



"Equal and Exact Justice to all Men, of Whatever State or Persuasion, Religious or Political."

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THE advent of Archbishop Satolli to the United States, clothed as he is with extraordinary powers, is an event not lacking in probable political significance. Neither is the fact that he has established his court at Washington, without meaning. Thus far there is no positive authority for saying that the Monsignor is to be the political as well as the spiritual representative of the Pope in this country; but inasmuch as it has long been understood that the Vatican desires to establish diplomatic relation with the Government at Washington, it would not be at all strange if, with the soon-coming change of administration, the Pope would renew the proffers of "friendly relations," and ask that either Satolli or some one else be accepted by Mr. Cleveland as the political representative of the Vatican.

It is by no means certain that Mr. Cleveland would receive a papal representative; but on the other hand it is by no means certain that he would not. Indeed it is asserted that there is at least a tacit understanding that Satolli is to receive some sort of recognition as a political representative. The *Sun*, of this city, in its issue of the 22d inst., has this to say upon this subject:—

While the fact that the Pope is no longer a temporal sovereign deprives the papal delegate of any recognized diplomatic rank, there appears to be a tacit purpose to accord to Mgr. Satolli in Washington an unofficial recognition as an added member of the diplomatic body. This has been already made manifest by the interchange of visits with the Secretary of State, and the marked courtesies extended to the distinguished Italian by the French Minister and other members of the diplomatic corps.

But it is not impossible that the papal delegate will be received on an equal footing with other members of the diplomatic corps. It is almost certain that the incoming President will find on his hands a fight of no small magnitude inside his

own party; and he might think it "wise statesmanship" to secure at the outset the hearty support of the great body of the Catholic Church in the United States; and in no way could he do this more effectively than by receiving at Washington a papal nuncio, thus acknowledging the Pope as a temporal as well as a spiritual sovereign.

At present that portion of the Catholic Church which supports Tammany is presumably hostile to Mr. Cleveland. Archbishop Corrigan is a creature of Tammany. He owes his elevation to Tammany influence; and in turn Tammany owes much of its power to Corrigan's influence. Tammany is hostile to Mr. Cleveland, and will doubtless try to ruin, if it can not rule, his administration. In this work it can without doubt command the support of Archbishop Corrigan, unless strong church influences can be brought to bear upon him. How much "the church" will do for Mr. Cleveland and his administration may depend in very large measure upon how much Mr. Cleveland will do for "the church." The greatest service he could render "the church," probably, just now, would be to establish diplomatic relations with the Pope, thus recognizing his pretensions to temporal power.

THIS sort of talk may sound strange to American ears, but they will soon become accustomed to taking into account church influence in all political matters. This has long been the case in the Church and State countries of the Old World, and it will very soon be the case here. Nobody doubts that Mr. Burchard's "Rum, Romanism and Rebellion" defeated Mr. Blaine eight years ago; nor is it a matter of much doubt that Indian Commissioner Morgan's hostility to Romanism had a marked influence upon the result of the late presidential campaign. This makes it inevitable that in all future, national, political contests in this country the Roman Catholics must be reckoned with by any party that would win.

NOR is this the only reason why church influence will cut a large figure in our politics in the future. The Protestant churches, so-called, have, in the contest concerning the World's Fair, learned their

power, and having learned it they will not be slow to use it. True, the Protestant churches have not that perfect organization for political purposes that the Catholics have, but they have shown wonderful skill in mobilizing their forces, and with the experience they have had in the matter of the Sunday closing of the Fair they can readily wield an immense political power in the future. We may not at once have, as is the case in some other countries, a Church party, but we shall have parties very largely dominated by churches, which amounts to about the same thing.

NOR does it necessarily follow that Protestants and Catholics will, in future political contests, be opposing forces, and thus neutralize one another's influence. On what are very generally regarded as the most vital religio-political questions of the day, Roman Catholics and Protestants are a unit. On the general principle of religious legislation there is no difference of opinion between apostate Protestantism and Romanism; both believe in it. In the past both have endeavored to so shape legislation as to benefit only themselves. In the future they will compromise and so shape legislation as to bolster up the dogmas which they hold in common. Freedom of conscience in the United States has nothing to hope for from the differences between Romanism and Protestantism.

As long ago as August 31, 1884, in an article in the *Christian Statesman*, Rev. Sylvester Scovel, writing of the common interests of Protestants and Catholics, said:—

This common interest ought both to strengthen our determinations to work and our readiness to co-operate with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, for the time is 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.

DECEMBER 11, 1884, the *Christian Statesman* said editorially:—

Whenever they [Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join with them.

In the *Christian at Work*, of April 19,

1888, Prof. Charles A. Briggs, D.D., of Union Theological Seminary, said:—

In all matters of worship we are in essential concord with Roman Catholics, and we ought not to hesitate to make an alliance with them so far as possible to maintain the sanctity of the Sabbath [Sunday] as a day of worship.

The response to these utterances was made by the Congress of Catholic Laymen, held in Baltimore, Md., November 12, 1889, as follows:—

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

This was adopted, declares Rev. W. F. Crafts, in his "Addresses on the Civil Sabbath" (page 7), "after correspondence and conference with the American Sabbath Union."

Do we not well say that freedom of conscience has nothing to hope for in this country from the differences between Roman Catholics and so-called Protestants? And may there not be a deeper significance in the attitude of this Government toward Rome than appears on the surface? C. P. B.

Facts vs. Ridicule.

A GOOD deal of ridicule has by the religious press been heaped upon the constitutional argument made at the recent hearing in Washington in favor of the repeal of the Sunday-closing proviso in the World's Fair bill; but why not answer the argument rather than ridicule it, if it can be answered?

It has been said that the Supreme Court decision of last February is a sufficient answer. But is it? Of course that decision gives color to the claim that the Supreme Court would sustain Sunday legislation; but it by no means proves that such legislation is constitutional in the sense of being in harmony with the purpose and intent of the Federal Constitution.

To understand the real purpose and intent of the Constitution, we must, as Chief Justice Waite remarked in 1878, go, not to recent decisions, but to the history of the times in which the Constitution was adopted, and give to the language of the Constitution the meaning that it had at that time. By this rule we shall find that the First Amendment was designed not only to make impossible the setting up of a State Church, but to forbid religious legislation, *i. e.*, legislation upon religious questions.

The term "religion" is not defined in the Constitution, but the Virginia Declaration of Rights, adopted in 1776, furnishes us a definition as follows: "Religion, or the duty we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction," etc. This, then, is what the men who were instrumental in securing the adoption of the First Amendment to the Constitution meant by "religion," and in the light of this definition that amendment would mean just what it was intended to mean, if it read, "Congress shall make no law regarding the duty which we owe to our Creator, or the manner of discharging it."

That this is the meaning of the First Amendment is evident also from the fact that the exact language of the Virginia Bill of Rights was used in the form of the amendment, proposed by three of the six States which proposed an amendment

on this subject, namely, Virginia, North Carolina, and Rhode Island; while New Hampshire used equally unmistakable language, namely, "Congress shall make no law touching religion, or to infringe the rights of conscience." It was evidently the purpose of the several States to utterly prohibit to Congress all legislation upon religious questions, and no number of decisions, even by the Supreme Court can make it otherwise. This is not so much a question of law as of fact.

That the First Amendment to the Constitution was designed not only to keep Church and State separate in the sense of preventing an ecclesiastical establishment, but in the sense also of separating religion and the State—making the Government absolutely secular, is evident not only from the facts cited, but also from other considerations. In fact this seems to have been the universal opinion until in recent years degenerate sons of noble fathers have sought to subvert the grand charter which they gave to their posterity. In 1797 Washington and his cabinet and the United States Senate declared in the treaty with Tripoli, "The Government of the United States is not in any sense founded upon the Christian religion." It is, perhaps, not saying too much to assert that President Washington and his advisers were in a position, at least as to point of time, to understand the intent of the Constitution better than the Supreme Court of to-day. They knew what it meant for they helped to make it and were familiar with the reasons for its adoption and for the adoption of the First Amendment. C. P. B.

"The End is Not Yet."

NOTWITHSTANDING the persistence with which the advocates of Sunday closing of the World's Fair by congressional legislation have kept this matter, and their views upon it, before both Congress and the people,—and in spite of the fact that the legislation which they asked they have secured,—it would seem that the real contest over the matter is, after all, yet to come.

The interest which the public press is taking in the question is greater than at any previous time. Every organization is expected to array itself either on one side or the other, and the mass of resolutions and individual petitions presented to Congress on the subject is increasing daily.

At the Woman's Suffrage convention, which lately convened at Washington, D. C., these resolutions were offered:—

WHEREAS, the Constitution of the United States promises non-interference with the religious liberty of the people, and

WHEREAS, Congress is now threatening to abridge the liberty of all in response to ecclesiastical dictation from a portion of the people,

Resolved, That this association enters a protest against any national attempt to control the innocent inclinations of the people, either on the Jewish Sabbath or the Christian Sunday, and this we do quite irrespective of our individual opinions as to the sanctity of Sunday.

Resolved, That we especially protest against this present attempt to force all the people to follow the religious dictates of a part of the people as establishing a precedent for the entrance of a most dangerous complicity between Church and State, thereby subtly undermining the foundation of liberty so carefully laid by the wisdom of our fathers.

These resolutions received both hearty support and vigorous opposition. It seemed likely that they would be adopted by a small majority, but they were finally tabled indefinitely, on the plea that it was

an individual question and outside the province of the convention as representing the Woman Suffrage Association.

It will be seen that these resolutions, while referring to the present threatened abridgment of popular liberty, do not in so many words designate the Sunday closing of the World's Fair, unless the movement for legislation to close the Fair on Sunday is at ecclesiastical dictation, and does interfere with the constitutional provision protecting religious liberty, and is an attack upon the liberties of the people, and does force all the people to follow the religious dictates of a portion, thereby establishing a complicity between Church and State; unless all this is true the resolutions do not apply to the congressional Sunday closing of the World's Fair. No more striking confirmation of the fact that this Sunday-closing proviso of Congress does do all this need be asked for than the fact that no one in the convention even thought for an instant of any other application of the resolutions than to the Sunday closing of the World's Fair.

The petition clerks of the congressional document rooms are swamped among the thousands of petitions from all parts of the country on the opening or closing of the World's Fair. The *Congressional Record*, of the dates January 20, 21, 22, 24, and 25, contain thirty-five columns of petitions on this subject. The *Record*, of January 22, 24, and 25, has twenty-seven solid columns of petitions either for Sunday opening or an unconditional repeal of existing legislation on the subject.

More than a month ago a gentleman, resident in New York City, addressed a letter to the President, personally, protesting "against the delivery of any of the souvenir half dollars to the representatives of the Columbian Exposition until the provisions of the law making the gift are complied with, namely, that the Exposition shall be closed on Sunday," and contending that "in the eyes of the law the Exposition was formally opened in October, and, therefore, that the law requiring its closing on Sunday is now in full force, and is being violated by Sunday opening." This letter was referred to the Solicitor of the Treasury, and upon it he rendered his opinion "that the Exposition has not been formally opened and the statute has not been violated by the delivery of said souvenir coins. The statute presupposes that the souvenir coins will be used for the purposes intended before the Exposition is formally opened."

The next step was the presentation and adoption in the Senate of a resolution requesting the Secretary of the Treasury to transmit to the Senate a copy of this legal opinion in consonance with which the delivery of the souvenir coins was going on, and also a copy of the regulations for the delivery of the coins which he had made in accordance with that opinion.

Upon this, there soon followed the introduction in the Senate, by Mr. Pettigrew, of South Dakota, Chairman of the Senate Committee on the World's Fair, of a bill instructing the Secretary of the Treasury not to deliver any of the souvenir coins until the World's Columbian Exposition presents a good and sufficient bond that if the World's Fair is opened on Sunday the corporation shall repay to the United States the sum of money it shall have received from the sale of souvenir coins, not less than \$2,500,000. Notice was also

given by Mr. Pettigrew that this would be offered as an amendment to the sundry civil bill. On the same day, in the House, Mr. Ketcham, of New York, introduced (by request) a joint resolution which recites in its preamble that an appropriation of five million half dollars had been made in aid of the Exposition on condition that it should be closed on Sunday, and the World's Fair corporation is now seeking to avoid this condition. The resolution then directs the Attorney-General to ascertain the facts in this relation, and if the corporation is not at any time in good faith carrying out the condition and closing the Fair on Sundays then he shall in the name of the United States sue the World's Fair corporation and recover the nominal value of the coins paid to the corporation.

All these things, together with the fact that measures have been taken in Chicago to enjoin the World's Fair Board from closing on Sunday,—and counter-action has been taken by those who desire to compel Sunday closing,—go to show that the public excitement over this question will not subside until the World's Fair is in actual progress, and perhaps not even then.

W. H. M.

Sunday Laws in the United States.*

(Concluded.)

THE advocates of these laws appreciate their danger, and hence we see in some later cases an invention known as "the holiday theory" of Sunday laws brought to the rescue of a failing cause. Said an Arkansas judge: "The power of the legislature to select a day as a holiday, is everywhere conceded. The State, from the beginning, has appointed Sunday as such."† And he added that the same principle which upholds the right of the State to close its offices on certain days authorizes it "to prescribe a penalty for the violation of the Sunday law." The extract *ante* from Mr. Tiedeman sufficiently refutes this parallel so far as it affects the question of the origin and purpose of Sunday laws. Its fallacy is equally apparent from their contents. Whoever heard of such a thing as a compulsory holiday? Whoever heard of a statute which established a public holiday and closed all places of public amusement, and provided a penalty for those who should undertake to amuse themselves in private upon the day in question? Desperately as some are clinging to this last spar, it must share the fate of the other wrecked arguments by which it is sought to support Sunday laws on constitutional grounds.

There are cases, however, which take "a secular view" of such legislation without going so far as to claim that it makes a holiday of Sunday. According to these "the evident object of the statute was to prevent the day from being employed in servile work, which is exhausting to the body, or in merely idle pastime, subversive of that order, thrift and economy, which is necessary to the preservation of society."‡

Let us consider these clauses separately. Has it ever been claimed that it is in the power of an American legislature to com-

pel a man to abstain from earning his living by "servile labor," because the legislature, in its wisdom, considers such labor as "exhausting to the body"—ever claimed, that is, except in connection with Sunday laws? Who made of the legislature a physician to order off a man from any labor, "servile" or otherwise, because of its effect upon his body? Is not the liberty of labor at will, part of the inheritance of every citizen of a free country, which he "comes into" when he attains his majority? The interference with labor on account of its "exhausting the body" is parental, and can never be justified under any other than a parental government. So that if this interference were necessary or even desirable, it would not be practicable in any State whose constitution contains a guaranty of personal liberty. As a matter of fact, however, it is neither necessary nor desirable, though many of the cases assume that it is both, and Sunday-law advocates of every kind are prone to start with the statement, as if it were an axiom of thought, that "we are so constituted physically that the precise portion of time indicated by the Decalogue must be observed as a day of rest and relaxation, and nature, in the punishment inflicted for a violation of our physical laws, adds her sanction to the positive law promulgated at Sinai."* Yet this statement, so often made in substance on the bench and elsewhere in order to justify Sunday laws, is absolutely without any foundation whatever, and is absurd on its face and is contradicted by the most familiar facts. It is absurd on its face. The amount of rest required and the advisable periodicity of it is the result of three factors—the man, his work, and his environment; and, as the first of these is never the same in any two instances the result is never the same. To attempt to lay down a uniform rule on this subject is as preposterous as it would be to require everybody to eat the same amount and the same kind of food every day. What is said above about the punishments of "nature" applies here as it was not intended to apply. The whole matter belongs to her domain and is subject to *her* laws alone. The time for rest is proclaimed by her when she makes a man tired, and his punishment may safely be left in her hands, if he disobeys her mandate to rest.

NO FACTS TO SUSTAIN THEIR PROPOSITION.

Of course there are no facts adducible which even appear to sustain so monstrous a proposition as that everybody always needs the same amount of rest at the same interval. The facts are all the other way. Preachers who work hard all the time, and do double work on Sundays; doctors who can never rest at any stated interval; lawyers, journalists and others, who frequently work day in and day out for months without a holiday—all these compare favorably for robustness and longevity with that conscientious Sunday-rester, the farmer. Races of men, as the Greeks and Romans of old, the Chinese, Japanese, etc., to whom the idea of resting at stated intervals never occurred, yet have survived and flourished. Not long ago the Methodist bishop, Andrews, gave it out as "something he could not understand" that they had no Sabbath in China, and yet the laboring men lived to old age! Of course the good bishop shut his eyes at home, and opened them in

China. He was under that delusion so common with men of his calling that the existence of a law is proof of its enforcement. He did not know, or chose to ignore the fact, that thousands of his fellow-Americans who know no Sabbath are as healthy, long-lived and, at least, as active in the world's work as the strictest Sabbatarian in his communion.

The second clause of our last citation refers to "merely idle pastimes subversive of that order, thrift and economy, which is necessary to the preservation of society." This is one of the rare occasions on which any allusion is made to that portion of the contents of every Sunday law which is absolutely fatal to the "holiday theory" of such statutes. It is self-evident that no pastime can be subversive of order on one day, which is not so on every other day; and as to thrift or economy, it is equally evident that these are things with which, in the individual citizen, an American legislature has no authority whatever to meddle. Nevertheless if a law does not contain this combined prohibition of work and play, it is no Sunday law. And there is good ground for the assertion that those who are specially interested in Sunday laws, if they had to part with either, would prefer to have the prohibition of work repealed rather than the prohibition of play—both because they are naturally morose and play tends more than work to make other people unlike them; and also because play would be even more likely than work to keep open the gap between the masses and the collection box.

Besides negating the arguments by which Sunday laws have been defended, and calling attention to the positive objection to them as the embodiment of a union of Church and State, it may be well to point out another undesirable characteristic of such legislation. Although Sunday laws do not make the day a holiday, yet they have this in common with laws establishing holidays—that they tend to encourage among the people the conception that idleness is a good thing in itself, to be sought for its own sake and that the State is conferring a great boon upon them by allowing them the opportunity of indulging in it. No more immoral or dangerous doctrine could be preached by any legislation than this. Rest is necessary; but its value lies not in itself; it is valuable only in so far as it fits us better for our work. Public holidays may have a historical value; that their general effect on the manners of the mass is demoralizing, few will deny. Leisure is a dangerous possession in the hands of the wisest and best. Let the managers of factories, the heads of schools and the like, be heard to testify to the slipshod character of "Blue Monday's" work, and we shall appreciate the profundity of that unknown philosopher, who gave it as his decided conviction that the crying need of this country is not more holidays, but more days to get over them.

Industry is a virtue; idleness is a vice. But our Sunday laws make a complete topsy-turvature of this fundamental principle of morals for fifty-two days in the year. On these days, industry is branded as a crime, and idleness is required as a condition of good citizenship. The immoral lesson thus taught bears its fruit in the constant demand for more public holidays, and for limiting the hours of work by the State and other laws

*This article which is written by Jas. T. Ringgold, of the Baltimore Bar, is reprinted from the *American Law Register and Review*, of Philadelphia, by permission of the publishers.

†Scale's Case, 47 Ark., 476

‡Linders v. R. R., 12 Abb. Pa. (N. S.), 338.

*Lindenmaller's Case, 33 Barb., 548.

which are strangely misnamed as "labor legislation," being, in reality, like the Sunday laws, legislation for the promotion of idleness. And thus we have another illustration of the great principle, and the evil tree of Sunday law brings forth after its kind.

BETRAYED BY THEIR OWN TERMS.

The survey of the subject would not be complete without some reference to the savings of "necessity," and "charity," which are made in all Sunday laws.

The very presence of the word "charity" is sufficient to betray the true nature of these laws as religious dogmas enacted into statutes. The interpretation of the word has, of course, to be made accordingly. And hence it is correctly said that "the means which long established and common usage of religious congregations show to be reasonably necessary to advance the cause of religion may be deemed works of charity."* But, apart from its fatal disclosure of the religious character of the statute, the presence of this word, like that of "necessity," introduces a degree of uncertainty as to the application of the law, which it is safe to say would cause the courts to hold it void altogether if it were anything else but a Sunday law. Well has a learned judge of Vermont observed, "The statute excepts all acts of necessity and charity. These are lawful, and who is to judge what are such? If the jury, it will depend on the religious opinions of each jury, and of course be pregnant with the utmost uncertainty. If the court, as matter of law, then it will nearly convert a bench of laymen into an ecclesiastical council, for 'necessity' and charity in connection with the Sabbath must very much depend upon the creed or religious belief of the individual to whom the question is submitted. . . . How ungracious for a court to mark the law upon this duty for all denominations to be governed by and with judges usually belonging to different religious societies. It would be like a synod composed of the dignitaries of several sects."† The uncertainty involved in the use of the word "charity," apart from the religious aspect of the question, may be illustrated by the preceding case.‡ This held that a contract of subscription towards the erection of a church was valid as an act of charity. If so, on what ground is the actual building of the church on Sunday unlawful? Or the quarrying of the stone for its walls, or the dressing of timber for its interior? In a word, where are we to stop in the degree of closeness of connection between the act in question and "the advancement of the cause of religion"? It does not seem possible that the subtlest judicial ingenuity will succeed any better in the future than it has in the past, in affording a satisfactory answer to this question.

But if an impenetrable cloud is cast over the force and application of the Sunday law by the presence of this word "charity," on what a bottomless, trackless sea are we launched by the use of that other word "necessity"! The tossings and flounderings, the hopeless "seeking after a sign," the vain beating toward a harbor which does not exist which we find in the cases on this subject are really painful to a sensitive mind. Among others, the eminent judge and senator,

*Dale v. Knapp, 98 Pa. 389.

†Lyon v. Strong, 6 Vt., 236.

‡Dale v. Knapp, *supra*.

Thurman, of Ohio, once wrestled with this subject in a long opinion.* But the outcome of it all is that there is no way of defining "necessity," though the learned judge does not say this in so many words. In the first place, we do not know whether necessity is a question of law or of fact, or of both combined.† And secondly, it is unsettled whether the necessity must be that of the doer of the act or whether it is sufficient if his doing of it was a necessity to somebody else.‡

It is, however, when we leave these preliminary questions and come to consider the nature of this necessity of which we are to determine the existence or non-existence in any given case—when we study the *thing in itself*, as some philosophers say, that we most fully appreciate the hopelessness of interpreting or applying a Sunday law with any degree of uniformity or fairness. Only a few points need be mentioned to vindicate this position. We are told that the necessity need not be "absolute,"§ yet it must be "imperious,"|| and mere "convenience" is not enough;* that it varies with the individual, so that a rich man might be punishable for working on Sunday to save his property from destruction, while a poor man would not be,† and also with "the exigencies of trade;"‡ and so on and so forth. Here, as under all of our preceding heads, the illustrations might be multiplied indefinitely without materially strengthening the moral, which is that a "chaos of thought and passion all confused" has inspired the enactment of Sunday laws, stimulates their enforcement, and manifests itself in every judicial attempt to either justify, explain or apply them.

Offers of a Kingdom Rejected.

THE devil once offered the kingdoms of this world to Christ, but his offer was spurned with a severe rebuke. At another time our Lord's disciples and the people were determined to make him king of Israel, but neither would he accept it at their hands, but taught, rather, that they should render tribute to Cæsar who was their king. The Papacy next undertook to make Christ rule as king of the nations by proxy; they placed their chief bishop on a throne as Christ's vicegerent, and the history of the Dark Ages written in the blood of about fifty millions of God's people, illustrates the wickedness of such a scheme. Last of all, National Reformers, so called, and their host of allies are trying to make Christ king of this Nation, and to place the laws, and usages of Christ's church "upon an undeniable legal basis in the fundamental law of the land." But Jesus will in no wise accept it of them; and it will certainly result, as did the papal usurpation, in great affliction to Christ's own people—in fines, in boycotts, in imprisonment, in torture, in banishment, in chain-gang labor, in sen-

*See McGutrick v. Mason, 4 O., 566.

†It is one of fact in Indiana, Edgerton's Case, 68 Ind., 588; of law in Vermont, Lyon v. Strong, 1 Vt., 219; and of the law and fact in Alabama. Hooper v. Edwards, 25 Ala., 528.

‡In England, a barber is not excused by the fact that his Sunday shaving was a necessity for his customer. Phillips v. Tuness, 4 Cl. & F. 234. But it is said that here the apothecary is justified in selling a medicine which is a necessity to the sick. L. & N. R. R.'s Case, 89 Ind., 291.

§Flagg v. Milbury, 4 Cush., 243.

||Ohmer's case, 34 Mo. App., 115.

*Allen v. Duffie, 43 Mich., 1.

†See Whitcomb v. Gilman, 35 Vt., 297.

‡McGutrick v. Mason, 4 O., 566.

tence of death, until the limit of God's forbearance is reached, and he arises in anger to vindicate his down-trodden cause.

But will Christ ever receive the kingdoms of this world? Yes, but not as the gift of the devil, of the people, of Pope, or of National Reformers. Will it be difficult for him to obtain the kingdoms of the world when he wants them? No, he has only to ask his Father for them, and they will be speedily given. No change of Constitution, no Supreme Court decisions, no legislative enactments, nor executive approval, will be requisite. Says God the Father, to his Son Jesus: "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:8.

But when they are thus given to Christ what will he do with them? The Father says: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:9.

In Dan. 2:44, referring to earthly kingdoms, the prophet says: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

God has commissioned his servants to persuade and entreat men to accept the gospel and obey its precepts, but he never instructed them to fine, and imprison, and torture their fellow-servants who should fail to believe or do as they themselves might believe or do; he warned them rather that the devil would do that kind of work, and taught them to patiently endure, even to a martyr's death. It is unsafe to entrust a fallen church and ministry with civil power. A. SMITH.

Grandville, Mich.

The Constitution and Holy-days and Holidays.*

So far as Sunday is different from any other day of the week, it is either a holy-day or a holiday. If, therefore, there is to be any legislation concerning the observance of this day, it must be on the ground that it is a holy-day or a holiday.

A holy-day is necessarily a religious or church day. If there were no religion or no church there would be no holy-day. Legislation, therefore, for the observance of Sunday as a holy-day is religious legislation—that is, it is legislation for the establishment of a religious or church observance, and therefore for an establishment of religion itself. But such legislation is absolutely forbidden by the Constitution. "Congress shall make no law respecting an establishment of religion." Madison says that "religion is entirely beyond the purview of government." Washington says, "In no sense whatever is this Government founded upon the Christian religion." Jefferson has stated the unconstitutionality of religious legislation. In a letter Jan. 23, 1808, to the Rev. Mr. Millar, he writes:—

Washington, January 23, 1808.—*Sir*: I have duly received your favor of the eighteenth, and am thankful to you for having written it, because it is more agreeable to prevent than to refuse what I do not think myself authorized to comply with. I consider the Government of the United States

*Argument by Samuel P. Putnam before the Columbian Exposition Committee of the House of Representatives, January 12, against the Sunday closing clause.

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. It must, then, rest with the States as far as it can lie in any human authority. But it is only proposed that I should recommend, not prescribe, a day of fasting and prayer. That is, that I should indirectly assume to the United States an authority over religious exercises, which the Constitution has directly precluded them from. It must be meant, too, that this recommendation is to carry some authority, and to be sanctioned by some penalty on those who disregard it; not, indeed, of fine and imprisonment, but of some degree of proscription, perhaps in public opinion. And does the change in the nature of the penalty make the recommendation less a law of conduct for those to whom it is directed? I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercises, its discipline, or its doctrines; nor of the religious societies, that the general Government should be invested with the power of effecting any uniformity of time or matter among them. 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 object 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.

In his autobiography Jefferson also relates:—

The bill for establishing religious freedom, the principles of which had to a certain degree been enacted before, I had drawn in all the latitude of reason and of right. It met with opposition, but with some mutilations in the preamble it was finally passed; and a singular proposition proved that its protection of opinion was meant to be universal. Where the preamble declares that coercion is a departure from the plan of the holy Author of our religion an amendment was proposed by inserting the word "Jesus Christ," so that it should read, "A departure from the plan of Jesus Christ, the holy author of our religion;" the insertion was rejected by a great majority, in proof that they meant to comprehend within the mantle of its protection the Jew and the gentile, the Christian and the Mohammedan, the Hindoo and infidel of every denomination.

There is no need of any further quotations to show that any legislation for the Christian, the religious, or the holy observance of Sunday is entirely beyond the legal power of Congress.

Every sentiment and every argument in favor of the observance of Sunday as a Sabbath should therefore have no weight with this committee, or with Congress.

The only possible ground left, therefore, for any legislation as to the observance of Sunday is the fact that it is a holiday or rest-day.

A holiday is for physical recreation; it is a relief from toil; it is for leisure, or rest from ordinary vocations.

What has Congress to do about Sunday legislation, granting that it is a holiday or rest-day?

Simply to recognize it as a holiday—but beyond that the function of the national Government does not extend.

To start right in this discussion I will again quote from Jefferson:—

Our legislators are not sufficiently apprised of the rightful limits of their power; that their true office is to declare and enforce only our natural rights and duties, and to take none of them from us. The idea is quite unfounded that on entering into society we give up any natural right.

It is the American principle that the government is for the people and not the people for the government. If at any point government infringes upon any natural right at that point its action is null and void.

It is a contradiction in terms to say that in order to uphold the natural rights of any human being, the natural rights of

any other human being should be invaded. The exercise of all human rights is perfectly harmonious.

Whatever legislation there is, therefore, for Sunday as a holiday, or rest-day, there must be no infringement upon the natural rights of any human being.

ENFORCED IDLENESS IS TYRANNY.

It is the natural right of every man to labor. Government has no right to forbid labor on Sunday. If one chooses to labor on that day as on any other day it is his right to do so. For government to enforce physical idleness on Sunday is simply tyranny. Physical recreation, physical recuperation, do not necessarily demand physical idleness. A change of physical activity is oftentimes the most healthful physical recreation, or rest.

Government can not enforce idleness any more than it can enforce sleep. As well command a man to sleep all day Sunday as to command him to be idle all day Sunday.

This point is well stated in the decision of the Supreme Court of California:—

This argument—namely, that for the benefit of the working people government should enforce idleness on Sunday—is founded on the assumption that mankind are in the habit of working too much, and thereby entailing evil upon society; and that without compulsion, they will not seek the necessary repose which their exhausted natures demand. This is to us a new theory, and is contradicted by the history of the past and the observations of the present. We have heard in all ages of declamations and reproaches against the vice of indolence; but we have yet to learn that there has ever been any general complaint of an intemperate, vicious, unhealthy, or morbid industry. On the contrary, we know that mankind seek cessation from toil, from the natural influences of self-preservation, in the same manner and as certainly as they seek slumber, relief from pain, or food to appease their hunger. . . . If we can not trust free agents to regulate their own labor, its times and quantity, it is difficult to trust them to make their own contracts. If the legislature could prescribe the days of rest for them, then it would seem that the same power could prescribe the hours to work, rest, and eat.—*Ex parte Newman, 9 Cal., 509, 518.*

The Constitution of the United States plainly declares the manner in which the national Government should legislate, or rather non-legislate, concerning holidays, or rest-days. In the Constitution, Sunday is recognized as a holiday, or rest-day, and only as such. When a bill has passed both houses of Congress for the signature of the President, the President shall have ten days to consider it, Sundays excepted, says the Constitution. Sunday is not a religious or a Christian word. It is simply the secular name of the day. The Christian term is the "Sabbath," or "the Lord's day." By not using either of these sacred names, but using only the secular name, the framers of the Constitution, beyond question, meant to recognize Sunday as a holiday, or rest-day, only, and not in any sense as a holy-day. The Constitution, therefore, recognizing Sunday as a holiday, how does it regulate its observance? It does not regulate it at all. It leaves the President perfectly free. It gives him the holiday, but it does not command how he shall observe it. It simply allows a privilege. The President can work on Sunday if he chooses; or play; or go to theatres and operas; or hunt and fish; or travel; or stay at home. If the President is a Jew in religion, or a Seventh-day Adventist, or a Seventh-day Baptist, the Constitution does not interfere with his religious convictions. He can keep holy the Saturday and work on Sunday.

This is an admirable example for Con-

gress to follow—shining in the Constitution itself, placed there by the wise and far-seeing founders of this Republic.

The moment Congress legislates concerning the observance of Sunday as a holiday, or rest-day, by forbidding any kind of labor, it violates the religious convictions of many of the people of this country. They conscientiously observe Saturday as a holy-day. What right has the Government to compel them to lose the value of the following day, either on the plea that it is a holy-day or holiday, or rest-day? This is a manifest injustice. Follow the Constitution and no injustice will ever be done.

In giving the appropriation to the World's Fair, Congress does not undertake to regulate the observance of other holidays far more national, important, and glorious in their significance than the Sunday. It annexes no condition as to the observance of the Fourth of July or Decoration day. Surely, if Congress can leave the due observance of the Fourth of July or Decoration day to the discretion of the World's Fair Commission, it can also leave the observance of Sunday to the same judgment. Congress does not regulate the expenditure of the millions given to the commission. It has the utmost confidence in the wisdom and integrity of the commission so far as the use of vast sums of money is concerned. Why not leave with the commission the regulation of Sunday? Are the commissioners honest and able six days of the week and inefficient on the seventh day? or the first day? As the Constitution left the observance of Sunday to the President, let Congress be equally wise, just and business-like in its treatment of the commissioners of the World's Fair—men selected for their pre-eminent fitness to carry on in all respects this magnificent enterprise. This is my argument, therefore, to the committee—that in the very nature of the national Government, and according to the Constitution itself, Congress should not make any laws as to the manner of the observance of holy-days, holidays, or rest-days.

The Sunday, therefore, whether it is a holy-day, or holiday, or rest-day, is entirely outside of congressional enactment. If there is to be any regulation it should be by municipal and local governments.

A Letter from a Lutheran Pastor.

Gar Creek, Ind., Jan. 11, 1893.

EDITOR AMERICAN SENTINEL: Inclosed you will find a postal note, my subscription for the SENTINEL. I have now read your paper for three or four years and like it. I as a Lutheran do not accept all of your teachings but fully endorse your position against a union of Church and State. Our church has resented the attempt in Illinois and Wisconsin, and especially our synod was foremost in the battle. God knows we had rather never entered politics, but politics sought to enter, dominate our church schools, and so it became our sacred duty to take up the gauntlet. We will gladly retire from the political arena, but other issues are at stake and "eternal vigilance is the price of liberty," and thus we are forced to do battle again.

I am very glad that the SENTINEL was among the few papers (English papers) that correctly saw and stated our position. One expression, recurring several times

in various numbers of your valuable paper, is too strong. It stated that "the" preachers of Toledo, St. Paul and other cities sought to enforce Sunday laws. The use of the definite article is erroneous, for there are to my certain knowledge in each of the places named preachers of our synod who did not, would not join such a movement, protested against it, refused co-operation, such as use of their churches for these meetings, etc. A more correct way of expressing it would be, "some," or "certain preachers," etc. Willingly the SENTINEL would do no injustice, I know, therefore I call attention to it.

I remain very respectfully yours,
C. F. W. MEYER.

Mass-Meeting in Springfield, Ill.

THE introduction of resolutions into both houses of the legislature now in session here in Springfield, asking Congress to repeal the Sunday-closing clause of the World's Fair appropriation, stirred up the so-called religious people of the city, and a mass-meeting was called Sunday, January 15, to protest against such action being taken by our legislators. The meeting was held in the First M. E. Church, and although quite generally advertised the "mass" of assembled humanity did not exceed two hundred.

The meeting was called to order by Rev. T. D. Logan, who introduced the following resolutions:—

WHEREAS, Resolutions have been presented in both branches of our State legislature, petitioning Congress to repeal the Sunday-closing condition upon which the sum of \$2,500,000 was granted to the Columbian Exposition,

Therefore, we, citizens of Springfield, assembled in mass-meeting, do most respectfully, yet earnestly, protest against any action being taken by the legislature, for the following reasons:—

First—The question of Sunday opening has not been regarded as a matter for State legislative action, and consequently the sentiments of the people have not been generally made known to the members of the legislature. On the other hand, petitions have been sent to Congress in great numbers, including many thousands from the State of Illinois. The action of the last session was taken after mature deliberation; it represents the prevailing sentiment of the people and ought to stand.

Second—It will be a glaring inconsistency for our legislature to petition Congress to do that which would lead to the violation of existing State laws.

Third—An open Fair would lead to the running of special Sunday excursions, which would have a demoralizing influence upon the communities through which they pass, and pour into Chicago largely the vicious elements of society.

Fourth—An open Fair on Sunday will lead to a permanent increase of labor on that day, thus depriving wage-workers of their needed rest, and eventually compelling them to work seven days in order to hold their positions.

Fifth—It would be unpatriotic and un-American, and place us in a false light before the nations of the earth, which will expect us to show respect for national traditions and customs. This we have done in all European expositions by closing our exhibit on Sunday.

Sixth—It would encourage the spirit of anarchy which is even now rife in our large cities, threatening the overthrow of our national institutions.

Seventh—It would ignore the moral and religious elements of this State, inasmuch as they have freely expressed themselves in opposition to an open Fair on Sunday.

Eighth—It would be a violation of the law of God, which is supreme, and the foundation of all civil government. As such it ought to be respected and obeyed by our legislators, "as they that must give account."

Resolved, That a copy of these resolutions be sent to each member of the Senate and House of Representatives.

Several speeches followed the reading of these resolutions. Rev. L. McLean, of Chicago, Secretary of the American Sabbath Union, was the chief speaker. He was

quite enthusiastic in his remarks. He paid his respects to the directors of the Exposition in scathing language. He did not hesitate to say that they were moved entirely by mercenary motives in asking that the Fair be opened, and that the two and a half millions given by Congress was being used by them in lobbying in favor of the anti-closing movement and paying the expenses of men to go to Washington and labor for its opening. He rang the usual changes about the demoralizing effect of Sunday excursions, etc., if the Fair should be opened on the so-called Lord's day. Said the reverend gentleman, "Open the gates on Sunday and there will be poured into the Fair the infernal element of Chicago, Springfield and other large cities, and those who visit Jackson Park on that day will simply see hell."

The doctor was followed by Rev. Troxell, pastor of Grace Lutheran church of this city, who in the course of his remarks thanked God for a Christian Chicago and Springfield! The human mind will reflect, and we wondered how these cities could be "Christian," when according to Dr. McLean, there is an element in them "infernal" enough to manufacture a "hell" out of! And how this can be a "Christian Nation" and we a "Christian people" with such a vicious, depraved people among us.

The resolutions were also spoken to by the pastors of the Presbyterian, Christian and Methodist churches, after which they were adopted by a rising vote.

GEO. B. THOMPSON.

Springfield, Ill.

"A Complete Exhibit of Religions."

[This article, by Bishop Atticus G. Haygood, which we abridge from the Nashville *Christian Advocate*, needs no comment. It is worthy of serious thought.]

THE humbug of our times is the proposed "congress of religions" to be held in Chicago in connection with the big show in September.

Having discovered Columbus, the American people now propose to manifest themselves to the world.

That nothing may be lacking, all the "religions of the world" are summoned to appear, make processions, exhibit inventories, give "reasons for the faith that is in them." . . . Over this "parliament" of all religions (Anglomaniacs prefer the English term to Congress) much ado is being made by sundry papers—some infidel and some "inclined to piety." The meeting will be for the most part taken up with palaver, tongue-fence, and brag. Yet the "Son of man" said: "The kingdom of heaven cometh not with observation." Can even an unbeliever conceive of Him as making out a programme for such a conglomeration of orthodoxies and heresies, infidelities and heathenisms?

A marked copy of a paper, standing for the beliefs and history of the sect called Methodists, sent to this writer, gives a brief, broad statement of the great and "complete exhibit of religions." This paper says, and many write the same things:—

It is proposed to have in connection with the World's Fair a series of world conventions, representing the chief departments of human knowledge and effort, and the principal one of these will be the congress of religions extending through the month of September, 1893. Halls and churches that will accommodate 30,000 will be found ready for this series of conventions, which will give a complete exhibit of the religious forces now shaping human thought and life. The denominational

congress will come first, and will occupy a week or more. Many of the leading denominations of the country have already planned for these. The Congregationalists and Lutherans especially have arranged for these on an immense scale. Then a week has been assigned for the Evangelical Alliance, whose meetings will be of immense interest, etc.

A number of our papers—to say nothing of a conference or two—are in a state of excited sensibility on the subject as a crowd of school girls might be if invited to a swell wedding in a much decorated and very "tony" church. The general superintendents of our church are earnestly called on by resolution and editorial assurance of "general approval" to see to it that the Methodist Episcopal Church, South, be represented at the great talking match and general "exhibit of the religions" of all nations.

It is thought by some good people that it would be an irreparable calamity if Southern Methodism should not have a good place in the procession. We also must flaunt banners, beat drums, blow horns, and make other noises to let the world know that we are somewhat ourselves. It is even counted a sort of greenness and narrowness not to see at once that we must be there—making for the eyes and ears of men an "exhibit" of our religion—"to be seen of men." There was a Teacher once who said terrible things about those who make a show of their piety; but men forget Him and his teaching.

The Chicago management is without bias; all are invited, and upon terms of perfect equality. Protestants and Romanists, State churches and Free churches, Greek Church and Mohammedans, Buddhists and Touists, Trinitarians and Unitarians, Evangelicals and Universalists, Christians and idolaters, all are invited and begged to come. If any have been overlooked there has been no intention to be unfair. The "medicine man" of the Apaches should be there—as good as some of the rest; also the "rain-makers" Rider Haggard describes (from whom General Dyrenforth might get some valuable hints); also the priests of "Darkest Africa." Why not the voodoo negroes of Louisiana swamps? They could give a trick worth knowing to the Buddhist priests, to say the least of it.

In some way the dead and gone religions should be represented. There might be histrionic substitutes (a sort of pious theatre for church members; even preachers) for priests and teachers of Egypt and Assyria and Phenicia. They might at least build a duplicate of Nebuchadnezzar's lofty statue of Bel-Merodach. The Greek and Roman temples should be reproduced, and learned men, personating the soothsayers, should show the moderns how to predict future events by watching the flight of birds or gazing upon the entrails of a sheep. If the false religions are to be honored, give the dead ones a chance.

And why not ask Herbert Spencer to make an "exhibit" of "agnosticism"?

A "complete exhibit of religions"! Was such a phrase ever penned before? What will be exhibited? Doctrine? Government? Experience? What is there to show? Will they debate doctrine, or settle disputed questions by arbitration? Will they argue about government? or tell experience? or only brag about numbers? If this last, the game is lost by Protestantism to the Romanists, by Christianity to Mohammedanism, by all to bold and dirty heathenism. . . . The whole

conception is preposterous—the gathering of an ecclesiastical menagerie as diverse as that which floated in Noah's Ark.

Why should the Methodist Episcopal Church, South, care for representation there—in that crowd? Why should we be longing for "recognition" at Chicago—in this congress of all sorts, from Methodists down to Asiatic idolaters?

If we will only stand by our work of saving souls; if we will only repent of the worldliness that is spreading among us like a fretting leprosy; if we will only return to the simplicity and earnestness of our Methodism, we need not worry about being in this Chicago game of brag. A thousand revivals of religion—"pure and undefiled"—between now and September, 1893, will be worth more to us than the recognition of all the world.

Dr. Barnes on Sunday Idleness and Vice.

THE purpose of this article is to present the testimony of the eminent Christian and scholar, Dr. Albert Barnes, on this subject. But, that the reader may better appreciate its application at the present time, I desire, before introducing this testimony, to call attention briefly to two facts.

First, it will be conceded by all, that the purpose of Sunday legislation is to compel those to rest on Sunday who do not want to rest on that day. No person needs a law to compel him to do what he earnestly desires to do; hence, when any individual is forced to keep Sunday, that fact is sufficient evidence that he does not observe it from choice, stimulated by religious conviction, but that he rests because he is compelled to do so against his will.

Second, it is diligently affirmed by those who are working for Sunday laws, that there is no intention of forcing any one to be religious. All that is desired is to compel those to stop work and remain idle, whose religious convictions do not lead them to sacredly regard the day. This, they claim, will insure these people a much-needed physical rest, and give them a chance to attend church should they feel inclined to do so.

But an important question arises in this connection, namely, are these people to be benefited by the provisions of their would-be benefactors? If a person has not enough regard for religion to observe a day without compulsion, will he be likely to go to church and seek the society of those who have compelled him to rest against his will? Every one knows that he would not.

The effect of Sunday statutes, then, is to enforce idleness upon the irreligious; and many affirm that a great blessing will come upon those who come under the influence of these laws. To be sure, we have been taught that "Satan finds some mischief still for idle hands to do," that "the criminal classes are largely recruited from the ranks of the idlers," that "idleness is the mother of vice," etc.; but the advocates of Sunday laws appear to think that all natural laws are reversed on Sunday; hence, idleness on that day must certainly be a blessing to mankind. This is the point which is so ably answered by Dr. Barnes; and I trust every word will be carefully weighed by the reader. The quotation is from "Barnes' Practical Sermons," as follows:—

If we can have a Sabbath, sacred in its stillness and its associations; maintained by a healthful,

popular sentiment, rather than by human laws; revered as a day of holy rest, and as a type of heaven; a day when men shall delight to come together to worship God, and not a day of pastime, Christianity is safe in this land, and our country is safe. If not, the Sabbath, and religion, and liberty will die together. . . . If the Sabbath is not regarded as holy time, it will be regarded as pastime; if not a day sacred to devotion, it will be a day of recreation, of pleasure, of licentiousness.

Since this is to be so, the question is, what is to be the effect if the day ceases to be a day of religious observance? What will be the effect of releasing a population of several millions one-seventh part of the time from any settled business of life? What will be the result if they are brought under no religious instruction? What will be the effect on morals; on religion; on sober habits of industry; on virtue, happiness, and patriotism? Can we safely close our places of business and annihilate all the restraints that bind us during the six days? Can we turn out a vast population of the young with nothing to do, and abide the consequences of such a universal exposure to vice? Can we safely dismiss our young men, all over the land, with sentiments unsettled and with habits of virtue unformed, and throw them one day in seven upon the world with nothing to do? Can we safely release our sons, and our apprentices and our clerks from our employ, and send them forth under the influence of unchecked, youthful passion? Can we safely open, as we do, fountains of poison at every corner of the street, and in every village and hamlet, and invite the young to drink there with impunity? Can there be a season of universal relaxation, occurring fifty-two times in a year, when all restraints are withdrawn, and when the power of temptation shall be plied with all that art and skill can do to lead the hosts in the way to ruin, and to drag them down to hell?

One would suppose that the experiment which has already been made in cities of our land, would be sufficient to remove all doubt from every reasonable mind on this subject. We are making the experiment on a large scale every Sabbath. Extensively in our large cities and their vicinities, this is a day of dissipation, of riot, of licentiousness, and of blasphemy. It is probable that more is done to unsettle the habits of virtue, and soberness, and industry; to propagate infidelity, and to lay the foundation for future repentance or ignominy; to retard the progress of the temperance reformation, and to prepare candidates for the penitentiary and the gallows on this day than on all the other days of the week. So it always is where institutions designed for good are abused. They become as powerful in evil as they were intended to be for good. The Sabbath is an institution of tremendous power for good or evil. If for good, as it is designed, and as it easily may be, it is laid at the foundation of all our peace, our intelligence, our morals, our religion. If for evil, it strikes at all these; nor is there any possible power in laws or in education that can, during the six days, counteract the evils of a Sabbath given to licentiousness and sin.

Every person of candor and intelligence must admit that what Dr. Barnes has said on this subject is the simple, unadulterated truth. And it shows that the observance of a weekly rest-day in this country has increased the amount of immorality and crime to an alarming degree. This is because so many have observed the day from wrong motives and in a wrong way. Everything goes to show that those who do not observe the day to honor God, would be far better off, and the country would be far better off, if they made no recognition of it at all. And this illustrates what has often been said before, that religious institutions in the hands of irreligious people become only the instruments of iniquity and vice.

Shall we then forbid these people to observe a day of rest? Not by any means. But if there is to be found a man who, on Sunday, would rather engage in honest labor than to follow his wicked associates through the haunts of vice, in the name of morality, good government, and public decency, let that man alone.

A. DELOS WESTCOTT.

THE closing of the World's Fair on Sunday is a religious question, therefore Congress has no right to legislate upon it.



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NEW YORK, FEBRUARY 2, 1893.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

READ the article on page 34, "Facts vs. Ridicule." It is brief but to the point. "Facts are stubborn things;" true the ones given in this article are not new, but a good many people seem to have forgotten them or overlooked them entirely.

THE Adventist cases soon to be tried in Paris, Henry County, Tenn., will be reported for the SENTINEL by one of the editors who is on the ground for that purpose. These reports will be valuable, and every friend of religious liberty ought to have the papers containing the facts relative to the Tennessee persecution, not only for his own reading but to put into the hands of others. We can not now tell in just what numbers the reports will appear, nor in how many, but the papers will be furnished at the rate of one cent per copy.

BOTH houses of the Illinois legislature recently passed a resolution asking Congress to repeal the Sunday-closing proviso in the World's Fair bill, whereupon the ministers of Springfield called a mass-meeting of the people of that city to protest against the action of the legislature. The meeting was extensively advertised, but only about two hundred persons were present, nevertheless, the resolutions set forth that "we, the citizens of Springfield, assembled in mass-meeting do most respectfully yet earnestly protest," etc.

In its issue of the 15th inst., the *Christian Patriot* has the following, under the heading, "Sunday laws":—

The question suggested above, the connection of divine and human legislation, is a very live one. For the Seventh-day Adventists, who are quite numerous, maintain an association and a press to urge the repeal of our Sunday laws, the law forbidding worldly work on the Christian Sabbath, because (as they say) they are religious legislation and opposed to the genius of our American institutions and to the word of God. They are alone in this contention. The Seventh-day Baptists and the Jews do not join in their agitation. But what they lack in numbers they make up in zeal.

The Adventists not only say that Sunday laws are religious legislation, but they prove it by the most indubitable evidence. Nor are they alone in their opposition to a State-bolstered religious dogma. While a considerable number of Seventh-day Baptists seem to take but little interest in the question, caring nothing for the wrongs of others so long as they are themselves protected by a clause exempting

them, others in that communion are alive to the issue and are one with the Adventists in protesting against all Sunday legislation, as wrong in principle and mischievous in practice.

The *Sabbath Outlook*, a Seventh-day Baptist monthly, published at Alfred Center, this State, is very outspoken in its opposition to Sunday legislation. We have often quoted from it in the SENTINEL. But this is not a question of numbers but of rights. Sunday laws would be no better than they now are if there was but one person in all the world to protest against them. It would still be true that they are wrong in principle.

At Coin, Iowa, September 20, 1892, Rev. W. F. Crafts made the statement that "by writing letters twenty ministers in Kentucky made the congressmen from that State believe that the whole State was in favor of the Sunday closing of the World's Fair." Is not this plan being worked now on a much larger scale? And are not comparatively few people, under the leadership of the Sunday preachers, making congressmen think that the whole United States is in favor of Sunday closing?

THE *Mail and Express* says that "the World's Fair Directors are committed to Sunday closing. By every consideration of honor and good faith they are bound to respect and observe the specific condition of the congressional contribution of 5,000,000 of Columbian half dollars to provide for the expenses of the celebration. The condition was that the Fair should be closed on Sunday. They accepted the congressional grant under these conditions, and by consequence they are bound by both moral and legal obligations to either surrender the grant or to acknowledge and enforce the condition."

Why committed to Sunday closing? If Congress had power to close the Fair has it not also power to open it? If it had power to impose the Sunday-closing condition has it not at least an equal right to release the directors from that condition? Or is it only the Sunday advocates who have a right to ask anything of Congress?

THE *Churchman* should now be "read out of church" by the American Sabbath Union, so-called, for it has endorsed Bishop Potter's declaration in favor of the Sunday opening of the World's Fair. The *Churchman* says:—

The contribution of the bishop of New York to the discussion in the *Forum* (October) on "The Opening of the Chicago Fair on Sundays" seemed to us so reasonable, becoming, and, withal, intelligible that we gave in our adhesion to its positions without any wavering or doubtfulness.

Of like questions in England, the *Churchman* says:—

Exactly similar questions, as to Sunday opening of museums, pleasure grounds, art galleries, and the like have been threshed out in England, decided affirmatively, tried experimentally, and

accepted so finally that nothing but a moral revolution can reverse the decision. Bishops and clergy and laymen and nonconformists, in overwhelming majority, support and applaud the result.

In this connection the following news item from the *New York World*, of the 11th inst., is interesting:—

The managers of the Dore Gallery have now given four Sunday exhibitions, which have been great successes, but notwithstanding this they announce January 15 as the last Sunday the gallery will be open. . . . They only opened for a few Sundays at the earnest solicitation of several well-known clergymen whose schools wished to attend.

If it is all right to open a few Sundays to accommodate certain clergymen, would it be wrong to open every Sunday to accommodate the public? or must one belong to a church in order to be entitled to devote Sunday to sight-seeing?

CONCERNING the effort now making to repeal the religious legislation pertaining to the World's Columbian Exposition, the *Christian Advocate*, of this city, says:—

We believe the American Sabbath to be in great peril, and the crisis at hand. Hence we write at length, in the hope that every lover of God and his country whom we may reach, will be roused to do his utmost to save the day from being dishonored in the face of the world by our Government.

This reveals clearly the real purpose of Sunday closing; it is to exalt the day. "Every lover of God" is exhorted to rally to the support of a day of which God says nothing, except to tell us in his word that he worked upon it and to, inferentially at least, command us to work upon it also. "Six days shalt thou labor and do all thy work" includes the first day. Is it not blasphemy to thus thrust in the face of the Almighty a day which he has never claimed, and to devote to secular uses the day which he sanctified and blessed and commanded to be kept holy?

"THERE is method," says the *Independent*, "in the madness of the Russian Baltic provinces in their persecution of Protestantism. The latest step taken is the appointment of a commission who have made up lists of books which can be read by the youth of the provinces. It has been decided that all books in the school libraries not on these lists are to be removed at once. As the commission consists of members of the orthodox church, they naturally condemn all books that can be considered dangerous to the interests of that church." And why not? if the empire is Christian it follows that the government must guard its subjects against any taint of heresy.

AMERICAN SENTINEL.

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