

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

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## The American Sentinel.

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“GIVE us a day of rest!” cry the agitators. “Take a day of rest,” say we.—*Colorado Graphic.*

“THE sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their number, is self-protection.”

THE conclusion is inevitable that the line cannot be too strongly drawn between Church and State. If a solemn act of legislation shall, in *one* point, define the law of God, or point out to the citizen *one* religious duty, it may with equal propriety, proceed to define *every* part of divine revelation, and enforce *every* religious obligation, even to the forms and ceremonies of worship, the endowment of the Church and the support of the clergy.—*Col. Richard M. Johnson.*

“A TEST,” says the *Press*, “is to be made in Erie County of the legal rights of doctors to advertise. The claim is set up that under an old statute they will thereby forfeit their diplomas. If such a law exists it is not in keeping with the spirit of the age. The physician whose study and experience have made him a specialist in any branch of surgical or medical science, so that he is able to treat the maladies of his fellow-men with greater skill than his fellow-physicians, should not be compelled by law to hide his light under a bushel. If he chooses to do so under the code of medical ethics, that is a

matter for his own conscience. But the law should not be utilized to compel him not to advertise any more than to compel him to advertise. This is a free country.”

With such laws as this referred to by the *Press*, and with some that are proposed, what may we not expect? Is it not about time to call a halt and allow to the individual some freedom of choice, some chance to exercise private judgment, without violating a statute of the State?

### A Brief Review.

Indifference can not but be criminal, when it is conversant about objects which are so far from being of an indifferent nature, that they are of the highest importance.—*Addison.*

It was with a kiss that Judas betrayed his divine Master; and we should be admonished, no matter what our faith may be, that the rights of conscience cannot be so successfully assailed as under the pretext of holiness.—*Richard M. Johnson.*

RELIGIOUS liberty has been so long enjoyed in this country that most people think that it never can be otherwise. But in this very sense of security lurks a serious danger. “It is the unexpected that happens.” Signs are not wanting, to indicate to those who have been watching the current of events, that unless the people awake to the danger a large share of their boasted liberty may slip from their grasp ere they are aware that their hold upon it is being loosened in the least. Those who have carefully noted the changes that have taken place during the past twenty years, must admit that not the least among them has been the change in public sentiment touching the subject of governmental interference in matters if not directly religious, at least closely akin to religion. The causes which have led to this change are manifold; but by far the greater part of the change is due to persistent organized effort to bring about in this Nation an alliance between religion and the State.

One agency which has been at work in this country to bring about the indicated change, is the National Reform Associa-

tion, which was organized nearly twenty-seven years ago. Its avowed object is to secure such a change in the Constitution of the United States as will “place all our Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land.” This is their own language, and to make this change in the Constitution would be, as they themselves admit, to recognize Christianity as the true religion, and to make the Bible the basis of all civil legislation. This they say would not be a union of Church and State, but only a union of religion and the State. But this is making a distinction where there is no real difference, as we have many times shown in these columns. We will, however, briefly restate some of the arguments which show that this would be a virtual union of Church and State.

It is certain that if Christianity is to be recognized as the true religion, somebody must define what Christianity is. That definition must be that which somebody believes, and that which is believed is a creed; for the simplest definition of creed is “that which is believed.” It matters not whether there be one article or forty articles in a creed, it is a creed nevertheless. This is illustrated in the case of the Unitarians, who have reduced their creed to a single article of faith.

Neither does it alter the case if those who unite in forming this creed should differ upon many points not defined in the creed. This again is illustrated by the fact that in almost all churches we find a multitude of various opinions held upon what are called minor points, or “non-essentials.” Churches are formed, at least nowadays, by people getting together and uniting on a few doctrines which they term “essentials.” And just so with those who favor official recognition of Christianity; should they be successful they would unite upon what they would deem to be a few “essential” points upon which the majority could agree, and that would of necessity be the established religion of the United States. What degree of toleration

would be granted to dissenters would probably be determined by circumstances.

But we will suppose, and indeed it will probably be claimed by many, that the matter would not be carried so far as we have indicated. Possibly not at first. But suppose it is only carried so far as to make the Scriptures, or the law of God, the fundamental law of the land, would the case then be very much different? It would not, for in that event some authority, either the courts as at present constituted, or some tribunal created for that express purpose, would have to decide when legislation had been modeled in accordance with the law of God. This would be absolutely necessary from the fact that even the most ultra National Reformers would not wish to have enforced all the laws contained in the Bible. It is held by everybody that many of these statutes were only for the Jews. Hence if the Bible were to be the fundamental law of the land, the courts, or the tribunal created for that purpose, would have to decide what principles of the Bible should be followed in molding our legislation; and then when laws had been passed, if they were disputed, some tribunal would have to decide whether or not these laws were in accordance with the law of God. This the National Reformers have themselves declared they would not permit the courts to do, but that the churches would decide such questions, and then the civil Government would enforce their decisions.

But it may be objected that the National Reformers are comparatively few in numbers, that their views are radical and ultra, and can never be adopted in this country. Let us examine that proposition a little. Twenty-seven years ago, when the National Reform Association was first organized, it was few in numbers and exerted very little influence. Since that time it has grown both in membership and in influence, until now it numbers among its many vice-presidents, senators, governors of States, judges of supreme courts, editors of newspapers, judges of district courts, presidents of colleges, besides many other leading men. But more than all this, it now has several powerful allies which it did not have five years ago, viz., the Woman's Christian Temperance Union, the Prohibition party, and the American Sabbath Union, while no inconsiderable part of the Farmers' Alliance is looking in the same direction, as is indicated by action taken in the Osceola meeting.\*

Perhaps none of these organizations are at present in favor of going quite as far as are the National Reformers themselves, but they advocate the same principles, and whether they realize it or not, when

\*The National Alliance at Osceola, Fla., adopted the following resolution: "We, the National Farmers' Alliance of America, believing that obedience and veneration for the laws of God are the conserving and saving forces of human Government, do hereby respectfully request that the directors of the great national Fair, to be held in 1892, do not desecrate the American Sabbath by keeping open the gates of the exhibition on the Lord's Day."

once started on the National Reform road it will be impossible for them to stop short of the logical conclusion, without repudiating the very principles which they now hold dear. The case of the Woman's Christian Temperance Union will illustrate this. They have declared that it is their object to make Christ "this world's king," "king of its courts, its camps, its politics," and that his will is to govern all things. That is simply putting into a little more poetical language the declaration of the National Reformers themselves, that the Bible shall be the fundamental law of the land, and everything that logically follows such a course as that would follow the other.

Again, many will object to classing the Prohibition party with the National Reformers, but as we regard it, that is where they belong. They have repeatedly declared in their platforms, both State and national, in favor of Sabbath legislation, and for such a recognition of religion as would make it necessary for our courts to decide religious questions. They have not gone so far, it is true, as either of the other organizations referred to, but they are in a fair way, sooner or later, to reach the same conclusion. In fact, they must do it or repudiate past utterances.

As to the American Sabbath Union, so called, it is so closely identified with the National Reform Association that none can deny that its tendency is in the same direction. It advocates governmental interference in matters of religion; and altogether the organizations named form a gigantic religious combination to effect a political object; and this, a committee of of the United States Senate declared in 1828 was dangerous. The question then up for consideration was a petition to suspend the carrying of the mails on Sunday. The committee in reporting on that petition said:—

Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizen. If admitted, it may be justly apprehended that the future measures of the Government will be strongly marked, if not eventually controlled, by the same influence.

This was true then; it is none the less true now.

But this is not all; if it were, the danger would be small indeed compared with what it really is. It may be thought by some that if even Protestant sects could unite to carry out a scheme of this kind, it would be impossible for Protestants and Catholics to unite in it. So it seemed a few years ago, but times change, and people with them, and religious bigotry as well as politics makes strange bedfellows. In an article in the *Christian Statesman* of August 31, 1881, Rev. Sylvester Scovel, writing of the desirability of uniting with

Roman Catholics for the purpose of securing so-called National Reform, said:—

We may be subjected to some rebuffs in our first proffers, and the time has not yet come when the Roman Church will consent to strike hands with other churches, as such; but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation.

The same sentiment was expressed by the *Christian Statesman*, December 11, 1884, in these words: "Whenever they [the Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them." This shows what Protestants are willing to do. But let us see how the Catholics look at this. We have their answer given in the Baltimore Congress of 1889. In the platform adopted by that Congress, the Catholics say:—

There are many Christian issues in which the Catholics could come together with non-Catholics and shape civil legislation for the public good. In spite of rebuff and injustice, and overreaching zealotry, we should seek an alliance with the non-Catholics for proper Sunday observance.

When two parties are so earnestly seeking each other, there can be no question but that they will soon come together. For the purpose of "resisting political atheism," by which they mean the secular theory of government, which has been, thus far, the prevailing one in this country, the Catholics and Protestants, so called, are now virtually one; for they have the same object in view. And that the possibility of such a union is not an "iridescent dream," but a stern reality is demonstrated by the fact stated in the January number of *Our Day*, namely, that in the recent Sunday-law campaign in Los Angeles, California, "the entire Catholic clergy was brought into co-operation," with the Rev. Edward Thompson, a Protestant minister, and Pacific Coast Secretary of American Sabbath Union, and with other Protestants associated with him. If in 1828 there was danger in a combination formed by some sixty thousand Protestants to accomplish a political object, viz., the discontinuance of mails on Sunday, how much greater is the danger when over eight million Catholics unite with an equal if not larger number of Protestants, to demand, not only the discontinuance of the mails on Sunday, but that the Constitution of the Nation shall be molded "according to the principles of the church."

There is danger; and not the least danger lies, as before intimated, in the fact of the indifference of those who, while not in sympathy with this National Reform scheme, do not actively oppose it, and think that it can never amount to anything. Americans would do well to remember that "eternal vigilance is the price of liberty." C. P. B.

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"RELIGION is a terrible arm when directed by the passions."

### "Sunday Labor."

"THE LEGISLATURE OF MASSACHUSETTS TO BE PETITIONED TO PROTECT THE BAKERS FROM IT."

THE above is the heading of an article we clip from the *Boston Herald*, of Monday, the 19th ult. A portion of the article reads as follows:—

The bakers of Boston affiliated with the Knights of Labor, took possession of District Assembly No. 30, Knights of Labor, yesterday afternoon, and urged that body to petition the Legislature to enact a law abolishing Sunday work in all bake-shops.

It was claimed that Sunday work was unnecessary, and that it had a demoralizing effect upon the craft; that its abolishment would tend to create thrift, industry, and more temperate habits among the bakers. The Assembly unanimously voted to comply with the request of the bakers, and to instruct its delegates to the State Assembly, to urge that body to take up the bakers' cause.

Here, indeed, would be something laughable in the extreme, if it were not, when viewed in the light of history, so prophetic of coming evil. It seems that the bakers of Boston are desirous of stopping work on Sunday, but for some reason they do not dare to do so until they can induce the Legislature of the State to compel them to do the very thing they declare they want to do. So they desecrate the sacred day by holding a business meeting to urge the Knights of Labor to petition the Legislature to make a law to prohibit them from desecrating it. Well, well, can it be that these bakers who live under the very shadow of "Bunker's shaft of gray" have forgotten so entirely their rights as American citizens?

The very Declaration of Independence, which was the beginning of our national existence, declares that "all men are created free and equal, and are endowed by their Creator with certain *unalienable rights* among which are life, liberty, and the pursuit of happiness."

What is meant by liberty, which is here declared to be an inalienable right? What but the right of every man to his freedom, and the use of his time as he sees fit, limited only by the rights of others?

It is the inalienable right of every one of these men to stop working when they please, and to work when they please, provided they do not interfere with others' rights.

When they petition the Legislature to make laws compelling them to stop work on Sunday or on any other day, they petition the Legislature to take away their inalienable rights. They petition the Legislature to do what no legislature on earth has the right or power to do; for no human power can in reality take away a right which God has given, and which is therefore inalienable. "Despotic power may invade these rights, but justice still confirms them."

It has always been the tendency of legislative bodies to be aggressive, and infringe on the rights of the people; hence they have had to be checked by Constitutions, and all sorts of limitations. When,

therefore, the people come to *humbly beg to be enslaved*, and to fairly plead that their most sacred right shall be infringed upon, will it be strange if the Government accommodates them sooner or later, and makes them slaves indeed? One is reminded by all these things, of the time when the Roman people became incapable of *self-government* and so looked more to the representative power for everything. Thus was built up a paternal government, and finally, an absolute despotism. Can it be that we too are in the *last days of the Republic*, as then was Rome?

Sure it is, that when any considerable proportion of the citizens of a nation, come to request, or even to peaceably permit their inherent rights to be infringed, those rights will not long remain secure.

G. E. FIFIELD.

### "The Nine Demands of Liberalism."

WE have recently had occasion to pass some friendly criticisms upon the American Secular Union. And now we are asked by a Southern correspondent to give our views of the "Nine Demands of Liberalism," which are as follows:—

1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the Government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States, or by the governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts, and in all other departments of the Government, shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

These are the original "Nine Demands of Liberalism," and are almost identical with the demands of the American Secular Union. But why they should be the demands of Liberals more than the demands

of Christians is not exactly clear, for with little exception they are, in our opinion, perfectly proper and just, though in some respects scarcely strong enough.

The first demand is eminently just. We sincerely wish that everywhere church property might be speedily subjected to its just share of taxation. This is now true of all church property in California, and recently the Baptists have shown a disposition, in several quarters, to favor such taxation. Indeed, one Baptist congregation in Canada has asked that its property might be taxed the same as other property. We do not see how anybody can deny the justice and the propriety of this demand, come from whatever source it may.

The second demand is likewise a righteous one. The employment of chaplains by the State, is a relic of the union of Church and State. So far at least as the Federal Government is concerned, it is in violation of the Constitution of the United States, which provides that "no religious test shall ever be required as a qualification to any office or public trust under the United States." In the States, it is, to say the least, subversive of the fundamental principles of American institutions; and is everywhere contrary to the principles taught by our Lord Jesus Christ.

Number three is correct in its intent, but is not broad enough. The word "religious" ought to be in it in place of the word "sectarian," so that it would read, "We demand that all public appropriations for educational and charitable institutions of a *religious* character shall cease." This, we understand, is what the demand really means. If this is not what it means, we know that it is what it ought to mean. The religious sects are now playing such casuistical tricks with the word "sectarian" that under cover of it they can obtain all the religious instruction they demand at public expense.

Number four is in harmony with number three, and is perfectly just. The Government should know neither religion nor irreligion. Civil government should be purely secular.

Number five is a proper demand, and especially so as regards the President of the United States. The position of Jefferson, and the opinion of Madison on this question is the true doctrine of the principles and the Constitution of the national Government. It would have been well for the country, and especially for the people, if all the Presidents of the United States had firmly maintained the position so ably announced and maintained by Jefferson. It is as follows:—

I consider the Government of the United States as *interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises*. This results not only from the provision, that no law shall be made respecting the establishment or free exercise of religion, but from that, also, which reserves to the States the powers not delegated to the United States. Certainly, no power to prescribe any religious exercise,

or to assume authority in religious discipline, has been delegated to the General Government. . . . Fasting and prayer are religious exercises; the enjoining them, an act of discipline. Every religious society has a right to determine for itself the times for these exercises, and the objects proper for them, according to their own particular tenets; and this right can never be safer than in their own hands, where the Constitution has deposited it.

Number six as it reads, demands too much. It demands the unconditional abolition of the judicial oath. But those who believe in the propriety of the judicial oath, and are willing to take it, have as much right to use it as those who do not believe in it have merely to affirm. To demand that those who believe in the judicial oath shall not have the privilege of acting accordingly, and to ask that they shall submit to the demands of those who do not believe in it, is to go to the same extreme in this direction, that those have already gone in the other direction who seek to force their views of the judicial oath upon those who do not believe in it. What is referred to here as the judicial oath, is, in fact, the *religious* oath which is established in many of the States, and which is forced upon those who do not believe in the religious forms or solemnities, or even the Deity, contemplated in the oath.

It is well known that in certain States in the Union no man can be a competent witness in court, who will not take an oath upon the sacredness of the Bible as the word of God, and before the God, whose word the Bible is. Now there are a good many people in all the States who do not believe at all in the sacredness of the Bible, and do not believe in God. Now to compel such a man to take such an oath is really to destroy his value as a witness. An oath, to be of any value whatever, must be taken by something that the person respects as much or more than he does himself or his own word. To require a man, therefore, to take an oath upon that which he respects less than he does himself or his own word, is to lessen the value of his testimony. When any State compels any man who does not believe either in God or the Bible to take an oath by them both, it requires him publicly and sacredly to profess to believe what he does not believe, and compels him really to commit perjury. In other words, when any State or any Court compels such men to take such an oath it compels them to commit perjury in order to be admitted as competent witnesses. It compels them to commit perjury as an evidence that they will not commit perjury. It compels them publicly to profess a lie as evidence that they will tell the truth. Could anything be more incongruous, or more subversive of civil polity?

This demand, therefore, is eminently just, in behalf of those who do not believe in the religious judicial oath. All that any Court may properly require of any man is such a pledge as is held in greatest

respect and as most binding upon the conscience of the person taking it, whether that pledge be by oath or affirmation, or a simple promise to tell the truth, the whole truth, and nothing but the truth. We are of the opinion that such is the real intent of this demand, but as the demand is worded it calls for more than that, and therefore goes too far. Those who believe in the religious oath have just as much right to use it as those who do not believe in it have not to use it.

The seventh demand *as it is worded* is not strong enough. It demands that all laws directly or indirectly enforcing the observance of Sunday *as the Sabbath*, shall be repealed. The demand ought to be that all laws directly or indirectly enforcing the observance of Sunday, or any other day, in any way or to any extent whatever, as the Sabbath or anything else, shall be repealed. By this we would not be understood to deny the right of the State to set apart certain days as legal holidays. This is perfectly legitimate. But for any Government to forbid common labor or business upon any day is quite another thing, and is a most unwarranted abuse of power.

The eighth demand is just and good, with the exception of "the requirements of natural morality." The requirements of natural morality are, and have always been, a most uncertain and a most dangerous standard by which to hope for civil security. Natural morality is only the natural outgrowth of the natural heart, which is enmity against the highest moral authority and not subject to the highest moral law; therefore, where the majority of a people conform only to the requirements of natural morality, there is no such thing and there can be no such thing, as assured civil security. If, by the phrase, "natural morality" this demand means civility, and if it would then say what it means, then the demand taken altogether would be a perfectly proper and just one. The demand should read thus: "We demand that all the laws looking to the enforcement of Christian morality shall be abrogated, and that all laws shall be conformed to the requirements of civility, equal rights, and impartial liberty." Then it would demand just what ought to be.

The ninth demand is perfectly sound, entirely just, and well stated, and in it we can see no room for improvement.

With the changes which we have suggested, the nine demands simply express what ought to be in this Government, and in every other civil Government on earth. With the changes suggested, these demands express precisely what THE AMERICAN SENTINEL has always advocated, and always expects to advocate. We know that some people will lift up their hands and cry, "O, you stand with the infidels!" to which we quietly reply, Not at all; we stand with the Christians. And when infidels happen to stand there too, then

they stand with the Christians, and are to be respected in paying such tribute to Christian principles. THE SENTINEL always has advocated these things, and expects always to advocate them, *because it is a Christian paper devoted to Christian principles*: and with the changes suggested, these nine demands are in strict accordance with Christian principles.

This is our opinion of the "Nine Demands of Liberalism."

#### A Review of the Address of the Woman's Moral and Educational Union to the Chicago Board of Education.

It is by no means a pleasant task to criticise a document, emanating from a body of women, who, one believes, are actuated by the purest of motives.

But inasmuch as the principles enunciated in the late Address of the Woman's Moral and Educational Union, to the Chicago Board of Education, are, in the mind of the writer, fundamentally wrong, and in direct opposition to the principles of our free Government, it becomes a duty to point out some of the vital errors contained in the document.

After commending the faithfulness with which the Board of Education had performed its duties, in which we heartily join, the Address makes known its request to the Board in the following words:—

We wish to have portions of the Holy Bible read at the opening exercises of all departments of the public schools of Chicago.

The reason for asking for portions of the Holy Bible to be read, instead of the Bible as a whole, is, as explained to the writer, that since the patrons of the schools, include a large number of Catholics and Jews, who differ materially in regard to what constitutes the Holy Bible, it was decided that the reading of only portions of the Bible be petitioned for, with the expectation that scriptural selections would be made upon which all could agree.

A committee, representing the Woman's Moral and Educational Union, called upon Archbishop Feehan, and Rabbi Hersch, with a view to securing their co-operation in the above plan, but were kindly informed, by each of these representative men, they could not favor the proposed compromise. Notwithstanding this information, the Union is still working to secure its object, which cannot be interpreted otherwise than that they proposed to force the reading of portions of the Bible upon the Catholic and Jewish patrons of the public schools, in the face of their expressed protest.

An attempt is made to base the present movement on Article 3, of the territorial law for the great Northwest, enacted in 1787, which reads as follows:—

Religion, morality, and knowledge, being necessary to good government and the happiness of man-

kind, schools and the means of education shall forever be encouraged.

It is insisted that this article requires the teaching of religion in the public schools of Chicago. This is a forced construction, and was so regarded by the Supreme Court of Ohio, in the decision of the case of the Cincinnati School Board *et al. vs. Monor et al.*, which was based on this same article now incorporated in the Constitution of Ohio.

At the bottom of page 2, is found the following quotation:—

The State demands that the religious and moral sense of the people be educated, such instruction being necessary to good government and the happiness of mankind, and there can be no right of conscience superior to this prerogative, if it is not abused.

First, it is not true that "the State demands that the religious and moral sense of the people be educated." The State makes no such demand, and cannot without violating both the State and the Federal Constitutions, and the very foundation principles of justice. The State cannot teach a religion that would not conflict with the views of religion held by some of its citizens, and for it to force a religion upon unwilling subjects, or exact from them money in support of a religion antagonistic to their own, is the very embodiment of tyranny. It will be admitted that religion and morality are necessary to good government and the happiness of mankind, but the best service that government can render religion is to keep its secular hands off it.

One of the great mistakes made by these worthy women, and many would-be reformers of our day is that they teach that secular education is antagonistic to religion. The Address makes this error in the following words:—

In seeking to escape from bigoted sectarianism, the schools have fallen into the grasp of illiberal liberalism. Exclusion of all religious instruction is the propagation of irreligion as certainly as darkness reigns where the sun never shines.

Darkness and light are directly opposed to each other and cannot exist together, and by this illustration we are taught that geography, grammar, and reading are antagonistic to religion. This is a humiliating confession, and one which Protestantism is wont to shoulder on the Roman Church but which she usually denies for herself. Our schools are no more irreligious because religion is not taught in them than are schools of telegraphy and phonography in which religion is not taught. The State when it teaches geography, grammar, etc., is simply attending to its legitimate business, which the Sunday school, and the denominational school, and the Church do when they teach religion.

Again, "the right of the State to give secular instruction cannot be admitted if the right to give religious instruction is denied."

This conclusion is most illogical. When

analyzed it means just this: Because the State is rightfully supreme in civil affairs it can therefore dictate in matters of religion. Because the State may compel a man to work his poll tax, it can therefore compel him to do penance. To prove that these principles lead to compulsory attendance upon church services, the following quotation is submitted:—

No church or sect can go out in the highways and by-ways and force children into its Sabbath school or house of worship, hence it is the imperative duty of the public schools to impart to them that instruction without which they are becoming adepts in vice and villainy.

In other words, public sentiment is against forcing attendance upon the Sabbath school and church service, therefore we must turn our public schools into Sabbath schools and churches where we can force attendance upon them. For the State to resolve itself into a great sect and compel attendance upon religious instruction and religious services, is just as inconsistent as for the religious sects to do it.

Another strange-sounding statement, coming as it does from a body of Christian women, is found at the top of page 4. It reads as follows:—

The religion, morality, and knowledge which they (the children) are to be taught is the religion, morality, and knowledge essential to the welfare of the State and to the happiness of mankind, not to the salvation of souls.

Can it be possible that this organization of Christian women proposes to prostitute the Holy Bible and the religion it contains to the mere preservation of the State. The religion of the Bible was revealed to man for the salvation of souls, and any religion which falls short of this is no religion in the sense in which religion is regarded by our orthodox churches, where these ladies hold membership. What is the difference between a "ghostly agnosticism" and a religion which lands a man just outside the heavenly gate,—or in hell? The boy or girl who goes to hell with such a religion is no better off than the one who goes without it. Again, such a religion is of no value to the State. It is a soul-saving religion which exerts an influence upon a nation and adds to its stability. Take from religion its soul-saving power, and you take from it its heart, its purity, and its influence for good upon the individual and upon the nation, and what you have left is a mere form, a religion of hypocritical policy.

On page 7, is found the following quotation:—

Should one say, "The Bible is a sectarian book," we ask, "To what sect does it belong?" Should he say, "It means a union of Church and State," we ask, "Of what church with the State?"

The writer of the Address regards the question following the above objections as a complete answer to them, but are they? If the King James version is accepted by one hundred sects and rejected by a single sect, it is sectarian so far as

the dissenting sect is concerned, and it is a well-known fact that the Roman Catholics do not accept of the King James version. They have a right therefore to regard it as a sectarian book, though accepted by all Protestant sects.

Neither does the question, "Of what Church with the State?" answer the objection, that it means a union of Church and State. A union of Church and State is just as essentially brought about where several churches unite to force the teaching of doctrines which they hold in common, as where a single sect compels the teaching of a doctrine held by it. The difference is that some of the sects form a religious "trust" by which to control the teaching of religion in the State schools, to the exclusion of views held by the dissenting sects and unbelievers. It is not necessary in order to have an essential union between the Church and the State to have that union to consist of a single church and the State.

For want of space we will notice but one more quotation, as follows:—

But it is urged that the Holy Bible may be abused and misused. So may bread and meat, and water and fire. Shall these agencies be banished for this reason?

Yes, banish them from every place where they do not belong. While bread is good when taken into the stomach, it should be banished immediately if gotten into the eye. Fire should be banished from every place where it will cause a conflagration, although good in its place. The Bible though good in its place should be banished from the public schools where it does not belong and where it creates religious strife which is worse than a conflagration. A. F. BALLENGER.

#### God in the Constitution.

THE editor of the *Argonaut*, San Francisco, thinks the failure to recognize the Deity in our national charter is a serious omission to the extent even of being unconstitutional, because it is thereby a recognition of "the no-God religion of the atheist," which is about as erratic a statement as it is possible for one to make. This doctrine of recognizing a certain thing because a certain other thing is not mentioned is a brand new idea, and it bounds out bright from the mint of Mr. Pixley's brain. It is as absurd, however, as it would be to maintain that the President in his message recognized free trade because he failed to mention the tariff. We do not see why, upon this principle, this Nation does not recognize Christianity or the one-God religion of the Christian, because it has failed to put atheism in the Constitution. These Constitution tinkers not only give evidence of being in a poor business, but of having parted company with common sense as well.

The idea of recognizing atheism by failing to even hint at it is about as fool-

ish as could be imagined. It is as if we should say that an architect in drawing the plans of a building meant to incorporate a subterranean dungeon in the specifications because no provisions were made for an open court, or for light in the centre of the building. It would do no good to recognize the Deity in the Constitution. The people would believe him no more, nor would they honor him more in the national and individual life, nor would he be pleased with allusions to him, when respect for his authority would be no greater with than without them. God knows the heart and temper of nations, and it is not necessary to tell him how they regard him, nor in what esteem they hold him. It is safe to say that the people of this Nation care less for the Almighty than they do for themselves. They spend more money in the service of the devil than they do in his service. When the people spend \$1,500,000,000 for whisky and tobacco and but \$100,000,000 or less for education and the Christian religion, it is a poor thing to begin to make complimentary mention of the Deity in any such public way. As long as this Nation has such little practical faith in God it had best wait a while before it begins to parade its faith in him before the world. The Pharisees professed to have great respect for the God of their fathers, but in their daily lives they denied him. We want no national Phariseeism. There is too much in private.—*Fresno Inquirer*.

#### Sunday Closing in Denver.

SOMETIME ago, the city government of Denver, Colorado, passed a Sunday-closing ordinance, similar to that which has recently been enacted in Los Angeles, and Santa Barbara, and to that which is asked for here. At first, and for a time, there was a show of enforcing the ordinance in Denver; but now, according to the statements of the local press, the law is "a dead letter." It will doubtless be so in this State. The Sunday-closing ordinance will probably not long be enforced in Los Angeles, and Santa Barbara, and it would not be here, should it be passed. It would speedily fall into the same condition as the State Sunday law, for years before its repeal—completely inoperative and thoroughly ignored. As the *Colorado Graphic* says: "No Sunday law was ever enforced thoroughly and permanently."

Especially must this be the case in a country where Church and State are entirely separate, and the civil Government is pledged to protect all religions alike and favor none. Those who observe the seventh day (Saturday) as the Sabbath, have the same right to governmental recognition and protection as those who observe the first day of the week as their religious rest day. Jews and Christians stand equal before the law.

The pretense that the Sunday-closing law is asked for simply in the interest of temperance, good health, and the public peace and welfare, and not that of a religious dogma, is a very false and shallow one. It deceives nobody. Laws enforcing public order and hygienic conditions are as necessary one day of the week as another. Temperance and cleanliness are no more desirable on Sunday than on Monday or Tuesday. It is only a peculiar phase of religious belief that would distinguish Sunday above the other days of the week. Whatever church drill and partisan zeal may be able to accomplish in the way of legal enactments enforcing Sunday observance, the good sense and free spirit of the people will render them null and void.—*Oakland, California, Times*.

#### In a Nutshell.

EIGHT REASONS WHY A CHRISTIAN SHOULD FOREVER STAND OPPOSED TO THE SCHEMES OF THE NATIONAL REFORMERS.

1. THEIR schemes call upon men to do that which is in direct violation of the words of our Lord, where he says: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." And there is not a man among them that would be willing to put himself in the other man's shoes, and take the consequences, if their plans win.

2. It is taking the sword of the civil power, and Christ has said, "All they that take the sword, shall perish with the sword." And in appealing to the civil power, they virtually acknowledge that they have lost the power of the Spirit of God in their work.

3. Their position is that "the kingdom of Christ is through the gateway of politics." Now this flatly contradicts the words of Christ. He says, "My kingdom is not of this world."

4. It exalts the power of the State above the power of God, and this is directly in opposition to the teaching of the good book that says, "Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12:13. And the Apostle Peter, when brought before the civil authorities, made answer, "We ought to obey God rather than men." Acts 5:29.

5. They are looking for, and expecting, a theocracy to be established here, and they are working to that end. A theocracy is where God is his own law maker, and appoints his own law administrators. This is again in direct opposition to the words of the prophet. There never was but one theocracy in this world, and that was the theocracy of Israel. And when that theocracy was overthrown by the kingdom of Babylon, God said: "I will overturn, overturn, overturn it: and it shall be no more until he come whose right it is; and I will give it him." Ezek. 21:27. So there never will be another

theocracy until Christ comes to claim his own.

6. The gospel of our Lord is a gospel of love, and not of force. It persuades; it entreats; it says, come. It was founded in love; it has been carried forward in love. And it can never be carried forward by any other plan. Every experiment of the past, in the direction of force, has been a failure, as it ought to be. It has always manifested the spirit that has been in opposition to the spirit of the Saviour, bringing out some of the darkest passions of the human heart. It always will do the same.

7. The credentials for the propagation of the gospel were given to the Church, and to the Church alone. They were never given to the civil power; and any effort to bring about a change in this matter, is but a plan to effect a change in the plan of Heaven. Such an effort must have the disapprobation of Heaven, and will result in defeat and disaster to all who give their influence in its favor, as it ought to.

8. Christ once said: "Neither cast ye your pearls before swine." There is no pearl so great as the "pearl of great price;" and this effort will result in nothing else than to bring the religion of the Bible, and the discussion of Bible truths into the realm of politics. This will be lowering the standard of Christianity, and bringing the gospel before those who will not appreciate it. H. F. PHELPS.

ANIMADVERTING upon the King case, the details of which are well known to our readers, that excellent paper, the *Colorado Graphic* says:—

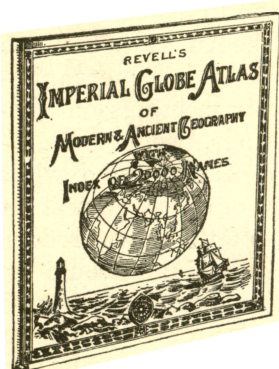
"Can you believe it, that in this enlightened age, and in the United States of America, a country founded on religious liberty, a fellow-citizen may be sent to jail, and kept there, for working on the first day of the week, commonly called Sunday, when he believes with thousands of others that he should rest on the seventh day of the week? There is a law on the statute books of Tennessee which makes it an offense punishable by imprisonment, for man or woman to labor on the first day of the week. . . .

"Here the State dictates to the Adventist, the Seventh-day Baptist, the Jew, and the Agnostic, and compels him to worship according to civil law, his honest belief to the contrary notwithstanding. The *Graphic* is an earnest advocate for religious, as well as for personal, liberty, and for this honest cause raises its voice against every attempt made to ecclesiastice any day in the week, for or against any hobby, on the principle that one step beyond the line of equal rights means the destruction of all restraint, and the final overthrow of both Church and State and the substitution of anarchy instead."

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At the time of closing this paper, the case of R. M. King, the Tennessee Adventist, fined by a court of that State for common labor upon Sunday, has not yet been decided by the United States District Court, to which it was carried on writ of *habeas corpus*. Two weeks ago, we stated that Judge Hammond had decided that he had no jurisdiction in the matter, but this was, it seems, an error. We supposed at the time that our information was reliable, but the event proved otherwise.

REV. T. A. FERNLEY, D. D., is credited by a Philadelphia paper, with the statement, that in a recent conversation which he had with Mr. Blaine, that gentleman had said the World's Fair should be closed on Sunday for hygienic reasons and that the society couldn't do better than print the "Sermon on the Mount," the best thing ever spoken, and scatter it broadcast. But so far as we are informed neither the Doctor nor the Secretary has explained the connection between the Sermon on the Mount and the Sunday closing of the World's Fair.

A CONTRIBUTOR to *Our Day* says: "In Wyoming the State Sabbath Reform Association has been strengthened, and it hopes to restore the kidnapped Sabbath law which the last territorial Legislature suddenly repealed. In Utah, the State Association is also awakening to resist the boomerang against the Sabbath that is hidden in the 'boom' that comes with Gentile supremacy."

So it seems that when a Legislature repeals a Sunday law it is guilty of kidnapping! And that the political overthrow of Mormonism, by means of the ballot-box, is a boomerang, because likely to prove dangerous to Sunday laws!

A CORRESPONDENT of the *Christian Union* says that Bishop Whately reports that as late as the last generation, they deceived themselves by the sophism that "religious liberty was, by all means to be maintained, but not so with irreligious liberty." But this need occasion no surprise when we consider that many of the present generation deceive themselves by the sophism that "while there should be absolute separation between Church and

State, there should not be a separation of religion and the State." The sophistry of one is as great as of the other.

There can be no union of religion and the State without a union of Church and State, unless, indeed, the Church and religion are entirely separate, which, however, can never be, though the National Reformers seem determined to make it so in order that they may compass their ends.

In this country the term "religion," when unqualified, means Christianity. It is in this sense that the National Reformers use it. But Christianity is bound up in the Church. The Scriptures declare the Church to be "the pillar and ground of the truth;" therefore the two cannot be separated, and to conjoin religion and the State is also to unite the State and the Church which is "the pillar and ground" of that religion. Therefore, in this as in everything else, National Reform is antichristian.

At a late meeting of the Board of Managers of the American Sabbath Union, resolutions of confidence in President Shepard's management were passed. Arrangements were made for publishing a quarterly journal to be entitled the *American Sabbath Union*, and to bear the inscription "I was in the Spirit on the Lord's Day," under the editorial charge of the general Secretary, the Rev. J. H. Knowles, D. D., with the Rev. James P. Mills, district Secretary of the Sixth District, as assistant editor, residing at Chicago. Provisions were also made for the employment of an attorney at law for the prosecution of violators of the Sunday laws. A resolution was adopted protesting against any change in the Sunday laws of New Jersey, and the general Secretary was instructed to forward a copy of the same to the Legislature of that State, at Trenton.

OF the American Sabbath Union and its Philadelphia meeting, the *Sabbath Recorder* says:—

While we have believed, and do still believe, that the Union is working from a wrong basis, and for an object which cannot in the end be any help to the spread of the true Christian religion, we cannot look upon this wrangling among Christian men without pain and regret. Why should we leave the word of God and appeal to courts in order "to have the Sabbath generally observed as a day of rest and worship," any more than we should adopt the same methods to secure any other religious observance? For the declared object of the Union effectually sweeps away the fiction of "a civil Sabbath merely," about which we have heard so much of late. Let us have all religious observances based upon the consciences of men, enlightened by the word of God and quickened by his Spirit. All else is but empty form so far as any religious character is concerned, and such disgraceful, political wrangles as were witnessed at Philadelphia, are but the legitimate results of the appeal to the civil laws, which appeal carries with it political methods.

Another thought suggests itself to us in this connection; it is this: When men

grow so bitter toward each other over only a question of management, what may we not expect their feelings to be toward those who oppose their principles and methods? And does it not go without saying that it would be unsafe to entrust them with the power to coerce their fellows?

In his address, at the Philadelphia meeting, the President of the American Sabbath Union criticised certain labor organizations for holding their meetings on Sunday. At these meetings, people were, he said, harangued by orators, who while denying the existence of a God, appeal for the God-given rights of the down-trodden toilers. If the Sabbath Union would organize, said he, to make the Sabbath known to these men, it would do a great work. "The mission work should be carried to them and to those precious walking delegates who go around making trouble. These busybodies would soon be out of work, and their organizations would crumble into dust if it were made possible to enforce Sunday observance."

THE Philadelphia Sabbath Association, the oldest organization of its kind in this country, has frowned on General O. O. Howard and Dr. George Dana Boardman. At a recent meeting of the Association, John Alexander, a member, objected to the approval of the Secretary's report in so far as it says "that Dr. Boardman and General Howard ably filled the bill with speeches," at the American Sabbath Union anniversary, held in this city a few weeks ago. He said the doctrine enunciated by the two gentlemen was unsound, and he for one didn't approve of it. He said it was wrong to have a meeting held at the First Baptist Church, because Dr. Boardman was not in sympathy with the Association's ideas of the Sabbath. "General Howard's speech was full of heresy," Mr. Alexander said. "I think that was the most unfortunate meeting that I ever attended. I hope that the Board will never meet again in a church where the pastor is not in sympathy with us." The report was amended and approved.

THERE are said to be twenty-eight associations, in California, working for the passage of a Sunday law in that State.

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