



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

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“THE doctrine that it belongs primarily to the State and not to the family, to provide for the education of children, and especially that fatal and needless extension of the principle so as to embrace their religious instruction, is fruitful of the worst and most unhappy results, and can not fail, if carried, in application to its final consequences, to subvert society itself; for it attacks in its main vital point the sanctity of the family relation.”

“THE General Assembly,” remarks Mr. Shepard’s paper “unanimously adopted the resolution prepared by the Committee on Sabbath Observance; so now the whole force of the Presbyterian Church is behind the request that the Commissioners and Directors of the Chicago Fair shall decide immediately to close the doors of the Exposition on Sundays and shall announce their decision. This matter ought to be decided right, and it ought to be decided at once.”

A LONDON despatch of May 2 refers to the educational measures now before Parliament, as follows:—

Mr. Howorth accurately reflects the Tory fears by saying that even if the Government should now succeed in passing a measure which should give the Church the control of the schools, the next Radical flood would sweep away forever the religious constitution of the school government under the plea of local control.

The Unionists support the bill heartily. Mr. Joseph Chamberlain, in a letter on the subject, contends that it is impossible to undermine the existing denominational schools, and that it would cost £50,000,000 to replace them with others, even

if the people approved of displacing them. The Roman Catholics, in view of the fact that the bill secures the clerical control of the schools, adhere to it enthusiastically. The Duke of Norfolk, the secular chief of the English Romanists, in a speech at a Unionist society, hailed the Government’s proposals as based on the lines of doing justice to everybody.

The Nonconformist bodies have expressed their opinion in a resolution approved by the Baptist Union Assembly, to the effect that no scheme can be satisfactory unless it shall provide for free unsectarian education, controlled by the ratepayers.

This is interesting, and the progress of the bill will be closely watched by the friends of secular education everywhere.

### The Continental Sunday.

As noted in these columns last week, the opening, on Sunday, of the Metropolitan Museum of Art in this city has been fully decided upon. This action was bitterly opposed by a large number of people on the ground that it would be a long step toward the introduction of the Continental Sunday into New York. “If Sunday opening of a museum,” said they, “is justified as profitable for the instruction and amusement of the public, the opening of all places for public recreation may be demanded and defended for the same reason.”

Upon this the *Sun* remarks:—

Unquestionably it is a sound argument. The petitioners for the opening of the museum undertook to draw a moral distinction between the admittance of the public to libraries, reading-rooms, picture galleries, and museums, and their admission to “places of the paying kind;” but no such distinction exists. Whether the exhibition is free or not makes no difference so far as concerns the moral questions involved. If it is undesirable to offer the people the temptation of public amusement on Sunday, the case is made the worse when the exhibition is free, for vastly more of them will visit the show. If the methods of Sunday observance to which we have been accustomed are salutary, and can not be changed generally without injury to the public welfare, the damage done will be more rather than less if the innovation is started by an institution like the Metropolitan Museum and at the demand of thirty thousand intelligent and influential citizens, including many and prominent clergymen.

The conclusion arrived at by the *Sun* is,

that the decision to open the museum on Sunday “accelerates the progress of the Continental Sunday in New York.” This, however, the *Sun* does not regard as a source of regret; no more do we. The “Continental Sunday” is simply liberty for the people to do, upon Sunday, as seemeth to them good; if they choose to devote the day to religion, well and good; but if they elect to spend it in some other manner that is their business, so long as they do not interfere with the rights of others.

But it is urged by Sunday-law advocates everywhere, that Sunday keeping elevates the people who keep it. This is a mistake; it is the people who make the day whatever it is in any country. The difference between Sunday in London and in Paris is simply the difference between the people in those cities, and no amount of law could make it otherwise. Law may restrain the vicious, but it has no power to elevate the immoral, and it is utterly useless for governments to undertake the task. The people must work out their own moral salvation independent of civil government.

Again, the truth of the proposition that it is the people and not the laws that give character to Sunday in every place, is shown by the fact that in every European country, except France, Sunday is by law recognized as a sacred day, and the protection of civil law is thrown around it. It is not, however, observed as well as people voluntarily observe it elsewhere. Yet men here plead for Sunday laws to preserve us from the “Continental Sunday!” If the so-called Christian governments and Christian rulers of Europe have failed to either make or keep the people Christian by civil law, is it reasonable to expect any better results in this country? Would it not be altogether better to attempt nothing of the kind, and to leave all questions of religious faith and practice to the churches and to individuals? It is a fact that a majority of people are, from choice, idle upon Sunday. It has long been a custom to regard that day as a sort of holiday. The only thing government can justly do is to see to it that upon this

day the equal rights of all are preserved the same as upon other days. The government can not justly do upon that day anything that it could not do upon any other day of general abstinence from labor; it can simply adapt itself to the conditions as they exist upon that day, and leave the people free to spend its hours as they please.

So-called rulers are simply the servants of the people; and parks and museums belong to the people. It follows that if the people wish to resort to these places upon Sunday, it is entirely out of place for those who have charge of them for the people, to say that they shall not use them upon that day—the only day that many have an opportunity to resort to such places.

The idea that governments, national, State, and municipal, must close up this and that and the other avenue of pleasure or recreation on Sunday or else be guilty of rebellion against the law of God, is most mischievous. To admit the principle is to admit all that is claimed by the National Reform theorists. But we can never consent that religion should be made a question of majorities; that the Nation might be infidel to-day and Christian to-morrow, simply by act of Congress or even by vote of the people. If the introduction of the Continental Sunday will tend, in any degree, to disabuse the minds of certain reform theorists of the idea, that the State is the proper custodian of the morals and religion of the people, it would certainly confer a lasting benefit upon the country, and especially upon the cause of true piety. It is a mistake to suppose that the State can pluck the thorns from the pathway of Christians and send them to the kingdom "on flowery beds of ease," or that it ought to do so if it could.

C. P. B.

#### What They Want.

REV. W. J. R. TAYLOR, D. D., Corresponding Secretary of the American Sabbath Union writes thus to the "Pearl of Days" of Sunday in the city of Washington:—

National Sunday legislation for the District of Columbia, which has no Sabbath laws, utterly failed in the hurry and excitement of the close of the Fifty-first Congress. The Sunday rest bills introduced by Senator Blair, of New Hampshire, in the Senate, and by Representative Breckinridge, of Kentucky, in the House, early in the year 1890, failed of action, together with several hundreds of other bills for the District of Columbia, that died with the Congress.

Nothing can be done in this direction until the next Congress, and then action will depend on the pressure of public opinion, upon the wisdom of measures proposed, and upon the disposition of the Senators and Representatives toward any local and national legislation on this subject.

Washington is among the most orderly of American cities on the weekly rest day. The churches of all denominations are well attended, better, indeed, than those of most cities of its rank. The permanent residents embrace a great, substantial, and growing community of worthy people, who

would welcome the shield of legal protection of their civil Sabbath against evil workers. The liquor traffic is controlled by the District Commissioners, who have been a terror to transgressors of the license laws of the public peace.

This it would seem ought to be highly satisfactory to the friends of a quiet Sunday, but it is not. Secretary Taylor continues:—

What is most needed now is an organized, wise, and persistent citizens' movement, under the leadership of a local Sabbath committee similar to those of greater cities. This will command special attention as soon as practicable, in connection with public meetings and other local agencies that may be enlisted in its support.

This shows that closed saloons and a quiet Sunday are not the objects sought by the Sunday agitators in Washington: they already have both. What they want is congressional action recognizing the sacred character of the day and committing the national Government to the principle of Sunday legislation. The friends of free institutions should be alert, for they can rest assured that undismayed by past defeats the American Sabbath Union, and its numerous allies, will be on hand with their fraudulent petitions to secure if possible from the next Congress some sort of a law recognizing the religious character of the first day of the week.

#### Should Church Property Be Taxed?

I REGARD this a question of principle—a question of right or wrong,—and not a matter of expediency or in expediency. The sacrifice the adoption of the principle might entail should have no place in the discussion of the principle itself. We should not allow the judgment to be swayed in any degree by the passion of self-interest in the consideration of the question. It is solely a question of logic linking itself to divine revelation, and not a question of sentiment or feeling. . . . A principle of the gospel ought not to be sacrificed at any price. "Buy the truth, and sell it not" for the whole world. Truth ought to be dearer than money; religious principle, than life itself. . . . The principles of Christ's teaching have cost too much to be sold out by us, to whom they have been sacredly committed, at any price.

We need not complicate the discussion of this question with methods and theories of assessment and taxation. . . . That is a matter entirely of the State, and with which the Church as such has nothing to do.

Nor is it proper to regard the taxation of church property as a tax upon religion. It is a question solely of property. The church property belongs to the Lord no more than every dollar's worth of property in the stewardship of the individual Christian. Years ago a church purchased ground and built its edifice. The value of property has increased enormously in the locality. The church property has

not been assessed for the general taxation. The church now sells the property and has made an immense sum, which it takes elsewhere for investment. Any proposition to tax that property would have aroused the cry of "a tax on religion." If the taxation of that property is a tax on religion, is there any escape from the conclusion that the enormous increase in its value is the direct product of religion? If, in spite of the religious use made of the property, it goes on just as the *irreligious* property in its neighborhood increasing in value, then, in all fairness, in spite of the religious use to which it is put, it ought to pay its equitable share of the general taxation, without any sanctioning whining that some financial consideration is due to its peculiar piety.

Religion antedates church property. The Christian religion and the Christian church had place in the world before it possessed a foot of church property, or a stick for a church edifice. To have taxed it for its existence in the world would have been a tax on religion. But the taxation of the property it uses for the purposes of worship is essentially a different thing. The enjoyment of the use of property costs the community something. The church paying the taxes is but paying its fair share of what it costs to secure its enjoyment of the use of the property. It costs somebody something to secure to the Church the advantages and protection it enjoys in the use of its property. If this is not paid by the Church it must be paid by somebody else. Taxes on church property are paid, but not by the Church. They are distributed among the other property owners in the community. If there is anything in the cry of "tax on religion," the tax is even now none the less on religion; the only difference is, that the *irreligious* are *compelled* to assist in paying it. "Serves them right," I fancy I hear the advocates of exemption say, "they ought to be religious; let them pay the penalty."

It ought to be clearly understood that equitable taxation is no penalty on the possession of property. It is doubtful if any man living has a better understanding of the principle of taxation than Mr. Gladstone. Not to speak of his eminent ability and long experience in public life, he had, as Chancellor of the Exchequer, at various times, to make a most careful study of the whole subject. He declares the "sound general principle that all property ought to contribute to the taxes of the country, which, if they are justly and wisely imposed, ought not to be regarded as penalties on the possession of property, but as the necessary means of rendering property available for the effective use and enjoyment of the owner." A clear apprehension of the object of taxation will relieve any troubled mind of its distress at the thought of the taxation of religion.

And what, by the way, if it were a tax

on religion? The religion that would not rather pay an imposed tax than go begging and demanding aid of the world, the flesh, and the devil, to pay it, ought to be hooted out of the world. A church may become the object of the deserved scorn of the world by the unworthy methods of financial support it resorts to.

Yet further, the moral benefit argument has no force in support of the theory of exemptions. Churches ought to be free from taxation, we are told, because of the healthful moral influence they are exerting in the community. They are claimed to be a great moral police force. The unspeakable blessing of the true religion of Christ in a community can not be disputed. But what on earth is a true church of Christ in a community for if it is not to make that community better? But whether every institution that calls itself a church is a blessing to the community is very decidedly open to dispute. If then the basis of exemption be the benefit to the community, who is to decide whether it is a benefit or not? What is, and who is, to fix the standard by which its value to the community is determined? It will be necessary to have a moral appraising commission appointed by the State.

But let us inquire into the principle of this theory. The State ought to pay the Church something for the benefit the Church is doing the State. Where will this principle lead us? Is its value to the State fully compensated by its exemption from taxation? If not, then in accord with the recognized principle, is not the Church in a position to press its demands for a cash payment of the balance? In our judgment, at least, full compensation to a genuine Christian Church would be no less than its entire support by the State. Adopting the principle there is no logical halting-place short of this, and accepting the support of the State, we must logically accept the authority of the State over the Church. It is practically the argument by which the State church has always been defended.

In its mission to benefit the world, is the Church authorized to seek financial compensation? Is the Church honoring either herself or her Master in allowing herself to be placed in the position of a huckster of good to the public at the rate of so much on a dollar's worth of her property? Did the Master say, "Go ye into all the world and preach the gospel to every creature," if the State will compensate you for the good you do the community, by compelling the community to pay the taxes on your church property? Did he say, "It's too much to expect you to build sky-piercing steeples so necessary to point souls to heaven, to put in your meeting-house single windows that cost \$50,000, so essential to the holy enjoyment of 'dim religious light,' to hang magnificent bronze doors that cost \$100,000, to

keep out the miserable uncultured sinners who do not know how to appreciate your high and lofty religion,—and pay your taxes also,—if the State will wring the taxes on this property out of the taxpayers and thus compensate you in some small measure for the good you are doing, 'go ye into all the world and preach the gospel to every creature'?" If we are not in the world to do the world good without compensation wrung from taxpayers, I frankly confess I do not understand the gospel commission. "The gift of God" is not to be "purchased with money," nor sold for money. But the Church to-day, Gehazi-like, is saying, "My Master has spared this Syrian" (taxpayer) in taking nothing at his hands for the benefit done him, "but as the Lord liveth, I will run after him and take somewhat of him." Did Christ accept exemption in any measure when paying the awful price by which the world enjoys the unspeakable blessing of Christianity? When the world offered its opiate to exempt him from the full measure of suffering he declined the exemption. We try to make it as easy as we can for ourselves, and that in the matter under consideration at the cost of principle, forgetting that the Master has said, "If any man will be my disciple, let him deny himself, and take up his cross, and follow me."—*Rev. A. P. McDiarmid, before the New York Baptist Ministers' Conference.*

#### ♦ ♦ ♦ Injustice to the Jew.

ALMOST every mail brings to us news of repeated injustice to the Jews of Russia, with now and then an item concerning similar treatment elsewhere. On account of their religious views they have been persecuted by almost every civilized government on the face of the globe. It has only been recently that even the liberty-loving Anglo-Saxons have removed disabilities and burdens which former generations had imposed upon this unfortunate people. But while this persecution is now going on in other countries, a sympathetic press in America is protesting against inflicting such ill-treatment upon a people simply because they have a different belief from the dominant cult, and persistence enough to stick to it.

It is gratifying, indeed, to see such journals as the *Mail and Express* and *Voice*, of this city, and other papers that are clamoring for religious legislation in this country, deploring the effects of religious legislation in other countries. It will materially aid their readers in seeing the actual consequences of their desired legislation.

The following from the pen of Cardinal Gibbons, published in the *Jewish Exponent*, on December 19, 1890, and reprinted in the *Boston Pilot*, December 27, 1890, expresses the sympathy which many at this time claim for the Jewish people:—

Every friend of humanity must deplore the systematic persecution of the Jews in Russia. For my part, I can not well conceive how Christians can entertain other than kind sentiments toward the Hebrew race, when I consider how much we are indebted to them. We have from them the inspired volume of the Old Testament, which has been the consolation in all ages to devout souls, Christ, our Lord, the Founder of our religion, his blessed mother, as well as the apostles, were all Jews according to the flesh. These facts attach me strongly to the Jewish race. I am, yours very sincerely,  
JAMES, CARDINAL GIBBONS.

In an interview with a representative of the *Exponent* the Cardinal said further:—

Long experience has shown that no race or people can be exterminated by persecution; and systematic grinding down, called persecution, as practiced by some nations, has often reacted upon themselves. As opposed to this unfair treatment, the United States furnishes the world with the most beautiful example of religious toleration, by giving the amplest liberty to all, without interfering with any creed. If any individuals of the Hebrew race commit an offense against society or morality in Russia, they should be dealt with according to the law of the country, and the code of laws of all civilized governments ought to be sufficient to protect their people without such drastic remedies as the exterminating process.

The Jews generally have acquired the reputation of being good husbands and devoted fathers, faithful to their domestic duties; and so the charges against their morality can not be true.

I express the ardent hope that all nations, through their governments, will become more and more tolerant in matters of religion, just as we are in this country; that they will take these United States as their guide, where all men standing equal in the sight of God, are equal before the law. They must remember it is not by coercion that men are converted, but by an appeal to their consciences.

Such liberal principles are commendable. But we have the inconsistent Sunday-law advocates here—of whom Cardinal Gibbons is one in a mild way—who deplore the hardships of the Jews in Russia, but work day and night to have laws passed in this country by which the poor Hebrew fleeing from persecution in that intolerant country may be thrown into jail here on account of religion as soon as he arrives. The Russians are an intolerant people, virtually say the Sunday-law advocates, for persecuting the Jews just because they do not conform to the religious views of the Russian people. But after these same Jews have come over to America they change their tone, and practically say: "If those unregenerate Jews do not keep Sunday and stop undermining our Christian institutions, they will have to take the consequences, that's all": and off to jail the Sabbatarian is marched for violating our Sunday laws. Thus are these unfortunate people punished for their religion, even in America. Judge Cooley notices this point in *Constitutional Limitations*:—

But the Jew [and it is equally true of all Sabbatarians] who is forced to respect the first day of the week, when his conscience requires of him the observance of the seventh also, may plausibly urge that *the law discriminates against his religion*, and by forcing him to keep a second Sabbath in each week, *unjustly*, though by indirection, *punishes him for his belief.*—*Constitutional Limitations*, page 476.

There was no point better understood at the time of the adoption of the Constitution than that it placed all on an equality before the law—that it insured to the Jews every privilege and immunity that it secured to the Christian. Evidence supporting this assertion can be drawn from the statements of both the enemies and friends of the Constitution—both from those who opposed our secular form of government and from those who advocated it.

Mr. Caldwell of North Carolina, stood prominently among those who opposed the Constitution from this standpoint. "Mr. Caldwell," says Elliot's Debates on the Federal Constitution "thought that some danger might arise. He imagined it\* might be objected to in a political as well as in a religious view. In the first place, he said, there was an invitation for Jews and pagans of every kind to come among us. . . . I think, then, added he that, in a political view those gentlemen who formed this Constitution should not have given this invitation to Jews and heathens."—*Volume IV., page 199.*

Madison asserted this point even much more emphatically. In a letter to Dr. De La Motta a Jewish Rabbi, dated Montpelier, August, 1820, he said:—

The history of the Jews must forever be interesting. The modern part of it is, at the same time, so little generally known, that every ray of light on the subject has its value.

Among the features peculiar to the political system of the United States, is the perfect equality of rights which it secures to every religious sect and it is particularly pleasing to observe in the good citizenship of such as have been most distrusted and oppressed elsewhere a happy illustration of the safety and success of this experiment of a just and benignant policy. Equal laws protecting equal rights, are found, as they ought to be presumed, the best guarantee of loyalty and love of country; as well as best calculated to cherish that mutual respect and good-will among citizens of every religious denomination which are necessary to social harmony, and most favorable to the advancement of truth.

From these quotations it is evident that these Sunday-law advocates are not only unjust in making and enforcing Sunday laws, but at the same time they are trampling American principles and the American Constitution in the dust. And while they express their sympathy for the Jews of Russia they go on with their endeavors to persecute the Jews of America just the same. Sometimes here as in Russia this spirit grows much more intense than at other times; but in the Sunday "reform" agitation it is nearly always quite prominent. As an illustration of the extent to which these Christian divines of America go, I quote the following from Dr. Jonathan Edwards's speech in a New York City Convention in 1873:—

Our objectors, then, may learn [when the "reform" measures are obtained] that they are merely a body of men who are in their turn feeling the inconvenience of dissent. . . .

\* Article six of the Federal Constitution, providing that no religious test shall ever be required as a qualification to any office or public trust under the United States.

The atheist is the man who denies the existence of a God and a future life. To him mind and matter are the same, and time is the be-all and end-all of consciousness and of character.

The deist admits God, but denies that he has any personal control over human affairs as we call providence, or that he ever manifests himself or his will in a revelation.

The Jew admits God, providence, and revelation, but rejects the entire scheme of gospel redemption by Jesus Christ as sheer imagination, or—worse—sheer imposture.

The Seventh-day Baptists believe in God and Christianity, and are conjoined with the other members of this class by the accident of differing with the mass of Christians upon the question of what precise day shall be observed as holy.

These all are for the occasion, and as far as our amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together, which we very much regret, but which we can not help. . . . They must be named from him [the atheist]; they must be treated as, for this question, one party. . . . What are the rights of the atheist? I would tolerate him as I would tolerate a poor lunatic; for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator. The atheist is a dangerous man. . . . Tolerate atheism, sir? There is nothing out of hell that I would not tolerate as soon. The atheist may live, as I said, but, God helping me, the taint of his destructive creed shall not defile any of the civil institutions of all this fair land! Let us repeat, atheism and Christianity are contradictory terms. They are incompatible systems. They can not dwell together on the same continent.

This is the modern doctrine of some of the professed followers of him who said: "Whatsoever ye would that men should do to you, do ye even so to them." In their zeal to make this a "Christian Government," they forget that it is now much more Christian than it would be if it should undertake to enforce the Christian religion and Christian morality.

The Jews have always been more tolerant than the other nationalities of the same age. Even of the wicked kings of Israel, when the most wicked of them was reigning, the servants of Ben-hadad the Samaritan king said unto him, "Behold now, we have heard that the kings of the house of Israel are merciful kings." Their fame had gone abroad to the surrounding nations on account of their tolerance even in that barbarous age. It has often happened, however, that the most tolerant and inoffensive persons have been treated most intolerantly. The history of the Quakers in this country, a number of whom were hanged on account of their religion, is an illustration. The California Sunday case, *ex parte* Newman, 9 California Reports, 502, is one of the cases of the arrest of Jews in this country, for working on Sunday (in this case keeping open a dry goods store). When the case came before the Supreme Court the Chief Justice rightly argued as follows:—

Now, does our Constitution, when it forbids discrimination, or preference, in religion, mean merely to guarantee toleration? For that, in effect, is all which the case cited [8 Barr 313 and 2 Stoodhart, 508] seems to award, as the right of a citizen. In a community composed of persons of various de-

nominations, having different days of worship, each considering his own as sacred from secular employment, all being equally considered and protected under the Constitution, a law is passed which in effect recognizes the sacred character of one of these days, by compelling all others to abstain from secular employment, which is precisely one of the modes in which its observance is manifested, and required by the creed of that sect to which it belongs as a Sabbath. Is not this a discrimination in favor of the one? Does it require more than an appeal to one's common sense to decide that this is a preference? And when the Jew or seventh-day Christian complains of this, is it any answer to say, "Your conscience is not constrained, you are not compelled to worship or to perform religious rites on that day, nor forbidden to keep holy the day which you esteem as a Sabbath?" We think not, however high the authority which decides otherwise. . . .

The truth is, however much it may be disguised, that this one day of rest is a purely religious idea. Derived from the Sabbatical institutions of the ancient Hebrew, it has been adopted into all creeds of succeeding religious sects, throughout the civilized world; and whether it be the Friday of the Mohammedan, the Saturday of the Israelite, or the Sunday of the Christian, it is alike fixed in the affections of its followers, beyond the power of eradication; and in most of the States of our confederacy the aid of the law to enforce its observance has been given, under the pretense of a civil, municipal, or police regulation.

Mr. Justice Burnett also wrote a well-reasoned opinion concurring with the Chief Justice in his decision. Yet notwithstanding the flagrant violation of justice and religious liberty by fining and imprisoning the Jew for engaging in perfectly legitimate work on the day that some one else considers as sacred, these Sunday-law advocates go on clamoring for new and more stringent Sunday laws, and enforce, against Sabbatarians, to the furthest extent within their power, those old Church-and-State Sunday laws that yet remain upon the statute books of so many of the States of this Union.

W. A. BLAKELY.

#### Opening the Museum.

It may be said that the question of opening the Metropolitan Museum of Art in New York City (decided, experimentally at least in the affirmative by the Directors last week) is not altogether an easy question, if, as we believe in the case, some of the funds were given to the Trustees on the condition, expressed or implied, that the Museum should not be opened on Sunday. But the larger question whether art museums and libraries shall be closed to the working people on the only day on which many of them can possibly get access to such museums and libraries, seems to us more and more not a question at all, if looked at, not in the light of Puritan prejudice, but of New Testament teaching.

One of our contemporaries makes the remarkable statement respecting such Sunday opening that "whenever a library or a reading-room or an art gallery has been opened on Sunday, few, if any, have been found in it who could not have gone on a

week day." Is this ignorance? Or prejudice? Or what? It certainly is not accuracy.

Few people who have gone into the picture galleries on the Continent on Sundays will need to be reminded of the number of working people to be seen there—many of them in their unmistakable blouses. In the East end of London, where an art gallery, the gift of Mr. Watts, Mr. Burne-Jones, and Sir Frederick Leighton, has recently been opened, a crowd of working people is habitually to be found there on Sundays. The Art Museum in Boston has been open on Sunday afternoons for the past fifteen years, and the President declares that "most of the visitors on that day (Sunday) are persons whose occupations would prevent their going on week days. When I go in on Sunday afternoons I always find in the rooms a large number of quiet, orderly, and interested persons. Their behavior has never occasioned any complaint." Phillips Brooks, referring to the opening of this Museum, says: "I should not hesitate, if I were asked the question, to say that I believe it is good to have an art museum opened on Sunday afternoons." It may be added that the opening of the Art Museum in Boston has not been followed by the opening of places of business.

Do the well-to-do who have their libraries and their picture galleries at home find it necessary to veil the pictures and turn the key on the bookcases in order to preserve the sacredness of the Sabbath?—*Christian Union.*

#### What Only Is Necessary.

Nor without carefulness would I wish to imply inconsistency in the conduct of ministers engaged in so-called National Reform work. It is too grave a matter to be brought against those who in the nature of things should have our greatest love and respect, standing as they do between the living and the dead.

But without making, at this time, a charge let me specify a few things in the doctrine and action of ministers active in National Reform, and ask most earnestly how they may be reconciled.

We are taught that men are saved, if at all, by faith. We listen week after week to this statement. No one would think of preaching it any other way, because it has become a thing universally accepted by clergy and hearers. Yet if men are saved by faith what only is necessary but to give them a *chance to believe*? If you are logical, and stick to the text, can you, dare you, do more than to tell the truth about God as regards man? Those who believe it, well for them. Those who do not what more can be done for them? If you have shown them the great love of God toward man as manifested and explained in Christ, and they

fail to be moved to accept such a desirable thing as salvation, is there any other resort? If they do not believe what you have said how shall they be saved? Is it true that in this land where Bibles and churches are had, that some have not had an opportunity to believe? Will they have more opportunity to hear the story when the National Reform plan is in operation? Does not the awful fact come out here that men have heard but not believed nor acted upon the truth? And this terrible state of things is supposed to constitute the necessity of a reform not in the hearts and consciences of individuals but at the national head. But if it is right to preach the gospel to every creature, and "he that believeth shall be saved," is it not wrong to go further than that, and effect organizations using other means than teaching, or are these two methods both right? If the latter is true why is no intimation given of it in the Scriptures?

Again, you preach from the text, "And I, if I be lifted up, will draw all men unto me." None of you ever explain this any other way than that Jesus lifted up on the cross would draw all classes of men to him by the amazing instance of love and pity shown in a man suffering death to save them. If this has now failed to longer touch the hearts of the multitude, can the servants of the suffering man do more or aught but weep over such degradation of all lovely and beautiful things that ever were wont to dwell in the human breast? If the hearts that should be flesh are turned to stone, and no longer grow warm and heave and then break with looking at and believing in the sacrifices of their elder brother, how is the remedy to be sought in the erection of a cold national image of stone, however much of a god it may become?

If we leave the trodden paths marked by Christ and his company to follow those unused by them we may fear that something is radically wrong. We see in a great and powerful national organization things that appeal to the selfishness of men. The pomp, the supposed glory, the delusive temporal benefits are all a part of it. Should not such things make us afraid? Here are two indications of the same kind; first, this political organization is not at all like the manner of Christ or his apostles. Second, it has within it the elements of selfishness, which it is possible may be the actuating principle. But such a manner of stating it becomes too tame when we consider the numerous examples of false religions seeking to be perpetuated in precisely the manner now proposed. Who can but feel a thrill of indignation that any one with the pages of history before him could propose such a thing? No matter with what subtle variations or prestige of promoters the plan comes, it is the same that has made the past red with blood.

Who shall be able in a fitting manner to lament the day when the fairest among the nations, the one that came nearest laying her foundation stones in the beauty of truth, and acquired an impetus of blessings from on high thereby, shall so far forget her God as to look to an idol? Who would not much rather wait on the side of truth and of Him who meekly taught the sinful woman at the well in Samaria, than to go with a multitude to do that which is wrong? Who will stand with Truth *now*, when she is about to retire from the field apparently defeated by the powerful foe, to prove who are her loyal adherents? W. S. RITCHIE.

#### The Spirit of It.

THE *Sunday Advocate* sneeringly remarks, that it is "only seven-tenths of one per cent," who believe in keeping Saturday, and argues that the smallness of this minority renders it no bar to a law compelling the observance of Sunday. But it continues: "What difference does it make if such a few as that are imprisoned? for if they can't think and interpret the Bible the same as the dominant Church they ought to go to jail."

We recommend this dose, taken as often and as long as necessary, to those suffering under the supposition that there is no religious intolerance in this country that would proceed to extremes if it had the power. Such a supposition is one of the most complete delusions. An American citizen who indulges it is asleep on guard. Yes, let them go to jail if they don't believe as the majority believe. But the *Advocate* is consistent. If we are to have the State take hold of religion, the logical consequence is imprisonment, and for the incorrigible execution. It was the clear sight of this inevitable consequence that led the *Patriot* from the first to speak out against the Bible in the public schools.

Every attempt to give the State any control of religion or religious matters, is the attempt of the shadow of the Middle Ages to darken and curse our land. Whether understood or not, it has but one object, one logical end, the destruction of that freedom of action by which man is creatively endowed, to accept the good, reject the evil, or the reverse. It is one of the greatest of our present dangers, one of the darkest of our future prospects. The passage of laws dealing directly or indirectly with religious questions, is being urged with a vehemence and, not religious but irreligious frenzy, that speaks in notes of unmistakable warning as to what minorities may expect, should this frenzy become the ruling passion in the land. Every citizen should raise his voice and use his vote against this threatening power of persecution and thralldom.—*Patriot.*

"Jesus answered, My kingdom is not of this world."

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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CINCINNATI has prohibited Sunday baseball playing.

ACCORDING to the *Christian Statesman* Rev. W. F. Crafts's appointments for June 7 to October 20 are as follows: June 7, probably Mankato, Minn.; June 14, Duluth, Minn.; June 16, probably Mason City, Iowa; June 21, Atchison, Kan.; June 24, Fremont (Neb.) Chautauqua; June 27 and 28, Lisbon, No. Dak., State Sabbath School Convention; July 2, 3, Waseca (Minn.) Chautauqua; July 9, National meeting of Christian Endeavor Societies, Minneapolis; July 11, Chester (Ill.) Chautauqua; July 28, 29, Madison (Wis.) Chautauqua; Aug. 1, 2, Lakeside (Ohio) Chautauqua; Aug. 4, Clarion (Pa.) Chautauqua; Aug. 9, Mansfield, Ohio; Sept. 13, 16, Kansas City, Mo.; Oct. 20, Canajoharie (N. Y.) Sabbath School Convention.

#### A Baptist Lawyer's Opinion.

THE following letter from a Baptist lawyer of Columbia, North Carolina, was recently received by one of our Religious Liberty workers in Chicago:—

Your printed communication of the 13th ult. came to hand by due course of mail, but it having been mislaid because of the pressure of business, it escaped my attention till to-day. During the few months I have been the recipient of your kindness in sending me THE AMERICAN SENTINEL, I have been an attentive and appreciative reader of it, and I commend the paper equally as much as I condemn the conditions which called it into existence. Of all the questions which are to-day engaging the attention of the thinking people of this country, I consider that there is none of such vital importance to the people as the preservation of civil and religious liberty,—those liberties for the exercise of which our ancestors left home, friends, property, in fact all that could be near and dear to them, and sought out these savage shores, and founded here (as they supposed) a home for all who desired to

worship God according to the dictates of their own consciences, and in the exercise of this liberty and others, untrammelled by pseudo-religionists, and earthly potentates. The idea that we, their descendants, are on the eve of cutting loose from the safe moorings of the past, would seem both absurd and ridiculous, did not the stern facts of Sunday conspirators attest the truth of that idea.

It occurs to me that the surest guarantee of the perpetuity of our Republic in the past has been the alienation of the Church and State, and its existence as a Republic has been endangered in that degree to which they have approached to a union in the past, and will be endangered in the same degree in the years to come. Talk about the Government throwing its mantle of protection around the Church! 'Tis as well for God to beg alms of the devil—equally as absurd. Let the Government once try the experiment, and it will be found that the mantle of protection will assume a different role, and prove the means of stifling the civil power, and bigotry will rule supreme, and all churches and all denominations will bow to the church in power, or lose their heads for disobedience.

I belong to that denomination known as the Baptist, and wish to enjoy in common with all people those liberties which were secured at the cost of burnings, persecutions, and death from the hands of those who believed in a junction of Church and State. I candidly admit that I was ignorant of the magnitude of the effort now being made by the so-called reformers to secure the enactment of State and federal legislation, which, if accomplished, could only bring disaster. I repeat, I have been an attentive reader, and the lessons I have learned I consider invaluable. I wish THE AMERICAN SENTINEL much prosperity, and I am sure its mission will not be accomplished until it has brought every molder of thought and every thinker to a due appreciation of the dangers which are assailing them.

Humbly but truly yours in your effort for reformation of public sentiment, I am, \_\_\_\_\_

#### National Reform in the South.

WE commend to the special attention of those who think National Reform never can amount to anything, the following from a minister in Graysville, Tennessee:

The National Reform idea is growing rapidly throughout the entire South. Sam Jones has been in Chattanooga (thirty miles south of here) for two weeks past, and has stirred the city wonderfully on the subject of Sunday laws. On the last night of his services, at the mention, by him, of a "Law and Order League" to take Sunday desecration in hand, one thousand men were on their feet at once expressing their willingness to join the organization. Hats were thrown in the air, people shouted at the top of their voices, and the wildest enthusiasm prevailed. I tell you the devil is getting things ripe for the final assault upon liberty of conscience, and I believe that Chattanooga, the "gateway of the South" will be an important point from which the forces will radiate, the same as they did during the memorable struggles of the civil war.

The Chattanooga *Daily News*, of May 22, also says:—

The amount of enthusiasm Sam Jones created in Chattanooga can best be judged by a little incident. Yesterday a prominent young citizen, heretofore by no means noted for his godliness, stopped a *News* man and said: "Third party, democrats or what not, I believe this country would be a thousand times better off if Sam Jones was president. A vigorous moral reform administration like unto what his would be would prove the salvation of the country. And I believe if he could be induced to run, he would be elected." And he seemed to be in earnest.

#### A Religious Test Applied.

W. J. ALEXANDER, professor of logic and rhetoric, has been expelled from the faculty of the State University at Columbia, South Carolina, because he is a Unitarian. Sunday, May 17, this action was made the basis of a sermon by Rev. H. A. Whitman, Pastor of the Unitarian Church of Charleston. Mr. Whitman is reported as follows:—

"The principles of religious freedom, recognized and taught by Christ, and which have been incorporated in the fundamental law of our country, have been violated here in our own State by State officials. The spirit of free inquiry has been threatened, and the rights of conscience trampled upon so far as this could be done by the imposition of civil disabilities.

"We have fallen back upon mediæval times, and it seems that the battle, which we all thought had been fought and gloriously won long ago, will have to be fought over again in South Carolina. In this nineteenth century of progress, and under the splendid light of scientific truth, the ruling spirit of the old Spanish Inquisition—the spirit of Torquemada—is being invoked. A professor of the South Carolina college, who is a gentleman of Christian character and of marked intellectual ability, has recently been dismissed from that institution because he holds to Unitarian views of religion. In spite of the statement of this Unitarian professor of logic that he had carefully refrained from giving expression to his religious views, that he held them as private property, and that his text-book on logic was devoid of a single heretical statement, this board of trustees of an institution, presumably committed to no sectarian bias or theological system, resolved itself into an inquisitorial council or commission, with the Governor of the State as inquisitor-in-chief, and proceeded to subject the professor in question to a most searching religious examination, which lasted for an hour or more, and resulted in his dismissal.

"It is exceedingly difficult to believe that such a thing could take place in South Carolina. Why, after reading a report of this examination, I had but to shut my eyes and think of it all to forget the enlightened age in which I live, and wonder how I, a modern, came to be living in the Dark Ages of the world, when men, just struggling into the light of scientific truth, were brought before ecclesiastical tribunals and subjected to similar catechisings. What a spectacle for the gods and men in 1891. Here we have men inquiring as though we had a State religion. By their action these trustees say to the world that no Unitarians can be professors at the college, while Unitarians pay for its support. Look at the action, and we will see nothing to commend in it, but everything to condemn."

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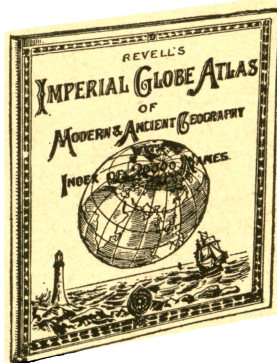
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NEW YORK, JUNE 4, 1891.

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A PHILADELPHIA Grand Jury arraigns the Sunday law of Pennsylvania as a nuisance, "an obsolete law which may have been right and advisable in a small town in 1794, but which is now out of place in the new Philadelphia of 1891."

THE *Hutchinson* (Kansas) *News* of May 12, states that, "the discussion of the closing of the World's Fair on Sunday is likely to involve the whole Sunday question." It would seem that this subject is attracting the attention of the entire country.

BRADFORD, Pennsylvania, is agitated over a rigid Sunday ordinance which the City Council has been asked to pass. The matter was referred to a committee which decided that a full discussion of the measure was advisable. A hall has accordingly been secured and a discussion arranged for to last two evenings.

THE Grand Jury of Mercer County, New Jersey, has indicted the members of the Salvation Army for making loud noises on drums and tambourines. "This," says the *Christian Advocate*, "is contrary to the spirit of democratic freedom. Let the persons in this country who can not endure noises for a good purpose fill their ears with cotton. That Grand Jury probably never indicted a Roman Catholic procession, however noisy, even on Sunday, nor would its members ever think of doing such a thing."

THE *Mail and Express* has the following editorial note:—

Russia is now persecuting Methodists as well as Jews. Our cable news to-day gives the story of some of the sufferings of the poor people who, for no other crime than nonconformity with the State church, have been banished, imprisoned, robbed and tortured. How long will the civilized Christian nations allow this sort of thing to go on without a sharp and effectual protest? Lord Salisbury's speech shows that he is almost ready, if backed by public opinion, to call the Russian bear to "come down." The barbarities continually practiced in Russia are an affront to the civilized world, and they ought to be stopped.

The *Mail and Express* has not, however, so far as we are aware, entered any protest against the barbarities practiced in our own country upon Seventh-day Christians, merely for following upon

Sunday their ordinary vocations, after having conscientiously observed the seventh day. Will our contemporary, whose destinies are presided over by the President of the American Sabbath Union, rise and explain why religious persecution is worse in Russia than in the United States? The principle is certainly the same; the Russians simply carry it farther than the religious bigots in this country have yet been able to do.

A MOVEMENT is on foot in Washington to open the Smithsonian Institute, the National Museum, the Congressional Library, and the Corcoran Art Gallery on Sunday. The *Washington Post* has been publishing the views of different leading men upon the question. "The diversity of these views and the manner in which they have been expressed," says the *Post*, "show that people are thinking seriously on this subject and their publication naturally results in more light being offered by those who were not originally approached on the subject. Even among clergymen there is no uniform opinion, as some favor the opening at least on an afternoon, while others are opposed to any kind of opening."

THE *Catholic Review* thinks that the Christians of the country should lay aside all differences of opinion and refuse to have the World's Fair open on Sunday, even though a decorous observance of the decencies should be absolutely guaranteed. . . . To close the doors on Sunday looks extreme, but it is a war measure, and Christians must submit to the inconvenience of it for the sake of defeating a hateful and unscrupulous enemy. In Catholic countries there could not be any trouble in settling a question of this kind.

That is to say that were it not that a point is to be gained for a dogma of the Church by closing the Fair on Sunday Christians might consent to its being kept open upon that day. In other words, it is not a question of Christian duty or principle at all, but simply of advantage to the Church. Certainly there would not be any trouble in settling such a question in Catholic countries; the church would simply make known its will and the civil power would simply obey. We trust it is not yet so in this country.

THE following is from Col. Elliott F. Shepard's paper, the *Mail and Express*:—

The Sunday quiet of Yonkers was disturbed yesterday. Drums were beating and flags were waving, and men were parading through its streets from shortly before noon until long after nightfall. Thousands of people were there to cheer them on. Yonkers was simply flooded by an unwelcome crowd. All this was because the corner stone of a Roman Catholic seminary, the object of which is ostensibly to train men in the ministry of holy things, was to be laid. It began with breaking the Sabbath. It ended with it, too.

This only shows the real animus of the American Sabbath Union, whose president Colonel Shepard is: it not only demands that Sunday shall be observed but it would

assume to say how it shall be observed. We have no more sympathy with Roman Catholics than has the American Sabbath Union, but we do maintain that they have a perfect right to do upon Sunday anything that they might properly do upon any other day.

THE following dispatch was published in the *New York World*, of May 11:—

Five thousand men in Ansonia, Connecticut, on the other side of the Naugatuck River, could not get a cigar to smoke to-day owing to a Blue Law order issued by Prosecuting Attorney Walch. There is great indignation in consequence, and the people are determined to apply the brakes to other offenses under the Sunday laws. The order applies to confectionery, ice-cream and soda water stores. Birmingham is profiting by the order. Shelton has no license and its people also cross the river to get a supply. Although cigars were not sold in Ansonia, it was evident that whiskey was to be had, and there were many cases of intoxication.

SENATOR EDMUNDS has an idea of a university, and here it is, expressed in his own words:—

We need a great national university, and we need it right here at the national capital. Not a college, but a great non-sectarian university, an institution which should make plain the liberality of Protestants as compared with the narrowness of the papal power. I have no objection to any one's being a Papist if he or she desires to be, but I do object to the efforts which are being made by the Papacy to combine the Church and the State. The people of the United States must and will see the necessity for taking a firm stand in this matter, and one of the results of their firmness will be a great national university.

Upon this the *Catholic Review* remarks:—

The Senator then desires to erect at the common expense a great Protestant school whose avowed aim shall be to counteract the encroachments of Catholics. It is therefore in order for the present Catholic university to get itself constituted a national affair to oppose the encroachments of Protestants. One is as logical and useful as the other, and quite as constitutional.

And the *Review* is quite right.

COMMENCING with the paper dated July 3, 1891, *Our Little Friend* will be changed to eight pages, magazine form, and will contain two sets of Sabbath-school lessons, one each for the first and second primary grades. The price of the paper will remain the same as heretofore, clubs of ten or more copies to one address, forty cents per year, twenty cents for six months. Single subscription, fifty cents per year. Address, *Our Little Friend*, Oakland, Cal.

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