



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

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ALONZO T. JONES.

THE decision of the Wisconsin Supreme Court against the Bible in the public schools is called a victory for the Catholics. Strictly speaking this is not true. It is a victory for everybody who loves justice and the rights of men. Yet in a certain sense it is a victory for the Catholics, that is, in the sense that they are the ones who had the courage to fight the battle by which the victory was won. In this sense it is a victory for the Catholics. It is an honorable one too and they are justly entitled to the credit of it. But it is a shame to the Protestantism of Wisconsin, that the fighting of such a battle and the winning of such a victory had to be by Roman Catholics.

THE Emperor of Germany, when getting up his labor conference, appointed a Roman Catholic Bishop as one of the German delegates and at the same time announced to the Pope that he relied upon the support of the Catholic clergy in settling the questions involved, and the Pope, in reply said that this question "would be best solved by the application of Sunday rest and religious education." Thus, as the Sunday-rest movement spreads, the Pope comes more and more into prominence in the matter; and when that movement becomes universal, as these international efforts will make it, the Pope will be, in that matter, again the recognized universal head. This is very becoming. Universal Sunday laws before were synonymous with the Papal headship of the world, and when they become universal again, the same thing will be again. The two belong together.

A Fair Proposition.

To those people who are making such strenuous efforts to have a general religion "a broad Christianity," adopted by the United States Government, we have a proposition to make, which, if accepted and carried out, will demonstrate the virtue of their professions.

There is just now considerable talk about the establishing of a National University. The Roman Catholics have established a university at the national capital. Now it would do no good, even if it could be accomplished, for each one of the different Protestant denominations to establish a university also at Washington; therefore, what we propose is this: Let all the Protestant denominations, those broad Christians, those who think that religion and sectarianism are distinct and separate things,—let these unite in that blessed harmony which they advocate, and go to Cardinal Gibbons, and his associate authorities in this country, and, by a general consensus of opinion, reach a harmonious view of God and religion and morals. Then by generous contributions let them secure proportionate shares in the property of the university already established; and make it indeed a national one, in which they can set before the Nation a living actual illustration of that all-absorbing charity and unity in Christian graces, principles, and methods, which they profess.

This is a fair proposition. The way is open for them to show that their professions are genuine; that their views of the relations between State and religion are sound, and that it is the easy task which they profess, to make it a success.

Or, if it be too great a task for Protestants thus to unite with Roman Cath-

olics at the very first effort, then we submit this proposition—that they establish for themselves, a national Protestant university at Washington city. Let them decide just what principles shall be taught there, as the principles of genuine Christianity. Let them agree upon the true basis of morals; let them choose a board, settle the faculty, and illustrate upon a national plane the virtues of that broad Christianity, that unsectarian religion, and that standard of general morality which they profess and advocate, and which they claim it would be so easy for the State to adopt and enforce. If they will do this to their own satisfaction, and to the satisfaction of the people of the Nation, then their movement to have the State do likewise would have so much, at least, in its favor, that they could point to the actual facts in the case, and show that agreement in these things were possible. But until some such effort as this shall have been made, some attempt at least to do or show that that can be done, which they demand the State shall do, their professions and their pretensions that such a thing can be done will lack that force by which alone arguments can ever be made to carry conviction. Will they try it?

Sectarianism and Religion.

THE object of the appointment of the Committee on Religion and Public Education by the Presbyterian Synod of New York is "to emphasize the distinction between sectarianism and religion; to insist that sectarianism should be rigidly excluded from our public schools, and with equal emphasis to insist that the State, for its own sake, must instruct all its wards in reverence for God, as the basis for good morals." Before these folks attempt to emphasize so very much the distinction between sectarianism and

religion, it would be well for them clearly to define it. Not only that, it is *necessary* that they should define it; and, more than this, it is necessary that they should so define it that the definition will be universally accepted. But that, we will venture, will never be done. For the Presbyterians to announce such a definition, would be simply to announce a definition that would be disputed by many, if not all, the other religious bodies of the country and of the world, which would make it at once a sectarian definition. Therefore until a definition has been made of what sectarianism is, and what religion is, which will clearly show the distinction between them, and be universally accepted, all the efforts of this committee, or of Presbyterianism itself, will be simply movements in the dark.

Yet this form of working is characteristic of the scheme of religious legislation and to force religion into the public schools. Those who are in favor of it make statements and formulate propositions which they themselves do not understand, and expect everybody unquestioningly to accept. And then they go to work to get a piece of generalized mysticism in regard to religion recognized by the State with the purpose of enforcing it; then, when they have succeeded in that, all the definitions, explanations, and distinctions are expected to follow and to be brought out by the decisions of courts or councils, and the result, at the last, could not possibly be anything else than the establishment of some one school of thought, or phase of religion which would be, in a word, nothing but sectarianism.

As to the next point in this object, that the State must, for its own sake instruct the children in reverence for God as the basis for good morals, the first question to be asked is, What God shall it be whom the children shall be instructed to reverence? for unless this be clearly defined and well settled so that the children may understand what the character of the God is whom they are to reverence, good morals never can come from any such instruction. As Dr. Greer aptly inquired, last winter, in a Presbyterian meeting in this city, Is it the God of the Trinitarian, or the God of the Unitarian? Is it a god who proposes to save some people through the purifying process of purgatorial fire? or is it a god who proposes to save all people without the agency of any fire at all? Is it a god of such a bitter vengeful spirit that his wrath can spare but a very few of the human race? or is it the God of love, whose love embraces all mankind, and who is pained that there should be one who would choose any other than a righteous course of conduct?

Upon the decision of this question rests all the merit of any teaching on the question of morals that ever might be given. For if those to whom is given the place

of instructors to the children, have false ideas of what the true God is, the ideas of morals which they will inculcate will be false, and false ideas of morals never can develop good morals. And such a question would certainly have to be decided. If it is not decided before the step is taken, which the Synod demands shall be taken by the State, then it will have to be decided afterward, and just as soon as it is decided, the decision will not be concurred in by a vast number of people, and will, therefore, inevitably involve the whole question again in the same result as the other point, that is sectarianism.

The sum of it all therefore is, that it is impossible to define any positive decided statement of religious belief without sectarianism; but as all these people with one voice deny the right of the State to teach sectarianism, the logic of the whole thing is that they, in that, deny what ought to be denied by every soul—the right, or even the ability of the State to give religious instruction to any extent whatever. The inculcation of religious views and moral ideas belongs to the Church only, and must be accomplished by moral suasion, by spiritual influences and spiritual power. It never can be done by State authority sustained by physical force, the only power at the command of the State.

Such a wide-spread demand by that which professes to be the popular religion of the country, that the State shall assume the place and functions of the instructor in religion and morals, is an open confession that those who make the profession have forgotten the true relation and foundation of religion and morals, as well as the proper means and power by which alone, these can be made effective in education.

The professed representatives of God and religion in this country need to find out who God really is, and what genuine religion really is.

A. T. J.

Modern Inquisitors.

AND now comes the report of the trial and conviction of an American citizen in the State of Tennessee for the monstrous crime of religious convictions. Mr. R. M. King, a reputable citizen of Obion County in that State, but with the misfortune of belonging to the small sect of Seventh-day Adventists, having observed Saturday as his Sabbath, was recently seized and indicted on the charge of plowing on the next day, "without regard" to the orthodox Sabbath. All the witnesses in the case testified to the good character of the accused as a law-abiding citizen. They all confessed on cross-examination that they were not disturbed in any way, except that their "moral and religious feelings" were shocked. Their examination showed that two of them—Christian (?) gentlemen—were members of an

organization pledged to prosecute every violation of Sabbath laws. The defendant's counsel offered to prove that men in the same neighborhood—but not holding unorthodox religious views—had cut wheat, rafted logs and performed other work on Sunday for which they had not been legally disturbed; but the court would not permit him to submit his proof. The State's attorney made an inflammatory speech against the crime of the defendant. The judge overruled a motion for a new trial, and Mr. King was heavily fined for his criminal audacity in entertaining the religious belief that the "Christian Sabbath" was a secular day, on which he could conscientiously perform secular duties.

Such are the first fruits of the heralded "Sabbath laws" in the land of alleged religious liberty! So much for the adoption of the methods of the mediæval Inquisition by nineteenth century republican governments!

These are the laws and these are the methods, Californians, that *we* are demanded by religious fanaticism to make for the government of the citizens of this free State! These Christian gentlemen of Tennessee are not persecutors. Oh, no! They are only Christians, working for the temporal good of their fellow men! It were a shame to call them inquisitors! Religious men have never been known to persecute. They only "uphold the laws!"—*The Dial, Oakland, California.*

Sunday Closing.

THE *Colorado Graphic* declares that Sunday closing in Denver is a failure. "Sunday drinking," it says, "goes on as merrily as though the law did not exist." And this without violation of the statute. "The greedy consumer," says the *Graphic*, "has found legal loopholes through which to crawl, and drinks more now in private than he did when bar-room doors were wide open. The police are as powerless to suppress this Sunday drinking as they are to interfere with the Mayor's or Sheriff's claret at dinner if they choose to serve it. Private clubs have been organized and chartered all over the city. . . . One dollar pays a member's initiation fee and buys a key to a club-room door—usually an annex to a licensed saloon. Twenty-five cents a month pays expenses, and he is provided with all his thirst demands from Sunday morning until Sunday night at regular rates."

And this is much the way Sunday closing works everywhere. If it closes the saloons, it does not keep people from getting liquor, as has been many times demonstrated; and as a temperance measure it is just about as effective as high license, which is now so generally repudiated by temperance people. Those who desire prohibition should demand it pure

and simple, and not waste their time with Sunday closing. If, however, that which is desired is State recognition of Sunday as being for some reason better than other days, Sunday-closing laws are certainly a step in the right direction.

This city has Sunday-closing laws, but it is notorious that it does not lessen the amount of drunkenness for the reason that people get and drink their liquor just the same as they used to before the saloons were closed on Sunday. Many buy it on Saturday evening. And again many saloons close only the front door while the side door remains open. It is openly charged that for this privilege they pay a regular monthly allowance to the police. Those who pay are not arrested; those who refuse are hurried off to prison and are fined, till driven out of the business. The only way to prohibit the liquor traffic is to prohibit it, not one day in the week but every day. To make criminal upon one day in the week that which is perfectly legal at all other times, is simply to place a premium upon official corruption; to make possible persecution, as in Tennessee; and to educate people to disregard and despise the law.

C. P. BOLLMAN.

The National Reform Star.

REV. J. M. FOSTER, district secretary of the National Reform Association, says: "The whole machinery of government," in the United States, "is adjusted as perfectly, and works as harmoniously, as any Corliss engine. Under it we have grown to be a great, and prosperous, and happy people." If this is true, what more could be asked? If, under our present form of government, we have grown to be great, and prosperous, and happy, why is it that Mr. Foster and his National Reform friends are laboring so diligently to change the very foundations upon which that government rests? Do they desire to exchange greatness for insignificance? prosperity for adversity? and happiness for misery? How can they expect to change the cause without changing the effect? And if the results which follow the practical workings of our Government are good, why should the cause be changed? Yet Mr. Foster says in his next sentence, "But there is one fatal defect." How can that be? How can a system of government produce such excellent results while it has a "fatal defect"? When a man receives a fatal wound, he dies. If he does not die, then the wound is not fatal. The fact that under this Government "we have grown to be a great, and prosperous, and happy people," proves that what Mr. Foster regards as a fatal defect has not been fatal at all. If instead of growing "great and prosperous, and happy," we had been growing in the opposite direction, then it would seem that the defects were about to prove fatal, but prosperity and happiness

are certainly very poor evidences of fatality.

But what does Mr. Foster regard as the fatal defect in our system of government? He says: "The sovereign people have not acknowledged the Source of their authority and law, their dependence upon God and their obligation to him." Yet Mr. Foster acknowledges that notwithstanding this "we have grown to be a great, and prosperous, and happy people." This shows that a nation can be blessed of God without making any such acknowledgement in their civil constitution as Mr. Foster requires. Undoubtedly the people of every nation should acknowledge God and Christianity, but only such persons should make the acknowledgement as can do so from the heart. And the acknowledgement should be made through the medium of the Church and not through the medium of the State. It should be optional with the people whether they shall belong to the church or not; but it cannot be optional whether they shall belong to the State. Every one has to belong to some State while he is in the world. Therefore if the State is the proper organization through which to make a profession of Christianity, all would be compelled to make the profession whether they believed in it or not. Blasphemy and hypocrisy would be the inevitable result. Christ says, "Let him that is athirst come." If any one is thirsting for Christianity, he should be permitted to have it; nay he can not be hindered from having it; but if he is not thirsting, and does not want it, no power on earth has any right to force it, or any part of it, upon him.

Mr. Foster continues: "Astronomers tell us that some of the fixed stars are so far away that were they blotted out they would still continue visible for many generations. We have blotted out of our Constitution the star of our national life."

How can that be? By the star of our national life, Mr. Foster means an acknowledgement of God and his authority in the national Constitution. But he has already stated that the people have never yet made any such acknowledgement; that is, they have never had any such star in their political Constitution. Now the question arises, How could we blot out of our Constitution a star that was never there? And when was this done? Still he says "The light of prosperity has continued to pour down upon us." Does he mean the light of that star which he himself claims has not yet had an existence? It would seem appropriate that the light of national prosperity should emanate from "the star of our national life," and we believe that it does. We believe that "the light of prosperity" which has been pouring down upon us all these years comes from a star that actually exists, and that it has existed all the time, or else we should not have had the light. Mr. Foster acknowledges the existence of the

light, and its beneficial results, but denies the existence of its source; so he wants the Nation to set up his National Reform "star," that he may have something to which he can attribute this wonderful light. But would it be honest to attribute the light to a star which was not brought into existence until the light had been shining for one hundred years? However, Mr. Foster thinks this "light of prosperity" has been shining without any source about as long as it can, and that unless a source is provided, it will certainly go out. He says, "but soon that light will be exhausted." We should think so, too, if it has been shining all this time without any source. But we do not believe any such nonsense. We believe that the light of our national prosperity has an adequate source, and that so long as the source is left undisturbed the light will continue to shine. And this is why we object to the whole National Reform scheme. They want to tear down what has been our source of light in the past; and since under the influence of this light "we have grown to be a great, and prosperous and happy people," we think that it ought to be left undisturbed.

Although this National Reform star has never had a position above our political horizon, yet it has shone in many skies during the ages of the past. In the time of Constantine, there were those who hoped to illuminate the entire world with this star. They succeeded in making it the ruling star, but the time of its supremacy is always referred to as the "Dark Ages." If it be acknowledged that we now have light, we shall be wise not to exchange it for that which has caused the darkness of the awful past.

A. DELOS WESCOTT.

The Sunday-Rest League in Chicago.

FOR some time an organization known as the Chicago Sunday Closing Association has been in existence in Chicago. This has been augmented, or in part supplanted by the Sunday-rest League.

This league states that its object "shall be to co-operate with the Chicago Sunday Closing Association in securing, by all proper means, freedom from unnecessary Sunday labor, and especially the closing of factories, shops, stores and saloons on Sunday." They employ a secretary who spends all his time in the city in the interests of the league, his work being largely among the foreign element in Chicago.

Article three of their constitution states that the league shall be composed of the representatives of the whole population, independent of sectarian control or party dictation." The *Chicago News* has indorsed the league quite fully and seems to be its special organ of communication.

The above will give some idea of the

organization. It will be seen at once that it is formed on a basis to gather in all who can be led to believe in Sunday legislation. And their plan, of course, is to get the best class of citizens worked into it.

Their *intentions* may be good, but their *object is too narrow*, and will, in the end, lead to bad results. To simply close saloons on Sunday would give a sanction to the accursed traffic in rum by virtually saying to men, "If you only keep from the saloon on Sunday, it is all right to go there on other days." And the closing of factories, shops, stores, etc., on Sunday, has more to it for Chicago than one might, at first glance, see. Our large cities are considered to be the rendezvous for anarchists, and other discontented persons that are ever watching for an opportunity to do mischief. Chicago surely has its share of this element. These persons have no regard at all for Sunday as a day of sacred rest. And in fact the *News*, in reporting a speech recently delivered in Chicago stated that the *anarchists are atheists almost to a man*. It is also true of a great majority of the wage earners, that they are skeptical in regard to the Bible and also the claims of Sunday sanctity. And if these persons should all be turned loose on Sunday without any reverence for the day they would plunge into debauchery that would hurt them worse physically, and far worse morally, than for them to engage in honest toil. And the simple act of closing the saloons on Sunday would not stop them from having a supply of strong drink. For a man with any sense at all will be sharp enough to get his liquor the day before, when he knows the saloons are going to be closed on Sunday.

Then the problem before us is like this: We see hundreds of men toiling every day in the week, and we know from actual contact with them that the great majority of them have no convictions of the sacredness of any day. Then if we compel them by law to rest, we simply compel them to be idle and they are sure to be led into some kind of dissipation. For if a man takes no pleasure in the *religious* phase of the day, he will seek *some means of enjoyment* and that is sure to be in the line of sensual gratification and will always injure him more than it would to work. But, say the Sunday-law advocates, if we would turn them loose on Sundays, so they would not have to work, would they not attend church and thus become better? It might be well to reply by asking, Why do they not attend church now on the Sundays that they are idle? But in place of going to church, some of them meet for anarchist Sunday-school, where, in the place of the precepts of Christ being taught, the children are fired with the doctrines of anarchists. Then the more this class of people are compelled to be idle on Sunday the worse it is for all concerned. Would it not, then, be a wise plan

to spend the labor that is being used to secure Sunday laws, in the line of *inculcating some principles* into this class which will lead them to love that which is right and good rather than to force them to be idle when they will use their idle time only for that which is bad? The outcome of it would be, if a strict Sunday law should be enforced, that the class they are trying to help would only be rendered more free to do evil, and then the National Reformers would come to the rescue and ask for another law to compel them to go to church where they could get at them to teach them National Reform morality.

This idea of Sunday closing and Sunday legislation seems to be striking all parts of the country as the great panacea for all our social ills, and the work of the AMERICAN SENTINEL is much needed to expose the danger of such would-be philanthropy. A. O. TAIT.

Chicago, Illinois, April 8, 1890.

Sunday Slaves in a Quandary.

THE local Sunday bill for the District of Columbia now before Congress, and referred to the District Committee of the House, is entitled, "A bill to prevent persons from being forced to labor on Sunday." If this is a consistent title, then the different sections of Chapter 36, on Crimes and Offenses, in the Revised Statutes of the District of Columbia, should have been variously entitled:—

An act to prevent persons from being forced to commit manslaughter, or assault with intent to kill, etc.

An act to prevent persons from being forced to maliciously, willfully or fraudulently burn any dwelling house, etc.

An act to prevent persons from being forced to commit burglary, etc.

An act to prevent persons from being forced to feloniously steal, take and carry away any goods or chattels, or other personal property, etc.

This would indeed be a statutory acknowledgement of the power of secondary causes, such as we have not yet seen; unless it should be referred to the ancient theory that the "king can do no wrong," and his prime minister therefore should be punished; so, as in this country each voter is an individual sovereign, therefore their prime ministers should suffer for the crime which the sovereign people have been forced to commit.

This is a very fine course of antique reasoning, but, unfortunately for the consistency of the Sunday measure, the conclusion in the body of the bill is very different from the result which these premises would warrant. The provisions of the bill itself, fix a penalty of not more than one hundred dollars fine upon any person, or corporation, or employe of any person or corporation, who shall perform any secu-

lar labor or business on Sunday, as well as upon the one who shall cause them to perform such labor. Hence it follows, that the sovereign people are not only dethroned, but enslaved, and are to be fined one hundred dollars, because of their enslavement.

This inconsistency, no doubt, was simply an oversight on the part of Mr. Breckinridge. He did not notice that he was framing his bill in such a manner as to fine the wrong man. He, of course, intended that the idea of the prevention of compulsory labor should be followed throughout, and the bill to read like this:—

"A bill to prevent persons from being forced to labor on Sunday.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall be unlawful for any person, or corporation, or employe of any person or corporation in the District of Columbia, to force any person or corporation, or employe of any corporation, in the District of Columbia, to perform any secular labor or business on Sunday; nor shall it be lawful for any person or corporation, to receive pay for the compulsory services of their employes, rendered in violation of this act."

Whoever those persons are, who are being forced to work seven days in a week, in the District of Columbia, they must be looking with some interest, to learn if this be the true form of the measure which Mr. Breckinridge intended to present.

W. H. Mc KEE.

Refused State Aid.

REV. J. G. LEMEN is the founder and manager of an orphanage in Council Bluffs, Iowa, known as the Christian Home. Early in March Hon. J. K. McGavren, member of the Iowa Legislature from Harrison County, introduced a bill appropriating for this Home the sum of \$5,000. This action was taken without consulting Mr. Lemen, who as soon as he was fully informed in regard to the bill wrote to its author as follows:—

HON. J. K. MCGAVREN,—

Dear Sir: Yours of the 10th at hand. I heartily thank you, in the name of Christ and his helpless little ones, for what you did, considering the heart-motive that prompted you in the act.

But, the more I have prayed and thought over the matter, the more I am convinced that it is not a matter that I desire pushed, for the following reasons:—

1. This is a work of faith. We desire to look to God and to him alone.

2. If we accept this aid, we help to set a precedent for all sorts of private and sectarian charities making a raid on the public treasury. This I believe to be a bad precedent. If then, so believing, I lend my sanction to this, I do evil that good may come, which is wrong.

I thank you again for the kindness of heart that prompted you to introduce the bill in question, and I will always remember you with a grateful heart. I hope to meet you at the Home, and to ever have

your earnest co-operation. But here and now, allow me to declare that I am opposed to this measure and all like measures. I do not believe that the State should aid any institutions other than regular State institutions, which are under the supervision and full control of the State. Any other course is a virtual union of Church and State; it is virtually taxing those who are opposed to Christianity, or given forms of it to support institutions under the control of those advocating and teaching that to which the tax-payers, or a portion of them, are conscientiously opposed. This is contrary to the spirit of our free institutions.

With kind regards of all at the Home, I am yours in Christ.

This letter must commend itself to every unprejudiced person as being thoroughly sensible and Christian. This gentleman is engaged in a Christian work which he is doing in a Christian way and which he desires to see supported by Christian benevolence.

Mr. Lemen also publishes a paper for the orphanage called the *Christian Home*, and in an article in that paper of March 20, he says:—

We had every reason to believe that we could secure the \$5,000 in question. . . . We frankly admit, therefore, that when we first heard of the matter, we were greatly elated, as it was natural that we should be. But as soon as we had time to calmly consider the matter, taking it to the Lord in prayer, we felt impressed by the Spirit that it would be a very wicked thing for us to accept of the proffered aid, for the accepting of State aid by institutions of the character of the Home is a virtual union of Church and State, as all must admit who calmly consider the matter. The Home, of course, does not pretend to be a church; but, in its aims and work, it is so akin to the Church that, as far as the principle involved in this matter is concerned, no line of distinction can be drawn. Shall we, then, dear Christian fellow-laborers, simply for the sake of Mammon, doubting God our Father, help to encourage the union of Church and State? Had we, dear fellow-workers, accepted this aid, our voice would have been silenced; and we could never, henceforth, have uttered a protest against the growing tendency of State Legislatures granting away the people's money by hundreds of thousands to all sorts of private and sectarian charities that chance to have influence enough to secure appropriations, thus doing indirectly what they dare not do directly—legislating in favor of the union of Church and State. In short, by accepting this aid we would have permitted Satan to have bought us with a price, so that we could never henceforth, with any show of consistency, have uttered a word against the union of Church and State.

All honor, say we to one who thus stands for Christian principle! We feel assured that the Council Bluffs, Iowa, Christian Home is in good hands, and that the orphans who find a refuge there will be instructed in a manner that will tend to make them substantial Christian men and women that will not need the aid of the State or of the civil law to enable them to live out their Christian convictions. There is power in a religion that is not afraid to stand alone, and that will boldly say, Our trust is in God. The ministers of the National Reform Association and the American Sabbath Union should profit by the example of Mr. Lemen and learn to put their trust in God rather than in the State.

The Blair Sunday Bill.

THE bill in its present form is objectionable and should, and probably will be, summarily rejected by Congress. It is objectionable because it contemplates a union of religion with the Government through legislation, and the experience of history proves that such a union is adulterous in character and defiling alike to religious and secular affairs. What is more to the point, it is contrary to the fundamental principles of our system and to the national Constitution, which has guaranteed—not toleration, but absolute religious freedom, so far as Congress has power to legislate. . . .

The United States republic made several distinct departures from previous experiences in government, but none exceeded in its vital consequence to humanity and in its relation to our national progress the severance of priestcraft and every shade of theocracy from our civil system. We have demonstrated that the absolute severance of organic religion from the State produces the greatest prosperity and the best results for both interests. The churches of no country have equal vitality with those of the United States, and in proportion to the influence that the Church has on the State affairs of any nation its religion will be found to be debased and stupefied, vice among its people rampant, and morality at a low ebb. The reader who will apply this statement to the nations in detail will conclude that nothing is so blighting to a nation's morality, or so demoralizing to its religion, as an alliance of its ecclesiastical power with the State. The absolute severance of so corrupting a connection is the most vital characteristic of our Government.

No higher authority is recognized by the United States, as such, than the will of the people; as the fathers declared, "Governments derive their just powers from the consent of the governed." Lincoln expressed the American idea when he said this is "a Government of the people, by the people and for the people." Our Government was formed and exists for the purposes of this world, and the affairs of the supernatural world were left to the individual conscience. Obviously under such a system there can be no legislation affecting religious belief or controlling action in the interest of any religion. Such legislation would imply force and to secure effect would require force, which would be persecution. Who wants to go back to that? Has not history been blackened enough in that way? Is not the record made by the Church in its ages of power mainly responsible for the present severance of a large proportion of the Christian world from Christianity?

It is true that in practice the principles of this Government have in certain particulars been violated, but the violations have been without warrant and cannot be de-

fended as matters of right. We have reached a period when it will be wise to check farther advance in the wrong direction. The secular character of the Government cannot be too clearly recognized or too emphatically maintained. The founders of the Nation left the management of temporal things to the temporal power, and gave freedom of religion to all—not to Christians only, but to all whose form of belief does not conflict with the moral instincts of our civilization, a test of which may be had by a comparison with an authoritative criminal code. In 1796 a treaty made by the United States with Tripoli and drawn up by a Congregational clergyman declared that "the Government of the United States is not in any sense founded on the Christian religion," and it was signed by President Washington. The incident forcibly illustrates the sentiment of the time as to the secular nature of the Government; nor does it indicate an unfriendly feeling but on the contrary respect for religion and a desire to avoid an association that had always been defiling to both Church and State. "The American Constitution, in harmony with the people of the several States," says Mr. Bancroft, in his History of the Constitution of the United States, "withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity of power."

The Blair Sunday bill should be killed, because the good points it embraces would not justify the risk of such a precedent in legislation even were its defects removed, being confessedly a religious movement and to serve religious purposes.—*Rocky Mountain News, February 9.*

Some Good Resolutions.

WE wish the Woman's National Liberal Union were as sound in all its statements and all its principles, as it is in the following resolutions which were adopted at its Washington Convention. These resolutions are good. We wish we could say as much of everything that was said in the Convention, but we are glad that there is so much that is so good. May these principles permeate the organization until all shall be alike good:—

Resolved, That it is essential to the life of the Republic that the purely civil character of the Government be maintained and that Church and State be forever kept separate; that the legal foundation of our Government is not any creed of Christendom, nor any authority of the Church, nor a divine revelation, but it is simply the consent of the governed; that the State has not grown out of the Church, but should outgrow the need of any Church and be henceforth and forever independent of the Church.

Resolved, That the efforts now made by the Christian party to bring religion into politics in order to place a religious amendment in the Constitution of the United States, must be resisted, because the

success of such efforts would make the Church the arbiter of the legislative functions of the Government and place dangerous irresponsible power in the hands of the priesthood.

Resolved, That according to the principles of the Government of the United States of America, the Church and State are and must be forever kept separate. The State should govern its civil affairs, give its protection to every form of religious belief and secure freedom from molestation to every sect in the exercise of its religious sentiments, and therefore any amendment to the Constitution proposed by the so-called Christian party in politics is destructive of existing civil liberty and should be energetically opposed.

Resolved, That the real endeavor of the Christian party in politics is to establish a Papacy in place of the present secular form of government of the United States; that a Papacy does not alone mean a Pope's one-man power in the Church, nor a claim of Papal infallibility; nor an immoral pretense of power to bind or loose sins, nor the celebration of mass, nor use of holy water, nor the making of marriage a sacrament, nor the doctrine of extreme unction, nor consecrated ground for burial, nor the claim of any number of sacraments, nor the establishment of parochial schools to teach children what they cannot understand, nor a celibate priesthood, nor any form of theological doctrine regarding heaven, hell, or purgatory; but that a Papacy is any Church asserting divine authority for its teachings and therefore claiming the right to exercise civil power,—whether that Church calls itself Roman, Greek, Anglican, or Protestant.

Resolved, That the centralization of power, whether in the Church or in the State, is dangerous to civil liberty and to individual rights, and therefore all attempts towards such centralization, either in Church or State, must be constantly and firmly opposed.

Resolved, That as our Nation is composed of people holding various and conflicting religious views, Roman Catholics disagreeing with Protestant forms, both disagreeing with Jewish rites, and the Agnostic holding to no defined system, therefore it is wrong and unjust to impose religious instruction of any kind upon the pupils of our common schools, and in simple justice to all people we denounce and oppose every kind of religious instruction in our public schools.

THE newspapers that attack the Supreme Court of Wisconsin for its decision that the reading of the Bible in the public schools of that State is in violation of the Constitution, are more enthusiastic than wise. The matter is one of law purely. The judges, as we are advised, are Christian men; and while no doubt they would like to see the Bible read in all the public schools of the State, that is no reason why they should put the Constitution aside. Besides, the question relates to a particular version which the Catholics do not accept.

The starting point of the whole matter is the constantly recurring one of sectarianism in the public schools, in which religion cannot be introduced free from sectarianism. The Wisconsin court is undoubtedly right in its position, some well meaning newspapers to the contrary notwithstanding. Certain it is that the reading in the public schools of the Douay, or Roman Catholic, version of the Bible would be denounced by the Protestant world as secular instruction prohibited by the Constitution. The reading of the King James version is no less so. Let us have peace.—*Christian at Work.*

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.



DECLARATION of PRINCIPLES.

We believe in the religion taught by Jesus Christ.
 We believe in temperance, and regard the liquor traffic as a curse to society.
 We believe in supporting the civil government, and submitting to its authority.
 We deny the right of any civil government to legislate on religious questions.
 We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
 We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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C. ELDRIDGE, - - - - - President.
 W. H. MCKEE, - - - - - Secretary.

Encouraging Words from Michigan Lawyers.

OVER seventy letters have been received, the past week, from members of the legal profession, resident in the State of Michigan, indorsing the work of the Religious Liberty Association, and expressing sympathy with the position taken by the AMERICAN SENTINEL, in reference to legislation upon religious questions. A few extracts are quoted below:—

That a sentiment has been, and is, growing—slowly yet quite well rooted—in our free America, to connect Church and State in minor matters, cannot longer be denied. This is evidenced by certain acts of the Legislatures of different States, certain bills in the National Congress, and recent decisions of the Judiciary of some States. I am heartily in sympathy with the mission of the National Religious Liberty Association, and the SENTINEL. We know of no other America to which we may migrate, to escape this evil, and we have only to submit, or meet it and if possible, crush it while in embryo.

I have noted the tendency of our Government toward paternalism, centralization, and the union of Church and State, during the past few years. . . . Every right minded man will welcome the AMERICAN SENTINEL, as a champion of the rights of free men. . . . And it seems to me that lawyers, generally, will be found in line with the principles it advocates.

I most earnestly commend the mission which you and your paper have undertaken and very ably advocate, and I most unqualifiedly approve of the principles of religious liberty which you defend, and without which civil liberty cannot long remain. To me, it seems marvelous, that in this enlightened country which has for a century boasted of its civil and religious freedom as basic principles of its Government, there should seem to be any occasion to defend them, or to endeavor to convince any, of the dangers which must result from any interference by the Government, with religious matter—except to protect every citizen in the full enjoyment of his opinions relating thereto, and in all such religious observances as any may see fit to adopt, which do not interfere with the like enjoyment by others of their rights. But strange, as it seems to those who stand free from the bigotry and superstition of the past ages, there does appear to be a necessity that such papers as the SENTINEL shall exist, and that active and energetic measures should be adopted to counteract the efforts to place our country under the rule of ecclesiasticism, which all history has proven to be the most cruel and relentless despotism the world has ever known.

Yours of March 21 received this morning, and in reply will say; that I fully believe in the principles of your Association, and believe absolutely in the sentiment, as expressed in the SENTINEL, against any union whatever of Church and State. Every phase of such a condition of things, will always meet my most decided disapproval.

I do not approve of Senator Blair's bill, nor his views; but I never knew of any nation suffering from too much religion—if genuine; nor did I ever read of any people too well educated, or too highly cultivated. But these are matters which do not come by legislation

I have not only received, but read with much interest, the matter sent me. It meets my views exactly. No meddling with the Constitution. It is as it should be, as the fathers left it; and to him or them who would change it to favor any sect or society, I say "hands off!" I like the tone of the SENTINEL. It is engaged in a good work.

We can assure you, that the members of this firm are each fully in accord with the sentiments of the SENTINEL, so far as its advocacy of perfect religious liberty and absolute independence of Church and State is concerned.

I like the tone and sentiments of the SENTINEL and Association, inasmuch as I am for religious liberty pure and simple as guaranteed by the Constitution.

I heartily indorse the principles and mission of the SENTINEL, having been a subscriber for the same for some time past. . . . I wish there was a branch of the Religious Liberty Association organized in every city, village, and hamlet, in the United States, and that the SENTINEL could be read by every family in the land. Hoping you will succeed in this good work, I remain, Yours for the Right.

As was to be expected, Senator Blair disapproves the Wisconsin decision.

Those who wish to do so and who have not already had the opportunity of so doing, or who have neglected it, are requested to sign BOTH of the following petitions and send them to W. H. MCKEE, 225 A Street, N. E., Washington, D. C. If room for more names is desired the petition may be cut out and pasted onto a sheet of legal cap.

To the Honorable, the Senate of the United States:—
 We, the undersigned, adult residents of the United States, 21 years of age or more, hereby respectfully, but earnestly, petition your Honorable Body not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the National Constitution that would in any way give preference to the principles of any one religion above another, or that will in any way sanction legislation upon the subject of religion; but that the total separation between religion and the State, assured by our National Constitution as it now is, may forever remain as our fathers established it.

To the Honorable, the House of Representatives of the United States:—
 We, the undersigned, adult residents of the United States, 21 years of age or more, hereby respectfully, but earnestly, petition your Honorable Body not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the National Constitution that would in any way give preference to the principles of any one religion above another, or that will in any way sanction legislation upon the subject of religion; but that the total separation between religion and the State, assured by our National Constitution as it now is, may forever remain as our fathers established it.

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NEW YORK, APRIL 24, 1890.

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It is a standing reproach to the sober sense of the American people that there have been found amongst them 330,000 persons who would buy Edward Bellamy's nonsensical book "Looking Backward."

Says the *Union Signal*: "Time was when a large proportion of the Christian world would have looked upon any marked observance of Lent as a relic of Popery, and while we gazed with interest upon Easter ceremonies, we nevertheless regarded them as spectacular and unnecessary." Yes, that is so. It would be a good thing if that time would come again and continue indefinitely.

MISS WILLARD announces that "there is to be a party that will combine the farmer and the wage earner, that will make its force felt in the next campaign, and the Prohibition Party will form the nucleus. When that time comes, we will side with it and will take the consequences." If she means indeed "the consequences," then if that party wins, we pity her. It would be worse consequences than we should ever wish to see befall a human being.

OF the Nationalistic theories set forth by Edward Bellamy the *Voice* says: "The millennium lies somewhere in the direction this movement is heading." As to whereabouts in this direction the millennium probably lies, the *Voice* allows that "it may be ten thousand years distant." That is a very safe estimate. It is certainly not any nearer than that, and how much further off it is does not materially concern either the present or the rising generation.

THE Presbyterian Synod of New York has, for several years, been working in behalf of religion in the public schools. A committee is appointed each year to have charge of the matter. This year again this committee on religion and public education has been appointed to confer with other denominations and seek their co-operation in the effort to introduce in the public schools some positive religious teaching as an essential part of the curriculum. Amongst the members appointed to confer with the several conferences of the Methodist Episcopal Church, we find the

name of Dr. Howard Crosby. That is a very appropriate appointment. We hope all the others are of the same kind, because Dr. Crosby is openly and decidedly opposed to any religious instruction whatever in the public schools. We are not acquainted with the position of any of the other persons named, but we hope they are all of the same mould of thought and opinion on this subject as is Dr. Crosby.

IF the Sunday newspaper is such an outrageously wicked, such an all-polluting thing, and if it is such a heinous sin to read it, it is a query with us how in the world all the Sunday-law preachers know so much about it? Although they warn everybody against it under penalty of the imputation of a great sin, yet they themselves seem to know all about it; they can tell exactly how many columns of gossip, how much scandal, etc., different editions of the Sunday paper contain. How can these things be?

A STATEMENT that is quite often made, and which seems to be considered of much weight, by the workers for religious legislation is that "your rights end where mine begin." This statement has not a particle of truth in it. It is simply another form of expressing their arrogant assumption of all rights. For if your rights end where mine begin, then it is for me to decide where mine do begin, and wherever that may be, there your rights must end. Don't you see? In other words, all the rights that you have are just such as I choose to allow. The truth of the matter is that rights are perfectly equal. Your rights begin where mine begin; and end only where mine end.

THAT Wisconsin decision has caused wide-spread discussion, but none too wide. It is interesting to see the course that the discussion takes. The great majority of the secular papers indorse it. In fact, we have found but one that does not indorse it, and that is the *Inter-Ocean*. On the other hand, the religious papers and preachers, especially the Methodist, strongly disapprove. The *New York Independent* unqualifiedly indorses it. The *Christian Advocate* is the representative journal of all Methodism in the United States. It decidedly disapproves of the decision. It says:—

It seems very odd that the Bible should be gravely pronounced a sectarian book by the chief tribunal of one of the States of this eminently Christian country and so does the argument by which the court sustains that pronouncement.

This position of the Protestant preachers and religious papers only goes further to show what the wide-spread demand for religious legislation had already made manifest, that in what passes for Protestantism, there is no disposition to recognize any such principle as equality of rights before the law. And just as surely as that Prot-

estantism should ever secure control of the civil power, it would be as cruel and unrelenting as ever a religious despotism was. That which professes to-day to be representative Protestantism has forgotten both what Protestantism is and what Christianity is.

THE *Union Signal* of April 3, announces Senator Blair's re-introduction of his Educational bill, and says:—

Now let every white ribboner bestir herself writing letters on behalf of our local unions to the Senators of the respective States, urging the adoption of this bill, and let us set at work, and in this difficult emergency, having done all, stand. Mrs. Mary H. Hunt is in Washington to forward the new movement, and will wisely direct our forces as heretofore. Mrs. Bittenbender will also work unceasingly for the measure.

Yes, Senator Blair's theory of government and the purposes of his legislation are directly in the line of things of the Woman's Christian Temperance Union. As we have shown in the SENTINEL, the theory of government contemplated in that legislation is directly the reverse of that of the United States Government, and it is directly opposed to Christian principles, and, in short, aims at the subversion of Christianity itself.

THERE is opposition also in Canada against the Dominion Sunday Law that is proposed for enactment. A correspondent of the *Moncton Times* says:—

A reaction has set in against Charlton's Sabbath observance bill and petitions against its passage headed, "A Plea for Religious Liberty," and praying the Commons not to pass any bill in regard to the observance of Sabbath or any other religious or ecclesiastical institution, or to favor the adoption of any legislation to conflict with the rights of conscience, were presented to-day from Westmoreland, Scots' Bay, Tiverton, Digby, French Village, Halifax, Dartmouth, Indian Harbor, Moncton and Truro.

That is right. Let the good work go on. Call the attention of legislators to the essential evil that belongs with such legislation. Our friends in Canada have not the constitutional basis for their opposition that we have in this country, but they have all the basis of inalienable civil and religious rights that we have in this country, or that people have anywhere else, and that is the strongest basis that any argument can have. This proposed legislation gives to the friends of liberty of conscience an excellent opportunity to make known to the people of Canada what are the sound principles of Christianity upon the separation between religion and the State. We hope they will employ the opportunity for all that it is worth.

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