that to represent the National Reform movement as revolutionary is to forget, or intentionally ignore, the plainest facts of history. It says that the government is Christian, but overturns this in the same short article by saying: "We admit that infidelity stole a march on the American people in the framing of the Constitution of the United States, and we admit that, largely through the unsettling influences of that instrument, the relation of government to religion has become an open question, now in process of settlement, in this country. But the claim that the secular theory is the established American theory is false and unfair, and, like all unfair attempts in controversy, will yet bring confusion to those who make it."

To the covert threat in this last clause we have nothing to say. But we would like to ask the *Statesman* what it is that determines the character of the government, if it is not the Constitution. If, as it admits, the Constitution of the United States is a secular document, then the American theory of government must be the secular theory of government. And therefore the unfairness is wholly on its own part, in claiming that the American theory of government is to combine religion with the government, when, according to its own admission, such a claim is a false one. Whatever confusion results, must necessarily come to those who make such false claims.

But mark, that while we say the American theory of government is the secular theory, we do not at all admit the *Statesman's* charge that it is an infidel theory. Infidelity did not steal a march on the American people in the framing of the Constitution of the United States, and that document is not an infidel document, it does not teach infidelity. It has no tendency whatever towards infidelity. To show the falsity of the statement that infidelity stole a march on the American people in the framing of the Constitution of the United States, it is only necessary to say that there were religious men in the Constitutional Convention, and serious consideration was given to the matter of recognizing God and religion in the Constitution; and the omission of such recognition was the result of careful, deliberate, conscientious consideration. This is more clearly apparent from the fact that within two years after the Constitution was adopted, ten amendments were added, the first of which is the following: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." If the omission of the name of God, or the recognition of religion, was an oversight, the first amendment, instead of declaring against an establishment of religion, would have provided for it. Nay; the original Constitution itself declared that no religious test should ever be required as a qualification to any office or public trust under the United States.

But the fact that God's name is not mentioned does not make the Constitution an infidel Constitution, any more than the fact that a merchant's sign or his advertisement in the newspaper does not contain the name of God proves that he is an infidel. The Postmaster-General, John Wanamaker, is the pride of the National Reform party, although perhaps not a member of that organization. He is pointed to with pride as the Christian merchant. We have no disposition to question his Christianity; but we would simply call attention to the fact that in all his extensive advertisements the name of God does not occur once. Are we to judge from that that he is an infidel? His clerks transact his business and sell goods over the counter without making any mention of the name of God. Does that show that his business is an infidel business? Nobody thinks so. On the contrary, if he should flaunt the name of God in his advertisements, and if he should instruct his clerks to make some mention of Deity with every yard of cotton or silk that they tore off, the people would justly question the genuineness of his profession.

In his book, "Church and State in the United States," Dr. Schaff speaks as follows concerning the proposed amendment recognizing God in the Constitution:—

"Our chief objection to such an amendment, besides its impracticability, is that it rests upon a false assumption, and casts an unjust reflection upon the original document, as if it were hostile to religion. But it is neither hostile nor friendly to any religion; it is simply silent on the subject, as lying beyond the jurisdiction of the general government. The absence of the names of God and Christ, in a purely political and legal document, no more proves denial or irreverence than the absence of those names in a mathematical treatise, or the statutes of a bank or railroad corporation. The title 'holiness' does not make the Pope of Rome any holier than he is, and it makes the contradiction only more glaring in such characters as Alexander VI. The book of Esther and the Song of Solomon are undoubtedly productions of devout worshippers of Jehovah; and yet the name of God does not occur once in them."

According to the National Reform view, the book of Esther and the Song of Solomon would be called infidel documents. But of all people who talk about infidelity, the National Reformers show the least knowledge of what infidelity is; and this for the reason that they have the least knowledge of what constitutes Christianity.

E. J. W.

Where the Line Should Be Drawn.

THE *Examiner* (Baptist) says:—

"The constitutional convention of the Territory of Idaho has adopted a bill of rights containing a section providing that 'no person shall be denied any civil or political right or privilege on account of religious opinions.' But the provision was qualified by the further statement that 'the liberty of conscience hereby secured shall not be construed to justify polygamous practices, nor to permit any person, organization, or association to directly or indirectly aid or abet, counsel, or advise any person to commit the crime of bigamy or polygamy.' Under the territorial law hitherto prevailing, as interpreted by the highest court of the Territory, all Mormon residents of Idaho have been disfranchised, even monogamous Mormons not being permitted to vote.

"The disfranchisement of a Mormon, simply for being a Mormon, is an interference with the rights of conscience that are guaranteed to every citizen by the constitution of the United States, and if the law in question had been interpreted by the Supreme Court, it would no doubt have been pronounced unconstitutional. The Federal Constitution does not, however, prevent a State from abridging the religious liberty of its citizens, but public opinion is strongly adverse to such abridgment under any circumstances.

The proposed constitution of Idaho will, therefore, more nearly represent public opinion than the territorial law that has hitherto prevailed. The people of this country demand the suppression of polygamy, but against Mormonism as a religious system they are no more disposed to proceed than against Romanism, or Mohammedanism, or Judaism."

We have no fault to find with this sentiment. Polygamy ought to be prohibited, not because it is immoral, but because in its very nature it is uncivil; it cannot be practiced without encroaching upon the civil rights of others than the ones engaging in it; it bitterly wrongs innocent children and well-nigh helpless women; it concerns the relations of man to his fellows and is therefore a proper subject of civil law. But when the *Examiner* intimates, as it does in the paragraphs quoted, and as it has more recently said that,—

"The principle of religious liberty requires only one thing: That all religious beliefs should be placed on an equality before the law, so that no one should be either favored or punished because of his opinions, whether privately held or publicly expressed, so that in their public expression breaches of the peace are not provoked."

It simply draws the line in the wrong place. The principle of religious liberty requires that the civil law shall leave all perfectly free so far as their duties to God are concerned. The civil law may, according to the words of our Saviour in Matt. 22: 21, require all to render to Cæsar (civil government) the things which are Cæsar's, but it should also leave all free to render unto God the things that are God's.

Romanizing the Public Schools.

REV. J. R. KENDRICK, D. D., has a very strong article in the *Forum*, strenuously opposing any concession whatever toward dividing the public-school money and allowing Roman Catholics, or any other sects, any share to be used for sectarian purposes. He cites the case of Poughkeepsie, N. Y., where an arrangement was made, several years since, whereby, in certain school-houses, the Roman Catholics are allowed to give religious instruction out of regular school hours; and then follow these comments:—

There is one obvious test by which to try the Poughkeepsie plan. Is it suitable for general adoption? Is it a good working and workable theory for the country at large? Suppose the Jews, or the Methodists, or the Episcopalians of any community, were to erect and equip school buildings, and say to educational boards, "We offer you these on the simple condition that when you do not want them for your own special purposes we may use them as we please, reserving in particular the right in other than school hours to instruct all comers in our peculiar tenets," what would be the result? Clearly, sectarian schools supported by the State; or, if not exactly these, ecclesiastical establishments engaged in sectarian propagandism maintained from the public treasury. Suppose a society of Comtists should do the same thing, only stipulating for the privilege of making their edifice a temple for the religion of humanity, would not the State, in accepting the offer, contribute direct aid and comfort to this class of philosophers? The tendency of the Poughkeepsie policy, if not its sure effect, would be to gather children in schools according to denominational affinities, and thus virtually establish the sectarian lines of division, which it is important to efface.

On the whole, it seems to me that this innocent-looking Poughkeepsie plan is a veritable

Trojan horse. By its provisions, or almost necessary implications, Roman Catholics adroitly obtain what they clamor for—State support for sectarian education. This concession, however disguised and by whatever specious advantages recommended, would in the end prove fatal to our American public-school system.—*Congregationalist*.

An Un-American Movement.

THOSE well-meaning but narrow-minded people who are always troubling themselves by an undue interference with the business of their neighbors, are particularly active in the city at the present time. The point on which they are now expending their surplus energies is a Sunday law. It was very plainly demonstrated in 1882 that California does not want a Sunday law. The Democracy at that time swept the State on an anti-Sunday law platform, and rolled up a majority of tremendous proportions for General Stoneman.

In a series of resolutions passed last night, it is said that the lack of such a law is a shame to this State, and it is remarked that France is the only other State in the civilized world where no such law is in force. The position of California in this respect may be unique in this Federation of States; but if so then we are uniquely American. No principle is more broadly and solidly laid down by the founders of this government than the one which sought forever to decree an absolute divorce between Church and State. The principle carried out to its fairly logical results would forbid the passage of any law in regard to Sunday, beyond such provisions as will guarantee to all men the right to worship as they see fit; and that guarantee includes the right not to worship at all. This is the whole of the American principle in relation to religion. A dozen volumes of comment will add nothing to that simple statement, and no amount of argument will do away with one iota of the force of this germinal idea.

The work of Christianity by all the teachings of its founder, and by all the explications of its apostles, is a purely moral one. The church's work is upon the inside of a man, and must be done in his heart. The appeal to civil powers to aid in this has always proved to be the most fatal weakness of the churches. It is the appeal to the sword, which, Christ said, must prove fatal to him that makes it. It makes the kingdom to be of this world.

As to France, any American State may well be proud of being found in line with that progressive nation. France has always been the fecund mother of broad, of advanced, of humane principles. She is the only prominent State in Europe which has yet thrown off all sorts of Old World notions, of ties that fetter the human mind, heart, and conscience, and that, like our own great republic, proclaims the sovereignty of manhood as the sole basis of right to rule in human affairs. The divine rights of kings, the guarded privileges of birth, and other un-American ideas that are supreme in all European States, are dead and buried in France. Shall we go back to these? shall we undo the noble deeds of the fathers? shall we roll the centuries backward and align our laws with those of Russia and Austria because it is a shame to be in line with France? Well, hardly!

In the interest of religion, as the best thing for the churches, as the surest stay for the existence of the Christian Sunday, we say in all kindness

and sincerity to these well-meaning but erring enthusiasts, Mind your own business. Attend duly to your own religious duties. Enjoy in peace your Sunday rest and other privileges. Trust to the good example of your lives, to the logic of your cause, to the power of the omnipotent God, to draw erring men to your side. Avoid all semblance of coercion or worldly influence to do this work. Let the people you think to be wrong spend their Sundays as they think best, if you wish to be unmolested in your rights. It is too late in the day to carry out your plans, and America has not the soil where your ideas will germinate and grow. Be content to be secure in your own rights, and give others the same rights as you enjoy.—*Los Angeles Herald*.

The Christian Statesman in Favor of Church and State Union.

IN the *Christian Statesman* of August 29 the AMERICAN SENTINEL is described as chronically unfair, in that it charges the National Reform Association with working for a union of Church and State. There are two noticeable things in connection with this controversy. The first is that the *Statesman* has never yet attempted to prove that it is not in favor of Church and State; it simply denies the charges. This would be all that is required, if our charges consisted simply of assertions; but when we cite facts, and make arguments, and draw conclusions, to show that it is in favor of Church and State union, they have never yet attempted to show the fallacy of one of the arguments, or to disprove one of the conclusions. And the other noticeable thing is that the *Statesman* scarcely ever makes a denial of its desire for Church and State union without in that same denial furnishing proof that it is desirous of such a union. In this very article it says:—

"We hold as strenuously as do our opponents to the absolute separation and independence of Church and State, but we also hold, with Professor Leiber, that the theory of American institutions requires the total separation of the State from the Church—not from religion."

As Dr. Edwards said in the New York convention, they believe in a union of religion and State, but not in Church and State. Now if that were true, it would seem to be proof that they do not believe in religion in the church; and surely that admission must be worse than the other; for a church without religion is a deplorable thing. We are, however, convinced that the National Reformers do not believe in religion in the church, from the very fact that they believe in religion and the State, that is, in making the State the Church; for when this is done there will be no religion in it—only an empty shell.

But on the first page of the same paper, the *Statesman* shows in an editorial that it is the champion of the union of Church and State. It notes the call for the annual congress of the American Secular Union for 1889, and publishes a statement of the object of that union, which object is to secure the total separation of Church and State. After quoting this declaration of principles, the *Statesman* says:—

"We cheerfully and zealously assist in giving publicity to this call. Nothing could give the American people a clearer view of the pending situation than these frank, logical, and comprehensive demands of the American Secular Union."

The *Statesman* recognizes itself as the direct antagonist of the object of the American Secular Union; we do not say the antagonist of the infi-

del views of its members, but the antagonist of the work of the association. Therefore, it declares itself to be the champion of a union of Church and State.

This is still further shown by the fact that the *Statesman* is one of the most virulent opposers of the petition which has been circulated asking Congress to pass no laws which would look toward a union of Church and State. It is no use for the *Statesman* to try to conceal its motives. It would be much more honorable for it to boldly avow its advocacy of Church and State union. As it says, nothing can be gained by persistent misrepresentation. It might as well declare the real object of the National Reform Association; for it cannot make a denial of that object without in that very denial revealing it. E. J. W.

Americans Disqualified as Jurors.

JUDGE MCCONNELL has committed himself to the astounding doctrine that a member of the American League is disqualified from sitting as a juror in the Cronin murder case. This ruling was arrived at after the examination of William P. Turner, of Evanston, had reached the point where he said that he was a member of the Grand Army of the Republic and of the American League. Mr. Turner had been previously cross-examined by the counsel for the defense, who found no reason in his answers for a challenge for cause. He said that he had read the newspapers in regard to the Cronin murder, but had formed no opinion as to the guilt or innocence of the accused. He had formed no opinion as to whether or not Burke was a tenant of the Carlson cottage. So far as the record shows, Mr. Turner appeared to be the "ideal juror" whom the court and counsel professed a longing to secure to try this great case.

When asked as to the character of the society known as the American League, Mr. Turner replied that it was a quasi-political society; that further than that he had no very distinct ideas as to its objects, and that he did not think it was affected by religion, nationality, or anything of that kind. He did not know it as the Independent Order of Deputies. He swore that the provisions of the American League had reference to the prevention of members of the Catholic Church from controlling political offices; but he declared that he would give the testimony of a member of the Catholic Church the same credence as if the witness were not a member of that church. Finally he was asked: "If this society to which you belong has reference to the exclusion of Catholics from political offices, and from controlling political offices, would you not, if accepted as a juror in this case, be prejudiced against defendants if it should appear in testimony that they were members of the Catholic Church?" To this he replied: "No, sir; I think not. I don't think their guilt is affected by their religion." Upon this he was challenged for cause by the counsel for the defense "by reason of the views he entertained and the society to which he belongs." The challenge was objected to by the State, but was sustained by Judge McConnell.

To discuss this decision of Judge McConnell's intelligently, it is necessary to understand exactly what the American League is, and what it proposes. Here is its object, taken from the preamble to its constitution:—

"Believing that there is an organized effort being made to eradicate from the minds of the people of

this American Union reverence and loyalty for the Constitution and flag of our nation; that the motives that animated the founders of this Republican government are rapidly being forgotten; that the principles they sought to make perpetual are in danger; that the ballot is defrauded of its potency; that our public-school system is subject to attack, and efforts being made to destroy its efficiency as an educator of American citizens, by perverting and falsifying history; that loyalty to flag and country is subject to snares and derisions; that taxes are unequal; that rights are infringed to grant privileges; that the United States and State Constitutions are violated, and that the civil and religious liberty we have inherited from our fathers is threatened; and believing that these dangers result from persistent and organized efforts being made to introduce principles that antagonize our American system, we form this order to warn our fellow-citizens, and to concert measures to strengthen and extend the civil and religious liberty established by our fathers, and to preserve this American Union."

It is evident from this declaration that the American League is nothing more or less than an organization for political purposes, and that its professed objects commend it to the good-will and support of all loyal American citizens. Except as the Roman Catholic Church, or any other church, party, or organization, impinges upon the institutions of American non-sectarian schools, free ballot, and religious liberty, they are in no sense antagonized by the American League. If any church or party inculcates a spirit hostile to free institutions, and teaches doctrines in regard to secular affairs at variance with the faithful allegiance of citizens, that church or party antagonizes the principles of the American League in so far, and not at all in matters relating purely to religious doctrines or things theological.

And yet, this being so, Judge McConnell sustained a challenge against Mr. Turner, and thereby stigmatized every man in the community holding similar views, as unfit to perform the duty of a citizen in a case between the State and five alleged murderers. It was not pretended before Judge McConnell that the American League was intrinsically antagonistic to the Clan-na-Gael, or that its members were prejudiced in any way to the Clan-na-Gael, or Camp No. 20 of the Clan-na-Gael, or any other conspiracy in the Clan-na-Gael, or against the individual prisoners, or, in fact, against any member, society, or church not at variance with the loyal, patriotic, and unmistakably legal duties of citizenship. Against murder, we take it, the members of the American League are prejudiced. So is every other American citizen. Against every conspiracy to murder, whether the plans are laid in the secret counsels of the Clan-na-Gael, at the hidden meetings of Anarchists, or by private parties of any faith—Catholic, Protestant, Jew, or Mormon—we suppose members of the American League are prejudiced by their allegiance as American citizens; and so, we take it, is every other loyal American citizen.

Upon what ground, then, did Judge McConnell base his dismissal of Mr. Turner?—Solely upon the assumption that because the American League objects to the Catholic Church controlling political offices, its members would have a prejudice against any person tried for murder, because that person happened to be a Roman Catholic. Either this, which is an assumption so illogical and startling as to be past belief, or at the outset of this trial Judge McConnell takes it for granted that not only Messrs. Burke, Coughlin, Beggs, O'Sullivan, and Kunze, the whole of Camp No. 20, and the Clan-na-Gael, are on trial for the murder of Dr. Cronin; but that looming up behind them, and spreading its portentous wings

over the whole desperate plot, hovers the great Church of Rome.

Carried to its legitimate conclusion, the decision of Judge McConnell precludes the possibility of the selection of any political jury. If Mr. Turner was rightly excused because of his antagonism to the Roman Church, it follows that the Catholic Church, in the mind of Judge McConnell, is in some way a party to the case, and, in consequence, is interested on behalf of the defense. If this judicial assumption be correct, it renders every Roman Catholic in the community subject to challenge because of prejudices, in favor of the defense, and if every Catholic is to be excluded from the jury because of his prejudices, the defendants have good ground for challenging every Protestant talisman.

It is needless to say that Judge McConnell's ruling, and every inference and consequence deducible therefrom, is an insult to the Roman Catholic Church, an unjust impeachment to American loyalty, and a most unfortunate and uncalled-for blow at trial by jury. It is scarcely possible that in the few moments after the challenge was made—when we are told that "Judge McConnell leaned his head on his hand for two minutes, thinking what he ought to do"—he fully appreciated the wide scope of his decision. If everybody who antagonizes or believes in opposing the control of political offices by the Catholic Church is to be precluded from serving as a juror in a case where a Roman Catholic is on trial for conspiracy to murder, the selection of a jury for the Cronin case is impossible. The late Judge McAllister, in all his efforts to secure a jury favorable to Alexander Sullivan, never ventured to render such a sweeping decision as this.—*America*.

Sunday Temperance.

In the *Christian Statesman* of July 4, Secretary J. M. Foster, of the National Reform Association, reveals his temperance principles in the following language:—

"But why allow base-ball, the Sunday newspaper, and the Sunday train on Sabbath? These have no more right to do business involving common labor on Sabbath than the licensed saloon."

What kind of a man is he who will place base-ball, newspapers, and railroad trains on the same level with the licensed liquor saloon? Would you call him a temperance man? We never heard any man talk such stuff as that unless he was connected with the whisky business himself. As well might base-ball, newspapers, and trains be classed with murder, horse-thieving, or adultery.

The above is a fair sample of the moral perception of the men who are working to make this a "Christian government." This is the kind of Christian morality which they desire this nation to incorporate into its laws, as the will of the Almighty. And thousands of people in this country are doing all in their power to help them to succeed.

This statement by Secretary Foster shows, what has often been shown in the *SENTINEL*, namely, that Sunday laws are not passed in the interests of temperance. It shows that they wish to shut up the saloon on Sunday, not because it is bad in itself, but for the same reason that they wish to prohibit the playing of base-ball, the circulating of newspapers, and the running of trains, viz., because they involve "common labor."

The only thing that makes the saloon bad on Sunday is the fact that it involves "common labor." And, as common labor is all right on the other days of the week, it follows that the saloon must be all right too, according to their reasoning. If these people were statesmen, to say nothing of being temperance men, they would make crime to consist, not in the time, but in the character, of the act. As it is, they show that they know nothing either of Christianity or of statesmanship.

A. DELOS WESTCOTT.

A National Sabbath Crusade.

REV. WILBUR F. CRAFTS has started out to reform the world in general and the United States in particular in the matter of Sabbath observance. The reverend gentleman insists that all Sunday traffic and Sunday mails should cease, and demonstrates, to his own satisfaction at least, that all Sunday mails and Sunday traffic are an unnecessary and uncalled-for infraction of the fourth commandment. The reverend gentleman would have Sabbath observance enforced by law; would make the courts a whip of scorpions to drive the erring sons of men in at the strait gate and into the narrow path which he believes has its terminal in the New Jerusalem. He appears to have forgotten, if he ever knew, that the object for which this government was established by our historic sires, and for the maintenance of which millions in taxes are annually paid, was and is not to coerce men into heaven, but to enable them to live on earth in the full enjoyment of civil and religious liberty.

Congress, to which the reverend gentleman fondly turns for his much-desired reform, has no right to stop a single wheel in the United States, nor has any State Legislature authority to prevent the running of as many Sunday trains as the various railway companies desire to send out. . . . The reverend gentleman says that Sunday trains are run for the express purpose of making money to fatten the bank account of millionaires. Doubtless they are not run simply to wear out the rolling stock. Trains are run on Sunday for the self-same reason that Rev. Mr. Crafts preaches on Sunday. There is a demand for Sunday trains and for Sunday preaching, and just so long as the demand exists, Sunday trains and Sunday sermons will be supplied, and in neither case will the earnings be refused.

Rev. Mr. Crafts makes the same mistake as the Sunday reformers who have preceded him. The question of Sabbath observance is something with which no government should meddle. In that great day when the sheep will be separated from the goats, he will not find a single government on trial. The American Congress nor the English Parliament will be called to account collectively, but every man will have to toe the mark and make his own plea to the throne of grace.

If it is wrong to travel or send letters on Sunday no man is compelled to do so because facilities are afforded any more than he need commit murder because it is possible for him to purchase a pistol or a dagger. The observance of the Sabbath as a day of rest is a beautiful custom, but its enforcement at the muzzle of a State or national law would be as obnoxious and uncalled for as the enforcement of church attendance or family prayers by the same means.

The argument that federal or State interference is necessary to protect the overworked railway and postal employes loses much of its force

in the face of the fact that the government pays postal clerks and mail carriers higher salaries than the same class of labor commands elsewhere, and that a very large proportion of train crews are paid by the trip, and can easily find Sunday substitutes if overworked, or if they have conscientious scruples against laboring on that day. The stoppage of Sunday mails would be an almost unbearable inconvenience; the stoppage of Sunday trains would practically paralyze many branches of industry.

The Rev. Mr. Crafts and his co-workers are not reformers. They are striving to roll back the greatest reform that ever swept across the face of the civilized world; trying to rob man of religious liberty, and make him again the irresponsible creature of an autocratic religious hierarchy. —*Dallas (Tex.) Daily News, May 22, 1889.*

National Reformers Against the Declaration of Independence.

ONLY a few years since scarcely anyone in this country thought of calling in question those matchless utterances of the Declaration of Independence, namely, that "all men are created equal" and that governments derive "their just powers from the consent of the governed." But now the exigencies of National Reform, so-called, demand that these matchless political truths shall be challenged. Thus in the Missouri Sabbath Convention at Sedalia, Rev. W. D. Gray, the secretary of the permanent organization, said, referring to the American Sabbath Union:—

"I do not believe that governments derive their just powers from the consent of the governed, and so the object of this movement is to change that feature of our fundamental law."

More recently Rev. Dr. Holland, of St. Louis, is reported to have used the following language in Cleveland, Ohio:—

"All men are not equal. We are not born equal, and we never can be equal, and the idea that God created men equal grew out of the superstition and the infidel ignorance of an age that has passed away. It is God's law that some men shall be greater than others, and all the anarchy and the communism and the atheism of the world cannot change it. Here in this country we are ruled by a government that upholds this doctrine of equality, and our politicians and rulers are afraid to speak the truth because the lower order of society has a vote. I pray to Heaven that the clergy may not also be ruled by this fear of votes."

This utterance has justly excited the indignation of those who are really attached to the principles of our government, but we have seen no protest from National Reformers. Commenting on Dr. Holland's words, the San Francisco *Examiner* says:—

"Thomas Jefferson had the good-fortune to die some time ago. Otherwise he would have had frequently to suffer the pain of seeing the Declaration of Independence demolished by people who had acquired enough political learning to spell it out. Perhaps if he were living he would say that he never committed the absurdity of maintaining that all men were equal in capacity, but that he confined himself to the more reasonable assumption that they were equal in their right to use what capacity they had to the best advantage.

"But when this government was established its founders had no suspicion that the country would ever be honored by the presence of Dr. Holland. If they had they would probably have embodied in the Constitution a provision for the exclusion of idiots. Even now, however, there is no law requiring Scotch gentlemen who are dissatisfied with the principles of our government to stay in America."

We are not so charitable as the *Examiner*, and cannot agree that the doctor did not know any

better. The error is evidently one not of the head but of the heart; Dr. Holland is without doubt one of that numerous class of so-called Christian ministers who love power more than they do their fellow-men, and who think that by making the State subservient to the church they can rule both. The doctor ought to stand high among National Reformers.

Shall the Bible Be Read in the Public Schools?

WE see by telegrams that Rev. Frank M. Ellis, formerly the Baptist minister in Denver, but now stationed at Baltimore, Md., is creating quite a sensation in advocating the "Bible in the public schools." In the course of his remarks he said: "I am also in favor of the Bible in the public schools because Rome is opposed to it. The recent Lenten lecture of Cardinal Gibbons publicly advised and urged upon his people to read the Bible. Now I do not say that Cardinal Gibbons was not honest in that advice, but if he did mean what he said he was not a good Catholic, and if he did not mean it he was not honest. The aim of Catholics is to make Romanists; our aim is to make character. Rome controls all her people, and therefore a Romanist cannot be a good citizen of this republic. If the pope had his way, our republic with its public schools and open Bible would soon go. Rome has already declared her intention of not only driving the Bible from the public schools, but of also dividing the public-school funds to her own advantage. Rome openly antagonizes one of the leading institutions of the country."—*Rocky Mountain Herald.*

While we are a zealous defender of the public-school system, we are not insisting on the reading of the Bible in the schools. We might assign many reasons for this. One is that as the public schools are supported by a public tax levied on all alike, it is hardly fair to insist on presenting to the children any system of religious instruction. The Jews object to the New Testament; the Catholics object to the Protestant Bible, and the Protestants object to the Catholic Bible, while the Buddhists, Mohammedans, the Theosophists, and many others, do not wish any sacred books teaching religion read to their children unless accompanied by such comments and explanations as they might deem appropriate. The "Bible in the Common Schools" is already causing considerable friction and dissatisfaction, and if insisted on will cause more trouble, and may even endanger the common-school system itself. We believe the wiser and better plan would be to keep the schools free from all religious and sectarian influences. Let theology be taught in the churches, the Sabbath-schools, and the family, and literature, mathematics, science, and secular studies only be presented to the children of the common schools. This is a free country, in which every person has a right to worship according to the dictates of his own conscience. The public schools are the bulwark of our free institutions. We have gotten along over a hundred years pretty well without any laws enforcing any particular religion on children or adults. It would seem that it would be better to let well enough alone, and not to get up a squabble over a theological bone that might ultimate in the total destruction of the grand common-school system of America.—*Denver Eye, July 12, 1889.*

A Non-Religious Basis for Legislation.

WHEN we object to Sunday legislation on religious grounds, we are asked how the right of labor shall be maintained against overwork, and the greed of capital. It is clearly within the province of the commonwealth to enter upon general legislation relative to this question. Where religious regard for any day is lacking, compulsory idleness results in holidayism. This is a universal fact in history. It is evident that legislation, hitherto, has reached little practical good in solving the problem as between capital and labor. The different phases of that question, regardless of religious considerations, are becoming more and more important, as well as more intricate. This, and the conflict over the question of legislation from a religious standpoint, unite to compel careful attention to the subject. While it may not be demanded of us to furnish a better basis because we object to the religious basis, we yet suggest the following as helpful toward a solution of the problem:—

1. Let the commonwealth and the national government undertake a series of inquiries and observations which shall determine what is best for society, apart from religious considerations as to statute regulations relative to labor and time. Something has already been done in this direction. The investigations on this point which are of value are those reported in 1884 by Carrol D. Wright, with reference to Sunday labor in Massachusetts. This report shows that while there is a large percentage of such labor, it is mainly in connection with the service of one man for another; and that in such service there is neither loss of wages nor impairment of health through Sunday labor. It also reveals the fact that while some of those engaged preferred not to work every day in the week, it was not compulsory labor in general. It is clear that the commonwealth may not go beyond self-protection in any such legislation. Neither can it require men to do, from a religious standpoint, those things which religious obligations impose, however desirable, when such refusal does not interfere with civil government. We need investigations similar to those made by Mr. Wright, throughout the United States, and extending over a sufficient period of time to give a basis for scientific legislation touching these points. Such examination by State and national authority, working in concert, is the first essential step toward wise and efficient legislation on this question.

As helpful suggestions toward wise conclusions, we make the following:—

(1) Start with the principle that the province of the civil law is protective, in general, rather than compulsory. The largest liberty must be given to individual choice, in order to avoid governmental tyranny, the dwarfing of individual manhood, and the destruction of individual responsibility. The following suggestions are supported by the conclusion which the best thinkers have now reached. Let there be a "ten-hour law" fixing the limit for a day's work; all overwork on the part of adults must be left to the individual choice.

2. Guarantee to each man one full day's rest each week. This should be permissible, and protective legislation, and not compulsory. Guarantee this as a civil right, without reference to religious obligation. Let this guarantee include the right, on the part of each man, to choose the day on which he will rest. Require the choice to be mutual between employer and employe.

If men do not choose to rest on any day, the law cannot compel them thus to rest any more than it can compel men to eat and drink in accordance with the laws of health.

This simple arrangement would allow all who wish to observe any day for religious reasons, full liberty, and full protection in so doing. If necessary, let it be supplemented by such protective legislation with reference to religious assemblies as would insure the constitutional right guaranteed to every man, to worship according to the dictates of his own conscience. Resting from secular business on religious grounds is at once a sacrifice and an act of worship. It should therefore be protected, but may not be compelled.

The legislation here suggested would make little disturbance, if any, in the social and business status of things as they now exist. It would check the tendency so marked in certain quarters, to return to the pagan theory of compulsory religious legislation, and to the unavoidable union of Church and State, which must follow such legislation. It would protect labor against the greed of capital, and if, as advocates of stricter legislation insist—labor is now the main sufferer in the matter of time—it would compel capital to adjust itself to the rights of labor, along this protective line. The laborer would find full relief under such legislation, and crystallized labor in the form of capital would bear the burden, if there were any.—*The Outlook.*

Reasons for Sunday Laws.

Mr. Q.—Do you favor religious legislation?

Mr. R.—I do not, except upon the subject of the Sabbath. I believe the State should make and enforce Sunday laws.

Mr. Q.—Will you be so kind as to tell us why you would single out this particular point of religion and make it a subject of State legislation?

Mr. R.—Although Sunday is a religious institution, I do not regard a Sunday law as a law upon the subject of religion. The State only enforces it as a civil institution.

Mr. Q.—Will you please to tell us by what process of reasoning you can prove that labor on Sunday to be uncivil?

Mr. R.—Yes, sir. Common labor on Sunday disturbs the quiet of the day, and it is wrong.

Mr. Q.—Will you please to tell us whether Sunday is more quiet than other days in the week as far as nature itself is concerned?

Mr. R.—Of course it is not. But you know that Sunday is the day upon which people rest from their work and attend meeting.

Mr. Q.—But why do they choose this particular day for rest and worship?

Mr. R.—Because they believe the Scriptures require them to do so.

Mr. Q.—Do you think it is a religious duty that you owe to God to do this, or is it only a civil duty that you owe to the State?

Mr. R.—You have the advantage of me as you have given the subject more thought than I have. But if we had no Sunday law we could not hold religious service on Sunday at all.

Mr. Q.—Why could you not hold services even if some persons were at work?

Mr. R.—Because the noise that their labor would make would disturb us so we could not peaceably hold our meetings.

Mr. Q.—You say the noise would disturb your worship. I would ask you if the worshippers do not sing and the minister talk quite loud?

Would you have the State make a law to prohibit this noise?

Mr. R.—No, sir, that kind of noise does not disturb us. That is an essential part of the worship.

Mr. Q.—Do you have family worship each day? If so would you have the State make a law to have all business stop a certain hour each day so people could have a quiet hour for family worship?

Mr. R.—The other days in the week are secular and of course noise on those days does not disturb us in our devotion.

Mr. Q.—Does your church hold protracted meetings some times in which you hold religious services every day in the week?

Mr. R.—Yes, sir. What of it?

Mr. Q.—Do you have everybody in the community cease all business while your protracted meetings continue?

Mr. R.—You have the advantage of me.

Mr. Q.—Then you see that the noise of common toil is not uncivil on any day of the week except on the day you think should be religiously observed. As you see this then, you can see that your objection to common labor on Sunday arises wholly from your religious convictions, and that all Sunday laws are religious laws and relate wholly to an establishment of religion.

Mr. R.—I may have been wrong in presenting the subject from the standpoint that I have. I see that I have been favoring a Sunday law wholly from a religious consideration, and that I was doing this because of the idea that the day is a sacred day.

Mr. Q.—I have observed the seventh day of the week as the Sabbath of the Lord for more than twenty-one years. During all this time I have gone to the house of worship regularly on that day, and yet I have never asked my neighbors to refrain from labor on that day because I went to worship on that day.

Mr. Q.—But there were so few of you.

Mr. R.—Yes, sir. We are not many, and because we are few, there is all the more people at work making a noise while we are at worship. Yet we keep the day to the Lord, and our worship is not disturbed, for we realize that we are rendering unto God the things which belong to God, and if others do not choose to do so it is none of our business.

We have often been puzzled to understand how it is that the conscience of a person can be so badly disturbed because he may happen to see or hear someone working on Sunday, and yet that same person makes no scruple about disturbing his neighbor who keeps another day, although he professes to observe the golden rule and love his neighbor as himself.

Mr. R.—I had not thought of the matter from that standpoint. I will give this subject more careful thought.

WM. COVERT.

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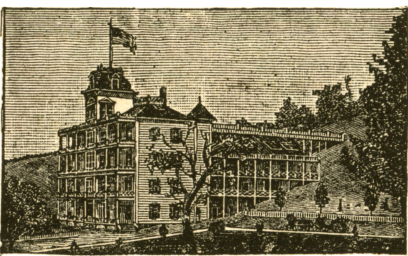
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The American Sentinel.

OAKLAND, CALIFORNIA, NOVEMBER 6, 1889.

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THE Prohibitionists are displeased at Senator Blair, because, notwithstanding all his aforesaid protestations of temperance principles, he remained away from the State during the recent campaign in New Hampshire, and did nothing for the proposed amendment. It seems that the W. C. T. U. has power to manipulate the Senator only in the direction of Sunday laws and other religio-political measures.

A CONVENTION was held recently in San Francisco to see what could be done toward organizing a movement in the interests of Sunday observance. Dr. R. H. McDonald, of San Francisco, and C. C. Clay and William Cubery, of Oakland, were appointed a committee to endeavor to raise \$25,000 as a campaign fund. Just how the money is to be applied we have not seen stated. An effort is also being made to secure the services of W. F. Crafts to assist in the work in this State.

AYER'S NEWSPAPER ANNUAL for 1889 is the finest and most complete directory of the kind which we have ever seen, and we do not believe that its equal has ever before been published. No newspaper office and no advertiser should be without it. It is not only a complete directory of every periodical of every kind published in the United States and Canada, but it gives the circulation of each, and the population of the town or city in which published. It contains 1,126 pages and sells for \$5.00, carriage paid. For sale by the publishers, N. W. Ayer & Sons, Philadelphia, Pa.

A CORRESPONDENT of the New York *Observer*, writing of the late Paris Sunday convention, says:—

"The subject was treated chiefly from an economic and sanitary point of view, though the moral and religious advantages of Sabbath-keeping were not lost sight of. . . . The main resolutions, which were adopted after full discussion, favored the observance of the Sabbath by all companies and manufacturing establishments, as well as by private individuals, and urged that in cases where the business required continuous labor, arrangements should be made to allow all employes entire rest for one-seventh portion of time."

Thus it seems that a rather more liberal spirit prevails in France in regard to Sunday than in our own country. Here the one great and all-absorbing object of Sunday-law advocates is to protect the day, while there it appears that a regular weekly rest is the great thing. Nevertheless, the day cannot be separated from the religious character which has been given to it, and legisla-

tion must touch it very lightly if it does not afford one class an opportunity to oppress another for failure to conform to their ideas of propriety upon that day.

THE *Christian at Work* (New York) says:—

"The rector of a church in this city announces that he has discontinued his usual Sunday evening services because of the invasion of the neighborhood by persons of vicious character, and he expects to be compelled to move the church away altogether. His respectable parishioners, he says, dare not bring their wives and daughters out after dark for fear of exposing them to contact with immoral women, if not to actual insult. He therefore gives up the struggle to maintain religious worship against this opposition, and will retire from the field as soon as he can find a more respectable location."

We have never heard of such a case in this State, yet we have no Sunday law, while New York has.

THE adjutant-general of Tennessee has issued an order forbidding competitive or exhibition drills on Sunday; commanding officers not to order out or to permit their commands to assemble for any duty or military maneuvering on Sunday, other than that permitted and required by the regulations while the forces are in camp under orders. The order is said to be issued by the direction of the governor.

The American Sabbath Union will doubtless point with great glee to this; but, unfortunately, it does not coincide with their declaration that the soldiers are demanding release from Sunday parades, for the soldiers are displeased with the order, Lieutenant Patterson saying that it is a severe blow to the military of Tennessee.

THE New York *Examiner* (Baptist) says: "The Catholics will not listen for a moment to the Protestant proposition to give general instruction in morality in the schools without reference to any particular religious sect. This they claim to be impossible." And again: "What the Romish Church wants is, in brief, her own way, and she will accept no compromise." Here is a plum for the National Reformers and the American Sabbath Union, both of whom are catering for the assistance of the Catholics in the special schemes of the respective associations. Rome will no doubt unite with them when her way is clear to control the objects sought. We are glad this leading Baptist organ sees the situation; but the question arises, Will it and its denomination have the sagacity to keep clear of the meshes into which the Reformers and Sabbath Unionists are endeavoring to lead the Protestants of the country? "A prudent man foreseeth the evil and hideth himself, but the simple pass on, and are punished."

THE following is the Sunday plank from the Prohibition platform of the Massachusetts Prohibition convention:—

"Resolved, That we hold the religious liberty of our people among its highest possessions, and that chief among the blessings to be secured are the rest and peace of the Sabbath."

We find it somewhat difficult to classify this utterance. It is certainly one of two things, either the result of a compromise, or it is an exceedingly awkward attempt to make it appear that religious liberty demands the passage and enforcement of Sunday laws! But such laws do, in the very nature of the case, of necessity infringe religious

liberty. Suppose that the Catholic Church say that it was an infringement of religious liberty? were to insist on the passage of a law forbidding labor on good Friday, would not every Protestant Certainly; but it would not be nearly so much so as is a Sunday law, for Good Friday occurs only once a year, while Sunday is a weekly festival, and it is just as much a religious institution as is Good Friday. They both belong to the church, and it is just as oppressive to enforce the observance of one as of the other.

THE Spokane Falls *Review* says:—

"Those well-meaning people who are going about the country circulating petitions to Congress not to pass the Blair Sunday bill are throwing away their time, and might as well tear up their documents and engage in other work. There is not the slightest probability of the passage of that bill, and nobody knows it better than Mr. Blair himself. He would not be Mr. Blair, however, unless he had a hobby. Congress tolerates his persistent efforts to legislate the people into heaven on the principle that it seems to please him and does not interfere with anybody else."

Does the *Review* understand fully the situation? Does it know that there was presented to the last Congress petitions purporting to represent over 14,000,000 people of the United States praying for a National Sunday law? In the fancied security in which hundreds of thousands rest lies the danger to liberty which the *Review* thinks is wholly imaginary. "Eternal vigilance is the price of liberty."

CERTAIN advocates of Sunday legislation are accustomed to "bear false witness," by asserting that Seventh-day Baptists and Seventh-day Adventists join with saloonists in opposing Sunday laws. Those who know the facts, know that they are uncompromising foes of the saloon, advocating its total destruction. We oppose Sunday legislation on religious grounds; we oppose the saloon on all days, and condemn the folly of legalizing its existence on six days of the week, and then attempting to close it on its most profitable day upon the false plea that that day is sacred. It is wicked to lie about small things even. Brethren, tell the truth about us for the sake of your own reputation, if for nothing else.—*The Outlook*.

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