

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



© J. L. G. FERRIS, PHILADELPHIA

“THE DARKEST HOUR”

Martha Washington's Farewell to Her Husband as He Leaves to Take
Command of the Continental Army

TWENTY CENTS A COPY

WASHINGTON, D. C.

Religious Liberty Association

DECLARATION OF PRINCIPLES

1. We believe in God, in the Bible as the word of God, and in the separation of church and state as taught by Jesus Christ.
2. We believe that the ten commandments are the law of God, and that they comprehend man's whole duty to God and man.
3. We believe that the religion of Jesus Christ is founded in the law of love of God, and needs no human power to support or enforce it. Love cannot be forced.
4. We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights and to rule in civil things, and that in this realm it is entitled to the respectful obedience of all.
5. We believe it is the right, and should be the privilege, of every individual to worship or not to worship, according to the dictates of his own conscience, provided that in the exercise of this right he respects the equal rights of others.
6. We believe that all religious legislation tends to unite church and state, is subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.
7. We believe, therefore, that it is not within the province of civil government to legislate on religious questions.
8. We believe it to be our duty to use every lawful and honorable means to prevent religious legislation, and oppose all movements tending to unite church and state, that all may enjoy the inestimable blessings of civil and religious liberty.
9. We believe in the inalienable and constitutional right of free speech, free press, peaceable assembly, and petition.
10. We also believe in temperance, and regard the liquor traffic as a curse to society.

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LIBERTY

"Proclaim liberty throughout all the land unto all the inhabitants thereof." Leviticus 25:10.

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CHARLES S. LONGACRE, Editor

CALVIN P. BOLLMAN, Managing Editor

WILLIAM F. MARTIN, Associate Editor

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TRINITY CHURCHYARD

This cemetery occupies the most valuable property in the world, and is connected with Trinity Church, at the right. Thousands of visitors to New York do not see this sacred spot, and those that do are surprised to find the graveyard hedged in by tall buildings.

Broadway is seen in the foreground. The white building directly in front is the National Surety building. To the left foreground is the Trinity building; while across Broadway, to the left, is the Equitable building. The Bankers' Trust building towers above the National Surety structure in the background.

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Drastic Sunday Law Puts a Ban On Everything But Churches

THE New York *Times* of February 2 gives the following account of the drastic compulsory Sunday observance bill introduced into the New York Legislature February 1 at the instance of the Lord's Day Alliance:

"The Lord's Day Alliance made public yesterday the text of its Sunday law for this State, drafted for introduction into the State legislature, prohibiting paid Sunday baseball, motion pictures, racing, concerts, and other public sports and pleasures, and all processions and parades 'excepting only funeral processions and the actual burial of the dead.'

"Golf is permitted, but 'the employment of caddies, attendants, and other help about golf links,' is prohibited. . . .

"Paid Sunday football, basketball, tennis, hockey, lacrosse, polo, billiards, bowling, and other gaming, public sports, exercises, and shows indoors and out of doors are prohibited, and 'each individual participating in such shall be liable to the penalties hereinafter provided.'

"The proposed law would close delicatessen shops on Sunday, and prohibit the sale of candy, soda water, or other refreshments, and every kind of trafficking except in 'milk, drugs, medicines, surgical instruments, and gasoline.' The law, however, authorizes the sale of meals at any time of day on Sunday.

"In addition to abolishing paid Sunday sports, the bill would make it a misdemeanor for amateurs to play baseball or for boys to play catch on Sunday before two o'clock 'in any city or town,' and it provides for local option on the question whether they may play baseball on Sunday after two o'clock. Amateurs are likewise forbidden to play football, basketball, tennis, hockey, lacrosse, and other

games in 'any city or town' on Sunday before two o'clock, and whether they may play thereafter depends on the result of local elections

on the subject, machinery for which is provided in the bill.

"Sunday Plays Forbidden

"Paid Sunday concerts, vocal or instrumental, are forbidden. Paid Sunday 'debates or discussions' are forbidden by paragraph 2, which reads as follows:

" . . . The exhibition of any motion pictures, art display, agricultural or industrial products; or the holding of any concert, vocal or instrumental, or debate or discussion; or the holding of any air or water carnival, meet, race, or exhibition, on the first day of the week, to witness which an admission fee is charged or received, directly or indirectly, is prohibited.'

"Paragraph 12 prohibits dancing, roller and ice skating, in any public or private place for which a fee is charged.

"The holding of funerals is regulated in some detail by paragraph 13, which is as follows:

" 'All processions and parades on Sunday in any city, excepting only funeral processions and the actual burial of the dead and processions to and from a place of worship in connection with a religious service there celebrated, are forbidden: and in such excepted cases there shall be no fireworks, discharge of cannon or firearms, or other disturbing noise. At a military funeral, or at a funeral of a United States soldier, sailor, or marine, or of a national guardsman, or of a deceased member of an association of veteran soldiers, sailors, or marines, or of a disbanded militia regiment, or of a secret fraternal society, or of an association of employees of the national, State, or municipal government, music may be played while escorting the

body; also in patriotic military processions on Sunday previous to Decoration Day, known as Memorial Sunday, to cemeteries or other places where memorial services are held, and also by organizations of the National Guard or Naval Militia or of an association of employees of the national, State, or municipal governments, attending religious service on Sunday, but in no case within one block of a place of worship where service is then being celebrated. Music may also be played in any procession conducted by a religious organization or society in connection with a religious service or religious rally after one o'clock in the afternoon on Sunday.'

"Barbers Can't Shave"

"All repair work in garages' is prohibited on Sundays. Barbers, who are now permitted to work on Sunday in New York City and at Saratoga in the summer, would be forbidden to work. In general, 'all trades, manufactures, agricultural or mechanical employments,' are prohibited on Sundays, except 'works of necessity.'

"Sunday shooting and hunting are specifically forbidden.

"All reduced fare excursions' on Sunday are prohibited.

"All hauling and transportation, except that needed in handling perishable freight, live stock, and passengers, are forbidden.

"Bootblacks are forbidden to work on Sundays.

"Service of legal processes on Sunday is forbidden, with certain exceptions.

"A graduated series of punishments is provided. Fines are \$10 to \$50 for first offence;

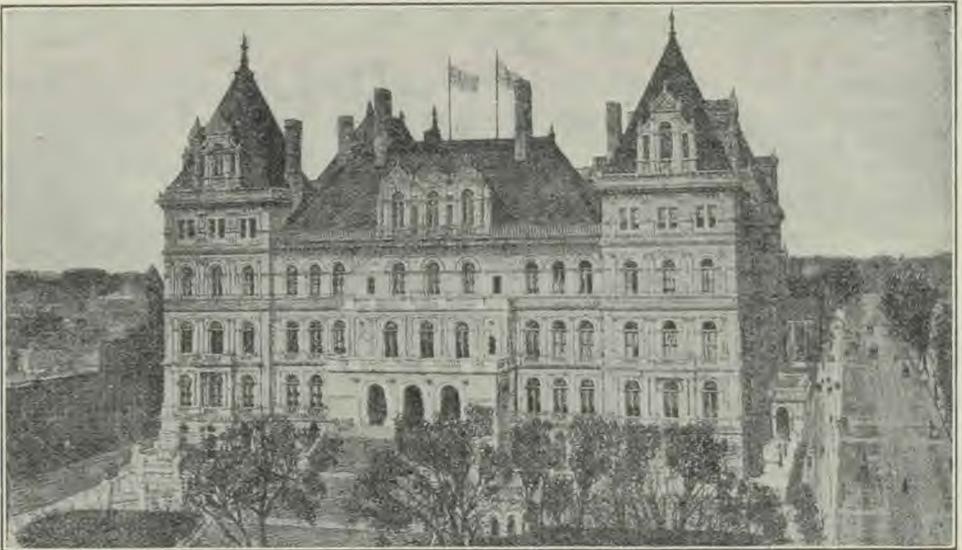
not less than \$20 for second offence; and from \$25 upward or not less than ten days in jail or both for third offence. Fourth and later offenders are to be adjudged common nuisances, and their places of business closed. . . .

"The first paragraph of the law is entitled 'The Sabbath,' and contains this definition: 'The first day of the week being by general consent set apart as the American Sabbath for rest and religious uses, deemed essential to the physical and moral well-being of society, the law prohibits the doing on that day of certain acts hereinafter specified, which are serious interruptions of the repose and religious liberty of the community, and endanger the peace and good order of society.'

"Secretary Analyzes Law"

"The Rev. Dr. John Ferguson, general secretary of the Alliance, making public the text of the proposed bill, gave out also an analysis which explains the origin of the law as follows: 'The proposed revision of the Sabbath law for New York State is the result of a careful study of the present law, which revealed the fact that our existing law is not all that could be desired. It is found to be incomplete, unsystematic, not co-ordinated, and having some very unjust discriminations. It appears to be the result of piecemeal in legislation. It is desirable that the law of the State should be fair and just to all, and that there should be no un-American privileges granted to any. It is desirable also that there should be a proper law on this very vital subject.'

"Commenting on the provision regulating baseball and other sports, Dr. Ferguson said:



State Capitol, Albany, New York

"It protects the play life of the people from being commercialized and the people themselves from being exploited in the name of sport. This has assumed serious proportions, and threatens the complete demoralization of our clean and wholesome sports. . . ."

"Regarding the provision forbidding Sunday films, concerts, and other amusements, Dr. Ferguson said: 'These have been enjoying an un-American privilege, and constitute an unjust discrimination. The American spirit of fair play does not permit such discrimination that one man should conduct his business for gain seven days in the week, while another with just as much right is forbidden to do so. At the same time it is unthinkable that an institution which has so great value as the American Sabbath should be destroyed, blotted out from our nation, which would result from opening the doors to all kinds of business and commercialized pleasures on the first day of the week. Therefore, the spirit of justice and square deal to all makes it necessary to place all on the same level, and prohibit the commercialization of all enterprises.'"

This drastic compulsory Sunday observance bill shows the length to which the Lord's Day Alliance proposes to carry the whole nation, if they have their own way. They propose to close every avenue on Sunday except the one that leads to the church door. They want to give the churches the monopoly of Sunday. They have set up their own consciences as the criterion for all other consciences.

Dr. Ferguson, the secretary of the Lord's Day Alliance, makes two significant statements which we desire to notice. One is that this proposed Sunday law "protects the play-life of the people from being commercialized and the people themselves from being exploited in the name of sport." Upon what basis can the civil government characterize commercialized sports and business enterprises as crimes and misdemeanors on Sundays only, whereas on other days of the week such commercialized sports and business enterprises are characterized as honorable and legitimate? The only basis upon which such a distinction can be made by the civil government is on the basis of religious obligation and the actual existence of a church and state union, both of which are at complete

variance with the ideals and principles upon which the American system of government was founded.

The other statement which Dr. Ferguson made is that the present Sunday law has some "very unjust discriminations," and "therefore, the spirit of justice and square deal to all makes it necessary to place all on the same level, and prohibit the commercialization of all enterprises." If Dr. Ferguson is correct, then he should go a step further and prohibit all commercialized preachers, church choirs, soloists, church janitors, etc.; for is not a church that pays a preacher from \$10,000 to \$25,000 annually for preaching on Sundays, and the church soloist from \$10 to \$50 a Sunday, commercializing preaching and singing?

Again, if the present Sunday law makes "very unjust discriminations," and the proposed law which aims to close up every door and every avenue of every activity on Sunday is impracticable because it is impossible, why not be fair and just to everybody by repealing every Sunday law? This is the only logical thing to do, because the civil government cannot be fair to every citizen unless it places all its citizens of every religious faith and of no faith on the same equality before the civil laws of the land. All Sunday laws are religious, and therefore should be repealed, because in America we have no legal religion. This is the only basis for fair play and justice in our form of civil government.

Dr. Ferguson has really given the New York State Legislature a valid reason why all Sunday laws ought to be repealed, because his proposed law is impossible, being an attempt to enforce every detail of religion by civil law with a vengeance. It puts a ban on everything civil on Sundays, and makes religious conduct a matter of civil law.

L.

THE fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." Prov. 9:10.



Rights Which Cannot Be Delegated or Surrendered

By

H. E. Giddings

THERE are two classes of natural rights given to man by his Creator — one class which may be delegated to a representative, and one class which cannot be so transferred to another, because they are inalienable. The delegable rights are of such a nature that a representative can exercise them for his constituency. The other class are of such a nature that one cannot possibly exercise them for another, such as the right to *life*, to enjoy *liberty* in the choice of his own way to find *happiness*.

These three mentioned in the Declaration of Independence are not intended to deny or disparage others which are not mentioned.

I will here introduce one other inalienable right which the Creator gave to all men, and that cannot be transferred from one to another; it is the most sacred of all rights, and the responsibility for its exercise rests alone with each individual. The greatest crime of the ages is to interfere with the free exercise of this right, either by one individual or by the power of national authority. This is the sublime right of self-determination in the matter of one's attitude toward religious issues.

This right involves not only the freedom to choose for oneself the name or form of religious faith and

practice most consistent with his convictions, but also the liberty to reject all forms of religion and not believe or practise any of them, nor observe any of the institutions of religion.

Were this not the case, there could be no liberty whatever, since the acceptance of some form of religion or religious institutions would be compulsory. This would rob the individual of his inalienable right to self-determination in the matter of religion. This will become obvious when we recognize that any religious faith must be based upon conviction of conscience, and that such conviction must, in the nature of the case, be spontaneous and voluntary. It cannot be produced by external force of law; therefore it is not a subject for legislation.

The Sabbath is a religious institution, and for this reason it is excluded from the realm of delegated power; and because of this fact, it is not a question upon which delegated representatives may enact laws.

The question of the observance or non-observance of the Sabbath must be left

alone to the free and unhampered volition of the individual. To do otherwise is to deny him the enjoyment of his inalienable right to determine his own attitude toward religious questions.

But one may say, "We want a Sabbath law to protect the laboring man in his right to rest." No man's right is protected by taking away his liberty. If it were the purpose of the Sabbath law advocates to protect the laboring man, they could accomplish it in a far more consistent manner by legislation affecting the employer instead of enacting arbitrary prohibitions upon the laborer. If it is the greed of the corporations that they are trying to curb, the laws, to accomplish this, should apply to them only, and leave the poor laboring man free to seek and pursue his own happiness. Instead of this, they demand a law that will take away the freedom of every man, woman, and child in the United States, by legally choosing for them, not only the day of rest, but the manner of celebrating it. They even propose to close all places of amusement and recreation, and prohibit the operation of the means of transportation, so that the poor laboring man has no choice whatever in the matter. The purpose is not to help the laboring man. Let this specious camouflage be swept away, so that the sinister design of this movement may appear in all its hideous deformity.

This so-called reform has for its object the complete union of the interests of the church with the authority of the state, to the end that the dogmas of the church may be enforced by legal au-

thority. One point after another may be crystallized into law as the church combination may see fit, until there will not remain a single trace of the dearly bought and jealously cherished liberty of our forefathers, the citadel having been betrayed into the hands of its enemies by those traitors who approached the sentries in the guise of friends.

The logic is inexorable; having once opened the floodgates of religious oppression, and having subordinated the state to the behest of the church power, nothing can protect the nation from suffering a revival of the Dark Ages.

Why will men of information, who have the history of the past before them, flaunt the red flag of disaster in the face of infuriated destiny? Beware!

Babylon had her pagan code, Rome her papal system, and the United States may profit by their example. If that be treason, make the most of it.

The most magnificent and powerful kingdoms of history today lie buried beneath the dust and vegetation of centuries, relegated to oblivion because they dared to insult the Majesty of heaven by making laws to govern the consciences of men, which God made free. They dared to tread on holy ground and deface the divine image. This nation has reached the zenith of honor and glory by adhering to

the principle espoused by the fathers of the Republic.

"Ay! call it holy ground,
The soil where first they trod!
They have left unstained what there
they found—
Freedom to worship God."



The Ravages of Time

"The most magnificent and powerful kingdoms of history today lie buried beneath the dust and vegetation of centuries, relegated to oblivion because they dared to insult the Majesty of heaven by making laws to govern the consciences of men, which God made free."

Hearing Before the Indiana Legislature

THE following speech was delivered by Sanford B. Horton on House Bill No. 38 before the Public Morals Committee of the Indiana Legislature, Jan. 28, 1925:

"Even a cursory examination of House Bill No. 38 will convince an open mind that the measure is religious in character, intent, and purpose. The bill is entitled, 'A Bill for an Act to Protect the Lord's Day, Commonly Called Sunday,' etc. It prohibits on Sunday, the first day of the week, all secular business and other activities held to be lawful and proper on all other days of the week.

"If any other testimony were needed to show the obvious intent and purpose of the measure (as with Sunday legislation in general since the first Sunday law of Constantine, A. D. 321), namely, to subserve the religious work of the church, I may be permitted to quote from expressions used at the hearing one week ago as reported in the local press:

"Frederick H. Martin, of Pittsburgh, Pa., representing the Presbyterian churches of America, described the necessity for a strong law to bring about more respect for the Sabbath."

"Rev. Thomas J. Johnson, of Fort Wayne, State secretary of the Lord's Day Alliance, explained the Sunday bill; that it was drawn to strengthen the penalties in the hope that such teeth would result in enforcement of the law."

"Other ministers bemoaned the fact that some congregations were very small on Sunday, while shows and other activities were more numerous attended. This was the complaint in the fifth century, when at a church synod held at Carthage in 401, the bishops addressed a petition to the emperor, praying 'that the public shows might be transferred from the Christian Sunday and from feast days to some other day of the week.' The reason given in support of the petition was:

"The people congregate more to the circus than to the church, and it is not fitting that Christians should gather at the spectacles, since the exercises there are contrary to the precepts of God.'—*History of the Christian Church*, Neander, Vol. II, p. 300, footnote, edition 1852.



S. B. Horton

"The bishops wanted a 'civil law' to favor church attendance, and evidently, if the shows were not open, the Christians would attend more to things divine. The desired law was finally secured, concerning which Neander thus remarks:

"In the year of 425 the exhibition of spectacles on Sunday, and on the principal feast days of the Christians, was forbidden, in order that the devotion of the faithful might be free from all disturbance. In this way the church received help from the state for the furtherance

of her ends, which could not be obtained in the preceding period. But had it not been for the vast number of mere outward conversions thus brought about, she would have needed no such help.—*Id.*, pp. 300, 301.

"Gentlemen of the Committee, the very first section of the bill evidences the class and religious character, intent, and purpose of the measure in the following provision:

"Provided, That persons who recognize as a day of rest any other day in the week than Sunday, shall not be held to violate the provisions of this section, if they observe as a day of rest one day in each seven as herein provided."

"Who is prepared to deny that the very spirit of the Spanish Inquisition is wrapt up in this provision? And who is prepared to deny that such measures are designed to subserve and conserve religion and the church as such?"

"But, thanks to the great work of the founding fathers of America and original Americanism, the great Hoosier State of Indiana has thus far, as a rule, followed the mandate of the divine Author of both church and state, 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's,' as will be noted in our Bill of Rights:

"Section 3. No law shall, in any case whatever, control the free exercise and enjoyment of religious opinions, or interfere with the rights of conscience.

"Section 4. No preference shall be given by law to any creed, religious society, or mode of worship."

"Sunday laws violate and are infringements on this Bill of Rights.

"Now, since Sabbath observance is part of one's religious devotion to his Maker, and as

the relation between man and his God is a personal one, such service must be rendered to Him, and not to Cæsar, who did not make the Sabbath, the Lord's day, and who is not authorized to enforce such observance.

"Sunday observance enforced by civil law is as hurtful to the welfare and interests of the church as of the state. An act or a business which is *mala in se* (bad in itself), is bad on every day of the week, so far as civil government is concerned. From the viewpoint of religion or the church, the situation is different.

"The Sabbath command of Jehovah pertains and relates to His professed people, and from that angle it would be a breach of the divine law of the first table of the decalogue to work or carry on business on the Sabbath day; and for breaches of the Sabbath, vengeance and punishment belong to the Author of the Sabbath, not to Cæsar — civil government.

"Therefore, the only reason for declaring it to be a crime or misdemeanor to labor or do secular work on Sunday, must be a religious and not a civil one.

"Permit a few excerpts from the famous Sunday Mail Reports of the 20th and 21st Congresses:

"If the principle is once established that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to its ultimatum."

"It should be kept in mind that the proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any

whether they shall esteem one day above another, or esteem all days alike holy."

All of which is sound to the core. Mr. Horton is to be congratulated on his masterly presentation of these underlying principles.



A Sound Decision

ON January 2, Minnesota's one-day-rest-in-seven law, passed by the 1923 legislature, was declared unconstitutional by the State supreme court. The court held the law void because "it violates the equality provisions of both State and Federal constitutions, by providing that employees shall be given one day of rest in each week in certain specific employments, but excludes certain other specific employments from the operation of the act." We believe this decision is in accord with sound legal principles, principles the application of which would void every Sunday law in every State in the Union; for they all contain exemptions arbitrarily prohibiting some commercial activities while permitting others.



Christian Martyrs in the Arena of the Roman Colosseum



© WM. H. RAU, PHILA.

State Capitol, Sacramento, California

Will California Submit to Religious Dictation?

A LEADING California newspaper deals with the Sunday law situation in Pomona and before the California Legislature as follows:

"The question of compulsory Sunday observance, which is again made prominent in this State by the decision of the appellate court, sustaining the Pomona Sunday-closing ordinance enacted three years ago, after the superior court had pronounced it unconstitutional, has been presented to the public in the light of a contest between the moral element of society and that element which is irreligious and morally lax. The ordinance related particularly to motion-picture theaters, which, says the decision, 'are liable to degenerate and menace the good order and morals of the people,' and hence 'must be classed with other businesses having like tendencies, and, as such, subject to the same rules governing their operation.'

"The public should understand that this decision involves a principle that is much broader than any [other] question of the Sunday opening of places of amusement. The compulsory observance of Sunday, which has been attempted so many times, in so many places, and in so many ways in this country, always raises the question of religious freedom; and in this question not only the sport element of society,

but all people of whatever belief or position have a vital concern.

"This Pomona ordinance is the work of the Lord's Day Alliance, an organization extending throughout the United States and Canada, whose character, as its name indicates, is purely religious, and whose work for the promotion of Sunday observance is based on the ground of religious obligation. It wants Sunday-closing ordinances passed by the cities and Sunday laws enacted by the legislatures, because it believes that Sunday is the Lord's day.

"It was not by chance that this issue was raised in Pomona. That city was selected by the alliance as the most hopeful place in which to begin the agitation for Sunday legislation; from which, if successful there, it might extend throughout the State. That the issue will now be raised in other California cities, and another attempt be made to pass a Sunday bill through the legislature, is almost a foregone conclusion. [The attempt is now being made.]

"This Sunday-closing ordinance differs only in degree, and not at all in principle, from one which would prohibit not only Sunday amusements, but all secular business as well. There is no reason for prohibiting the one which will not hold good for prohibiting the other. The field secretary of the Lord's Day Alliance, Harry L. Bowlby, who made a tour of Califor-

nia last year, admitted that the alliance is as much opposed to Sunday business as to Sunday amusements. Bills prohibiting both, instigated by the alliance, are being continually pressed upon Congress.

"In all these Sunday-closing bills and ordinances there is a religious question involved which cannot be settled by legislation or court decision. Not all religious people in this State favor Sunday-closing ordinances; not all of them believe Sunday to be the Lord's day. There is a religious controversy between the churches on this point, and this controversy should be left wholly in the domain of religion. It isn't the business of the State to legislate in favor of either side. The question is one that must be left to conscience and the Scripture. One individual cannot settle it for another. If an individual is bound to refrain from amusements and from work on a certain day of the week, that is a matter between the individual and his God. And since this is so, no individual has a shadow of right to regulate the conduct of any other individual in this respect. When he attempts to do so, he assumes the right to be conscience for that individual. The Sunday observer has no such right, any more than has the one who observes the seventh day, or the one who observes no day. And since no individual whatever has any such right, a thousand people together or a million cannot possess it. A million times nothing is nothing. No Sunday-closing ordinance was ever enacted which did not rest upon two assumptions; one being that Sunday is a sacred day, and the other being that the majority has the right to regulate the religious conduct of the

minority. Both are pure assumptions, and afford no justification whatever for legislative action.

"If the movie theaters, to quote the decision, 'are liable to degenerate and menace the good order and morals of the people,' it is a peculiar logic which would see in this a reason for suppressing them one seventh of the time, while leaving them free to exert their baleful influence during the remaining six sevenths. If it is necessary to suppress the movie theaters on one day, it is equally necessary to suppress them on other days; and a Sunday-closing ordinance is wholly inadequate to the situation. The truth is that Sunday legislation is designed, not to protect morals, but to protect Sunday as a religious institution.

"The purpose of civil government, as Americans see it, is not to protect days or observances or institutions, but to protect rights. The protection of any religious observance or institution by law is a perversion of the function of government, and is always done at the sacrifice of rights. The Sunday closing of amusement places may seem a comparatively trivial matter, but it involves the whole question of the right of the majority to impose religious institutions and religious observances upon the minority, an affirmative answer to which question would justify the worst persecutions that have blackened the pages of history.

"The promoters of Sunday legislation may seem to be asking little at the start, but they don't tell us where their movement is going to stop. Big things often come from little beginnings. A little ball, set rolling in the right



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The First Capitol of California

This building, in Monterey, was California's first capitol. It is now used as the city hall of Monterey, but such are its historical associations that plans are on foot to preserve it as a State museum.



FROM A PAINTING BY S. BERKELEY

Fleeing From a Fire

The way to control a fire is to extinguish it at the very start, not wait until it becomes a devastating conflagration. It is proper, as Thomas Jefferson said, "to take alarm at the first experiment upon our liberties."

place, has been known to become an avalanche before it ended its course. The way to control a fire or an epidemic, is to extinguish it at the very start. It is proper, as Thomas Jefferson said, 'to take alarm at the first experiment upon our liberties.' This is why the situation that has been created at Pomona is worthy the serious attention of the liberty-loving people of California."

As related elsewhere in this number of LIBERTY, the good people of Pomona did give the situation serious consideration, and by popular vote repealed the Sunday law of that municipality.



Padlocking Public Buildings on Sunday

THE Washington *Herald* has the following to say about closing our public buildings on Sunday:

"A Federal Employee' writes the *Herald* to protest against keeping the Congressional Library and National Museum open on Sundays, on the ground that employees are thereby required to work seven days in the week.

"If that is the case, the remedy is not to close these buildings on Sunday. If ever the library and the museum should be open, it is

then. What is the good of erecting beautiful public buildings for the benefit of the people, if they are not accessible to the people? Nine tenths of Washington's employed workers, probably, have no day free except Sunday. It is a mistaken point of view that our public buildings are merely for entertainment of tourists. They should be above all else educational institutions for all those so fortunate as to dwell in the nation's capital.

"But there is no justification whatsoever for depriving employees of any of these institutions of one day's rest in seven. Newspapers, like museums and libraries, are of great public service, and must keep in operation seven days in the week; but no newspaper finds any great difficulty, except in an occasional emergency, in providing its employees with a regular day off, and neither should the libraries and museums.

"The Carnegie Library is closed every Wednesday afternoon, and runs with a small staff Sundays. The employees there apparently feel that they have sufficient free time. If similar conditions do not obtain in the Congressional Library and elsewhere, it ought not to be a difficult matter to remedy the situation."

The trouble with the Sunday law advocates is not that they are so anxious to protect the employee as they are to protect Sunday as a religious institution in civil law.

The Attitude of Christ and His Followers Toward Civil Government

OUR Saviour distinctly separated

church and state when He said, "Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's." He not alone set each free from the other, but He used freedom of speech, for He antagonized both Jews and Romans. The Jews believed the Romans were usurpers of their God-given rights, while the Romans considered that their subjects were entirely under their control, body and spirit. True, the Romans permitted conquered peoples to retain their religion, but only as a matter of policy, as a favor only, not as a right.

Christ made His relation to earthly governments plain to Pilate when He said, "My kingdom is not of this world." To prove it he added, "If My kingdom were of this world, then would My servants fight." Had Christ admitted that He sought even the least worldly authority, Pilate would have had abundant excuse for condemning Him, and he was eager to find some such reason. To claim any earthly authority not derived from Rome

was treason against Cæsar, and was punishable with death. Pilate cleared the Saviour of this charge when he declared, "I find in Him no fault at all." He thus recognized the clear distinction which Christ had here again made between

By
Mrs. M. E. Steward

church and state. Jesus wished His disciples to understand clearly their relation to the civil power of which the sword is the symbol. The great Teacher desired to illustrate a lesson which would make so deep an impression that it could never be forgotten. They were approaching the most important event which had ever taken place, when, if ever, the sword would be necessary, and not only necessary, but from a human viewpoint highly commendable. After Peter had used the sword at the arrest of Christ, the Saviour bade him put it up, declaring, "All they that take the sword shall perish with the sword."

Many centuries later, this declaration was proved true. Martin Luther, under trial by his enemies, refused aid from the elector Frederick, relying entirely on God, who gave him a splendid victory. Zwingli took the sword, and he perished by it.

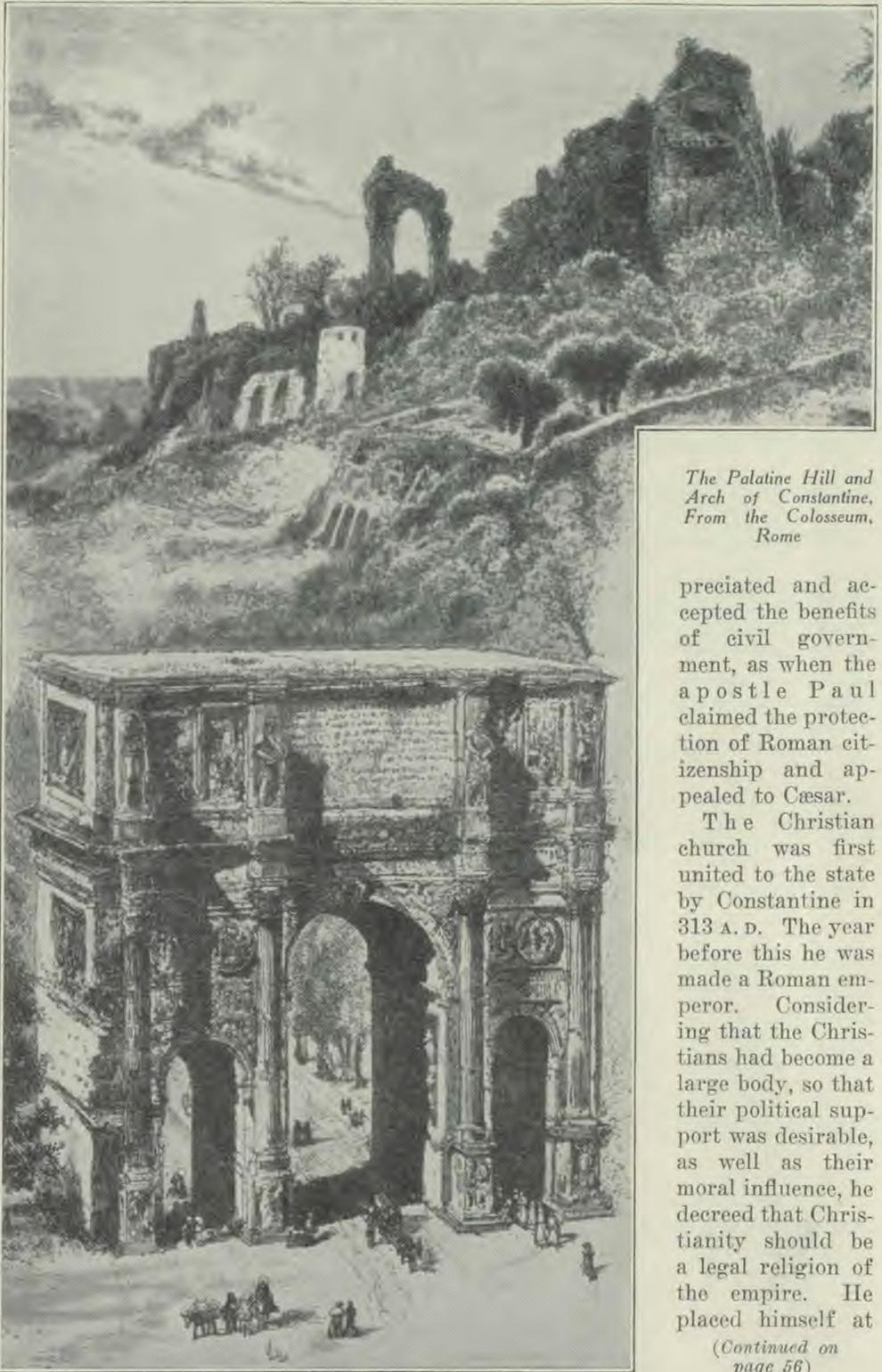
Christ showed respect for "the powers that be" when He yielded Himself to arrest, to endure all the indignity that men and devils could invent, and lastly to suffer the horrible ago-

nies of death by crucifixion.

While the apostles taught Christians to "obey magistrates," they would not permit the rulers to control their duties to God. Though at times they accepted punishment without a murmur, they ap-



Ruins of the Colosseum in Rome, Where Many of the Early Christians Suffered Martyrdom



*The Palatine Hill and
Arch of Constantine,
From the Colosseum,
Rome*

preciated and accepted the benefits of civil government, as when the apostle Paul claimed the protection of Roman citizenship and appealed to Caesar.

The Christian church was first united to the state by Constantine in 313 A. D. The year before this he was made a Roman emperor. Considering that the Christians had become a large body, so that their political support was desirable, as well as their moral influence, he decreed that Christianity should be a legal religion of the empire. He placed himself at

*(Continued on
page 56)*

“One Day Rest in Seven”

Means

“Sun-day Rest in Seven”

By

G. G. Brown

SO many of the religious and other elements of the United

States are crying for laws that will preserve to them the sanctity of the Sunday, that it seems fitting to give them a sample of how such laws work. Because of the alertness of certain classes against the legal enforcement of a religious institution, they have sought all sorts of subterfuges in order to get their pet into political platforms and civil laws. One of the most deceiving, perhaps, is the “one-day-rest-in-seven” rally call. Of course they interpret this to the favorable to mean “Sun-day,” but to the opposing as meaning “any day,” secretly hoping, when it passes, to make it mean the “only day” that such hyphenated politicians care about—Sunday. Another favorite decoy is the “civil Sabbath,” as if such a thing were possible.

That the thing that is wanted is not “a one-day-rest-in-seven” law, but a Sunday rest law, is shown by the fact that in some of the States they have a law as stated above, and still these forces are clamoring for a Sunday law, or other legislation equally suited to their purpose. Take California, for instance,

there they have a “one-day-rest-in-seven” law as a part of the 1893 statutes:

“Section 1. Every person employed in any occupation of labor shall be entitled to one day’s rest therefrom in seven,” etc.

But notwithstanding this, efforts are being made continually to secure a Sunday-rest law instead. It matters not how little they endeavor to make the prospects of injustice seem, it is sure to work out in an oppressive and bitter experience for opposers. That, in reality, is what is secretly intended.

Here in the republic of Mexico there is written in the constitution a law favoring the “one-day-rest-in-seven” idea. The following is the wording:



Mexican Chamber of Deputies

“Titulo Sexto. Del Trabajo y de la Previsión Social. IV. Por cada seis días de trabajo deberá disfrutar el operario de un día de descanso, cuando menos.”

This, translated into English, is:

“Title Six. Of Labor and Social Prevision. IV. For each six days of work the workman should enjoy one day of rest, at least.”

The following statement, taken from one of the prominent dailies of Mexico City, the *Excelsior*, dated Nov. 12, 1923, shows how the governor of the federal

(Concluded on page 57)

One Chief Cause of Lawlessness

By

C. S. Longacre

FORMER Senator Albert J. Beveridge, of Indiana, in speaking at the New York City Bar Association and Lawyers' Club, January 20, commemorating the 124th anniversary of John Marshall's appointment as Chief Justice of the Supreme Court of the United States, said:

"The nation and every State are well-nigh smothered with multitudes of laws. No human being knows even how many statutes are hidden within the forbidding covers of the thousands of volumes that contain the Acts of Congress and the legislatures. No human being knows even the number of city ordinances, much less the purport of them.

"The country would be better off if, for every new law passed, an old law were repealed. We complain of lawlessness, but is not excess legislation a basic cause of lawlessness? How can anybody obey every law when nobody knows or can know how many laws there are or what they command or forbid?

"It has come to pass that the mass of American legislation is restrictive. We boast that ours is the land of liberty, yet the American people are, by law, forbidden to do more things, and, by law, ordered to do more things than was the case in Russia under the czar or Turkey under the sultan.

"Not only the number of laws enacted and the whimsical and arbitrary enforcement of them, but also the nature of many of them is in defiance of human nature and the spirit of free institutions.

"Some of the ten commandments have been put on our statute books, as they should be.

But some of these commandments cannot be legislated or enforced by any device of human government. You cannot

force children to reverence parents; you cannot prevent covetousness or create altruistic love.

"The sermon on the mount is the final word in moral duty and noble living, yet there is not a line of it that can be put into human law, with a policeman behind it. But the preacher, if he is on the job, can put into the souls of men that which legislators cannot. The church cannot abdicate its mission and assume the task of the state without ruining both."

Senator Beveridge suggested to the Bar Association that "we get rid of this abnormal state of mind; overthrow the idolatry of legislation; recover from the

debauch in which we have been reveling." Unless things are remedied, said the speaker, the penalty will be, "we, the people, strangled by autocratic regulations, surrendering our liberties," will be found "ourselves the slaves, rather than the masters, of the state."

We agree with Senator Beveridge that one of the chief causes for disrespect of law and consequent lawlessness is a superfluity of legislation. Many leg-

islators and Congressmen are obsessed with the idea that their greatness depends upon the large number of laws they frame. As soon as they enter our legislative halls, they begin to rack their brains to find some phase of human



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Hon. Albert J. Beveridge

conduct that has not yet been regulated or restricted by law. Some of them believe that it is proper to legislate upon every subject and every phase of human experience under the heavens. They have forgotten that the Federal Constitution has placed a limitation upon the powers of Congress, and that it has safeguarded at least the inalienable rights of man. The Supreme Court of the United States has frequently to remind Congress and our State legislatures of this fact, by declaring unconstitutional some of these unwarranted laws they pass.

Hundreds and thousands of bills are introduced into Congress every session, which never see the light of day. They embody a mere fancy of some Congressmen who want to do some new thing under the sun or repeat some old thing which has been outlawed long ago. If there was not some body or some organization to watch things and offer a protest against these unwarranted encroachments upon Constitutional rights and prerogatives, the last right and privilege of man would soon be legislated out of existence. Eternal vigilance now as never before is the price of our liberties, even in our beloved United States of America, "the land of the free and the home of the brave."

It is the conflict of laws, the conflict of rights, and the conflict of court decisions that breeds contempt for law and authority. The cause of all this is unwise legislation. It might be a good thing if we could repeal all our laws, and start legislation all over again, and enact only such laws as are absolutely necessary to regulate man's proper relationship with man and nation with nation, in harmony with the great fundamental principles of government as laid down so obviously in our Federal Constitution. The American people need a rededication and re-consecration to the great ideals of true Americanism as conceived by the framers of our fundamental law, the Federal Constitution, the great charter of American liberty.

Abraham Lincoln on the Danger of Abridging Liberty

AT one of the levees in the winter of 1864, during a lull in the hand-shaking, Mr. Lincoln was addressed by two lady friends, one of whom was the wife of a gentleman subsequently called into the Cabinet. Turning to them with a weary air, he remarked that it was a relief to have now and then those to talk to who had no favors to ask.

The lady referred to was a radical, a New Yorker by birth, but for many years a resident of the West. She replied playfully, "Mr. President, I *have* one request to make."

"Ah!" said he, at once looking grave. "Well, what is it?"

"That you suppress the infamous *Chicago Times*," was the rejoinder.

After a brief pause, Mr. Lincoln asked her if she had ever tried to imagine how she would have felt in some former Administration to which she was opposed, if her favorite newspaper had been seized by the government and suppressed.

The lady replied that it was not a parallel case; that in circumstances like those then existing, when the nation was struggling for its very life, such utterances as were daily put forth in that journal should be suppressed by the strong hand of authority; that the cause of loyalty and good government demanded it.

"I fear you do not fully comprehend," returned the President, "the danger of abridging the *liberties* of the people. Nothing but the very sternest necessity can ever justify it. A government had better go to the very extreme of toleration, than to do aught that could be construed into an interference with, or to jeopardize in any degree, the common rights of its citizens."—"Life and Works of Abraham Lincoln," Vol. VI, pp. 248, 249; *Presidential Speeches*.

Sunday Closing Rejected in California

By W. F. Martin

OUT under the sunny skies of Southern California, is the little city of Pomona. About four years ago a noted evangelist held there a more or less sensational revival meeting. In this meeting he was assisted by nearly all the leading Protestant pastors.

Immediately following the revival, a legal Sunday-closing campaign was put on, and carried to a successful end. The majority who favored Sunday closing, however, was very small. This meager victory was made possible by a lack of interest on the part of those who were not desirous of Sunday closing, but who thought there was no danger of the measure's passing.

Before the law went into operation, an injunction was secured and sustained. The cause was taken to the supreme court of the State, which refused to order a re-opening of the case, and by so doing upheld the law.

The business men of the city and the American Legion went to work and invoked the referendum on the law. Both those who favored a repeal and those who were for sustaining the law conducted active campaigns. The churches held mass meetings, at which the president of the State Lord's Day Alliance spoke. Other leading clergymen also took part. A leading secretary of the Lord's Day Alliance went to Pomona, and took personal charge of the campaign. Large sums of money were spent on display advertisements in the daily papers, and even a weekly devoted entirely to the issue, pleading for Sunday closing and a permanent retention and confirmation of the law, was printed. From this it can be seen that all the virtues of Sunday closing were set before the people.

In an endeavor to escape the fact that the Sunday-closing law was religious legislation, the claim was made that the

law was in the interest of the theater people, who needed to rest on Sunday. This, though, was offset when the members of the orchestra in the leading theater petitioned that the theater be opened on Sunday.

In his address at a mass meeting on the last Sunday of the campaign, the president of the local Lord's Day Alliance claimed that the ministers were the guardians of the morals of the communities, and made the bold statement that he and his brethren should have Sunday without any competition. He said, in effect, that he knew what the people needed, and it was his duty to see that they got it. "They want the movies, but they need the church." He compared the people to a child before whom candy and poison are placed. The child might want the poison, but should be given the candy instead.

It was the old theocratic idea that some people are set as sponsors for the consciences of others. It is the same idea which, put into practice, wrote the annals of blood on the pages of history. No more dangerous doctrine could be enunciated. By the Puritans it was stated thus: It would be wrong for you to force your religion upon me, for the reason that your religion is wrong, while mine is right. It is proper for me to force my religion upon you, for my religion is right; you and your religion are wrong.

The opposition to the law, those favoring its repeal, were also active. Literature was freely distributed, showing the nature and unjustness of Sunday legislation. Display advertisements were printed in the newspapers. Meetings were held, and the true nature of Sunday legislation was set squarely before the people.

The vote was taken on February 17. The proponents of Sunday closing

rushed to the polls early in full strength, and it looked for a time as if they had won. When five o'clock came, and the business men and the common working people were released, the tide quickly turned. These people thought they knew both what they wanted and what they needed. The Sunday-closing law was repealed. The people do not want nor do they need Sunday closing.

Those who desire to do so, certainly have an inalienable right to keep Sunday, or Saturday. The antithesis of this is also true: so far as man's civil rights

are concerned, he has a right not to keep Sunday, or Saturday. It is not within the province of civil government to enforce the keeping of any day. Sabbath keeping is a duty we owe to God alone. It is true, from a religious standpoint, the Sabbath should be observed. But such observance should spring from a willingness to obey the command of Jehovah, and not from a command by the State, urged on by religious bigots. May it be that all proposed Sunday measures shall meet the fate of the one in Pomona!

Public Sentiment Against Blue Sunday Laws

THE *Exhibitors' Herald* of Chicago, Ill., gives the following interesting account of how public sentiment was sounded out on the question of blue Sunday laws:

"A comprehensive campaign for Sunday opening which has all the earmarks of success, has been launched by the State theater, Ulrichsville, Ohio, through its house organ, the *State Theater News*.

"The basic principle of the campaign, as conducted by E. E. Bair, resident manager of the theater, and F. H. Wesson, associate editor of the *News*, is crystallization of public support. The results are encouraging, and forecast another open town in a blue law State.

"Plan of Campaign May Be Applied in Other Localities

"Because the same plan of campaign may be applied to any locality, the *Herald* believes it wise at this time to devote considerable space in reprinting much of the subject matter in the current *State Theater News*, as follows:

"Let's Reason Together on Sunday Movies.' Here is the subject matter appearing under that heading:

"To give the public at large a better opportunity to judge the sentiment regarding Sunday entertainments, the editors solicited at random opinions from merchants, railroad officials, and citizens in all walks of life. While the average man is averse to a like publicity, it is certainly gratifying to observe these results. About one out of twenty persons interviewed, reserved his opinion, and perhaps five per cent

opposed the idea. We will also reprint two statements from ordained ministers, which will carry weight with many people because they cannot fail to impress any fair-minded person with their plain logic and clearness of purpose.

"Gets Public Sentiment

"Rev. Clarence Craig, pastor of the Clifton M. E. Church, says:

"Methodists have been more energetic than any other Christian denomination in the war against the commercialization of the Sabbath, but I am not certain that the enforcement of the Sunday-closing law is a feasible means of accomplishing this. The proper observance of Sunday cannot be legislated. Religion is not a law. When religion is turned into a law, it loses its inspiration. Goodness must be creative. Obedience to the law is not religion."

"Rev. Frank Nelson, of Christ Church of Cincinnati, says:

"Both the religious and moral grounds for arguments are lacking. Only if the shows are debasing does the moral issue alone enter. So we don't have to hit this thing so very hard after all."

"Mr. Cahaney, popular tailor, says:

"Putting two and two together, it strikes me that the controversy takes on more of a commercial than a moral aspect. It seems so out of keeping with my line of reasoning that a few people can tell me that I can't see a decent show on Sunday though I would really like to, that I can't help thinking they must have another reason up their sleeve than my own personal welfare. Whatever they think, they will lose if they win, and as far as I am concerned I surely wish you success in getting a little life in this town on Sunday."

"Mr. E. P. Urich, former president Board of Trade, says:

"If drug, cigar, and candy stores can keep open on Sunday, also news stands and baseball can operate, I don't understand this strenuous objection against moving pictures. Anyway, I'll go if they are opened."

"Mr. Charles Wheaton, chief inspector, says:

"When I saw 'The Ten Commandments' and read the good son's quotation on the screen, 'There is nothing to be found in the Bible that says we can't have some wholesome fun on Sunday,' I thought of your articles, and can only say that you are right in your endeavor to get a little more freedom for us on Sunday."

"Mr. N. B. Campbell, who owns and operates a farm near here, says:

"As far as I can see it, Sunday is not only a day of worship, but also for rest and recreation."

"Mr. William Huff, stock clerk, says:

"It isn't the harm a picture show does on Sunday to the public, otherwise the Government would surely take a decisive step against it, as it did the liquor traffic. The antagonism is purely personal."

"Mr. C. A. Adrian, claim agent, says:

"I cannot see any objection; if people don't care to see a picture, they can stay away. Why all the fuss?"

"Mr. F. Fenney, supervisor of roads, P. R. R., says:

"Personally, I care little about pictures, but I believe it should be everybody's own affair whether he wants to go on Sunday or any other day. I can't see any harm."

"Mr. Harry L. Wires, caretaker of Pennsy System offices, says:

"As long as the Sunday entertainments don't interfere with the service hours of the church, there is little sense in creating such a hateful sentiment against them; just see that they are conducted clean. It can be done."

"Mr. A. Lamberger says:

"I surely believe in a decent, well-behaved community; I have never expressed a sentiment pro or con, but I will say this: As long as people in charge of Sunday entertainments stick to their pledge to furnish clean programs, not interfering with the church time, I believe it will be a decided improvement over present conditions."

Editorially the *State Theater News* says:

"We fully agree to confine our programs to hours not interfering with the customary service hours. We invite ministers of any denomination or their committee to help select suitable Sunday programs for the afternoons. We will be very glad to debate in public with any one or as many as wish to participate, the question why people who favor Sunday entertainment of a refined order should not have their wishes respected, even though they were in the

minority, the same as those that do not care for them, *who are in the minority!*

"As yet, no one has advanced a substantial reason contrasting the request—there isn't any! . . .

"There was a time—and we are glad it is some decades ago—when the mere mention of anything not favored by the synod was quickly silenced with the dungeon, the rope, and the stake. Many poor innocent souls got a bitter taste of what a dreadful power some factions could wield while opposing anything not coming from their chambers. We said that was a good while ago, but that method would surely still be employed if the march of progress had not swept most of the cobwebs out of the majority of heads of the masses."

The editor of the *LIBERTY* magazine does not attend motion-picture shows on Sundays or any other day of the week. In the first place, he does not have time. In the second place, he does not believe he could find much spiritual help and enjoyment. Nor does he believe that a real Christian would want to go to a movie on the Sabbath day of his choice. But that is no reason why the editor of this magazine should favor a law to compel all others to think or even act in harmony with his personal convictions. Religion and religious convictions are not of law, but of grace. Religion by law is bigotry and fanatical zeal. It is misapplied and perverted Christianity.



Reaching the Breaking Point

HON. HARLAN F. STONE, former Attorney-General of the United States, recently said:

"More and more we are taking over into the field of positive law that sphere of human action, which has hitherto been untrammled by legal restrictions, without thought to the extent to which a wise policy may leave some phases of human activity to the control of moral sanctions or to the sense of what is right conduct.

"We disregard the principle that there is a point beyond which the restraints of positive law cannot be carried without placing too great a restraint on the machinery and the agencies of law enforcement. We build up our administrative machinery with ever-increasing powers at the expense of individual liberty and the freedom of the citizen."

Mr. Stone is now one of our nine Supreme Court judges.

French Premier Says Vatican Should Keep Out of Politics

ACCORDING to an Associated Press report from Paris, January 26, "Rome must cease its attempts to make of Catholicism a political party in France," Premier Herriot declared in the Chamber in the course of a discussion on the suppression of the embassy to the Holy See.

"The premier charged the French bishops with attacking the laws of the republic upon instruction from the Vatican.

"'Rome,' he said, 'is trying to constitute Catholic parties everywhere. They have succeeded easily in Germany; they are now attempting a similar thing in Italy and France. Should they succeed, it would be a great misfortune for our country.

"'The Pope has congratulated the Catholics for having organized in France. This is intervention in French internal affairs. The Pope should have remained politically neutral.' . . .

"Wilson Visit Is Cited

"Replying to the deputies who mentioned the emotion throughout the Catholic world should France break off diplomatic relations with the Vatican, M. Herriot exclaimed: 'How can the Catholics of the United States reproach us for not having an ambassador at Rome when they have none themselves?'

"Paul Simons cried: 'Yes, but one of the first acts of President Wilson upon his arrival in Europe was to call on the Pope as an act of deference. Would you have done as much?'

"M. Herriot answered: 'I have never uttered a word which might be construed as disrespectful toward the Pontiff. Thus, should I ever happen to be in Rome, I would not feel it awkward to call on the Pope. But I would not discuss the laws of the French republic with him.'

"Premier Scores Victory

"Premier Herriot scored in the debate today by recognizing a ruling of the council of state that Alsace-Lorraine is still under the régime of the Napoleonic concordat between Paris and Rome, and accepting the eventuality of appointing a representative of the recovered provinces to the Vatican, should circumstances demand.

"The premier's good grace and diplomacy in accepting the ruling of the state council took the opposition by surprise, removing, as it did, one of their strongest arguments against the suppression of the French embassy to the Vatican.

"It is now regarded as certain that the Chamber will vote for suppression of the credits for the diplomatic mission to the Vatican by the regular governmental majority."

While passing through Alsace-Lorraine last summer, the editor of this magazine witnessed in the cities great religious processions and demonstrations with flying banners, making militant threats against the French government if it should sever diplomatic relations with the Vatican and separate the church from the state in that province. Alsace-Lorraine is the only province in France today that has a union of church and state, and the Catholics and some of the Protestant sects there are strongly opposing the separation of church and state, because they are receiving financial aid from the government.

The French republic is determined to separate church and state throughout the whole of France, and also wants to discontinue diplomatic relations with the Vatican, believing that such a separation would be for the ultimate benefit of both the church and the state. But the Catholic Church, at the instigation of the papal see, has encouraged the organization of a strictly papal party in France, the same as the Vatican encouraged the organization of the central clerical party in Germany a number of years ago. If the Catholic Church and the Vatican, as a religious organization, is going to organize itself into a political party in the different governments of earth, as is evidently the policy of the papal see, the Catholic Church will have some rough sailing ahead. The Roman Catholic Church will no longer be regarded as a spiritual institution, demanding respect and reverence as such, but as a political factor which may be attacked and put out of commission by the decision of the majority, like any other political party. She will subject

herself to all the political mud-slinging that any other political party has to suffer. She will give an excuse and a justification for the further organization of the Ku Klux Klan and similar orders to combat her in politics.

We had hoped that the Church of Rome had learned, from past experiences, that it does not pay the church, as such, to enter the political arena, and that she would retreat from the political field; but this new move in France does not speak well for the future. The terrible blow the Vatican received from

political rulers in 1798 and in 1870, for meddling too much in political matters, has evidently not humbled the pride of the papal see, and he is evidently bidding again for the restoration of temporal power and authority.

What we say to the Catholic, we say with equal emphasis to the Protestant: "Keep out of politics." Both have been flagrant transgressors in the past, and neither seems to have learned the lesson as yet "to preach the gospel" only, and let the state look solely after state affairs. L.

Individual Rights the Soul of Our Constitution

THE great document, that best known of all American state papers, the Declaration of Independence, in its early part affirms "that all men are created equal: that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

This declaration joined issue with the theory of all past governments. In the past it was held that the state was supreme. The state was the main thing, and the individual was swallowed up in the mass. The king ruled by divine right, and the king could do no wrong. It had been held that the rights of the individual were derived from the state.

Ages came and went. During this time, individuals here and there raised a feeble voice, pleading for a recognition of their inalienable rights, but they were ignored or crushed. The time came when this was to be changed. No longer was the state to be supreme. Sovereignty was transferred from the king to the people, and the American government was organized to guarantee the natural rights of the individual, to make

them forever secure to every man, however humble he might be.

Following the ideas set out in the Declaration, the war for freedom was fought and won. Then fifty-five men were delegated to write the Constitution. In that document, the most outstanding feature is the recognition and the protection of individual rights,—the right of the parent to train the child, the right to freedom of speech and religion, and the freedom of the press. Here it is clearly set out that the supreme power is in the hands of the governed. Lincoln once said,

"The people of these United States are the rightful masters of both Congress and courts, not to overthrow the Constitution, but to overthrow the men who pervert the Constitution."

The future of our government hangs upon a recognition and maintenance of individual rights.

These rights, as expressed in the fundamental law of our land, constitute the bulwarks of the nation. To forsake them would be to forsake the very soul life of the nation. Statesmen and learned men have ever recognized this as true. Guizot, the French historian, once asked James Russell Lowell, "How long, in your estimation, Mr. Lowell, may it be reasonably expected that the United States of America shall last as

a nation?" Mr. Lowell replied, "Just as long as the ideas of its founders predominate." The idea of the nation's founders was to organize a government

where the rights of the individual would be protected, and the individual would be sheltered from the intolerance of a hostile majority.

Oregon Does Not Hold Limitless Jurisdiction on the School Question

AN Associated Press report of January 31 states:

"In support of the Oregon compulsory education law requiring children between eight and sixteen years of age to attend public schools, Governor Pierce today filed in the Supreme Court a brief in which he contended the several States possess all governmental powers not surrendered to the Federal Government. He also contends that under the reserved powers of the State is that permitting regulation of the education of children. . . .

"Should the Oregon law be held unconstitutional, Governor Pierce sets out, 'there is no legal principle on which any existing public school law in the United States can be upheld. If a State cannot compel certain children to attend public schools, it cannot compel any children to do so.'

"The regulation of education is a subject, the governor argued, over which States have exclusive control, and with which the Federal Government has no authority to interfere."

Governor Pierce of Oregon evidently has overlooked the fact that while the subject of education is primarily reserved to the States for regulation, yet the States cannot pass laws on the subject of education which will contravene and vitiate the natural and inalienable rights of American citizens, guaranteed under the Federal Constitution. Whenever the States trample upon these rights in the exercise of their governmental functions, the Federal Constitution is violated, and the Supreme Court of the United States has jurisdiction in the adjustment of the matter. If this were not so, the States could violate every guaranty of civil and religious liberty of the Federal Constitution, and the citizens would be helpless to defend their Constitutional rights, or to obtain redress for their injuries.

The public school is a State institu-

tion, but the child does not belong primarily to the State. To decide where and how the child shall be educated is a parental prerogative, as long as the parent gives the child intellectual instruction equivalent to State standards for good citizenship. The question of educational standards and regulations belongs jointly to State and national authorities, and therefore is a proper question to bring before the Federal courts for final adjustment on a point of Constitutional rights.

The Supreme Court of the United States has already adjusted educational questions of a similar character, as in the Nebraska language case, declaring the State law unconstitutional relative to the prohibition of the teaching of the German language in public and private schools in that State.



President Coolidge on Inalienable Rights

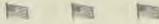
PRESIDENT COOLIDGE, in his message to Congress on Dec. 3, 1924, in supporting the inalienable rights of man, said:

"It is axiomatic that our country cannot stand still. It would seem to be perfectly plain from recent events that it is determined to go forward. But it wants no pretenses; it wants no vagaries. It is determined to advance in an orderly, sound, and common-sense way. It does not propose to abandon the theory of the Declaration that the people have inalienable rights which no majority and no power of government can destroy. It does not propose to abandon the practice of the Constitution that provides for the protection of these rights. It believes that within these limitations, which are

imposed, not by the fiat of man, but by the law of the Creator, self-government is just and wise. It is convinced that it will be impossible for the people to provide their own government unless they continue to own their own property.

"These are the very foundations of America. On them has been erected a Government of freedom and equality, of justice and mercy, of education and charity. Living under it and supporting it, the people have come into great possessions on the material and spiritual sides of life. I want to continue in this direction. I know that the Congress shares with me that desire. I want our institutions to be more and more expressive of these principles. I want the people of all the earth to see in the American flag the symbol of a Government which intends no oppression at home and no aggression abroad, which in the spirit of a common brotherhood provides assistance in time of distress."

Clearly, the people have little to fear in the way of invasions of their liberties as long as the Chief Executive of the nation believes in and lives up to the principles of the national Constitution.



Maintaining Free Schools

MICHIGAN and Washington State seem to be standing resolutely for free schools. That is the purport of their voting in the late election. In Washington a popular initiative measure, and in Michigan an amendment to the State constitution, were before the people, both designed to abolish free schools and to compel all children to attend schools designated by the State, just as in Soviet Russia. It is reported that both have been overwhelmingly defeated; for which we may thank God and take courage.

In speaking in this connection of "free schools" we do not mean merely those in which tuition is free. We mean rather schools which any competent persons are free to establish and conduct, and to which parents are free to send their children according to their own choice. We mean schools which in a most practical sense exemplify the freedom of teaching. . . .

The State has a right to require all children to be educated, according to a certain standard. But it would be monstrous to deny parents the right to educate their children in their own homes, or to send them to private schools, either secular or religious. Thousands of private and church schools all over the land have done a work of incalculable value, often providing school facilities where there were no public schools, and providing facilities far superior to those which the public schools could give or should be expected to give.

To compel the closing of such schools would be an abominable act. It is probably impossible, so long as the Constitution of the United States is in force. It is of fine omen that two proposals to commit that act were rejected by the people in the very same election in which they rejected the man who seeks so to break down the Constitution as to render it possible to enact and to enforce precisely such oppressive measures.—*Washington (D. C.) Post, Feb. 9, 1925.*

The Attitude of Christ and His Followers Toward Civil Government

(Continued from page 46)

the head of the church as their great high priest, leaving the church but little to do in its own government. Says Dr. Hurst, "All the moral forces of the church were impaired." Soon nominal Christianity became the sole state religion.

Death, with the most excruciating tortures that the mind of man could imagine, aided by the hosts of darkness, has been made possible by the union of church and state. In heathen lands the state has controlled the church, in papal countries the church dominates the state; both conditions are deplorable.

The heathen put to death three millions of God's people during the first three centuries; between fifty and a hun-

dred million were martyred under the papal régime between 538 and 1798 A. D. The "Museum of Antiquity" says that most of these were "persons of sound, cultivated minds, neither wild in their notions nor foolishly prodigal in their lives."

The government of the United States was founded on the two mighty principles of civil and religious liberty. Complete liberty of conscience was assured to all citizens. But what do we just now behold?—A strong effort to unite church and state by securing a Sunday law. Such laws invariably carry in their trail cruel persecution, just as is said, "Religious wars are the worst of all wars."

Can it be that this country is yet to array itself in deep mourning, and lie prone in the dust, to be trampled under foot? We shall see. Watch! O to abide firm as the granite rock to principle!

"One Day Rest in Seven" Means "Sun-day Rest in Seven"

(Concluded from page 47)

district made it embarrassing for the citizens of the district by closing the lid on all business, as one of his "reforms:"

"THE IMPOSITION OF THE SUNDAY REST PREJUDICIAL TO THE PUBLIC

"No One Was Able to Make Use of Baths and Barber Shops, Causing Something More Grave: That They Will Order the Closing of the Drug Stores, Leaving the Sick in Danger of Death."

Then follows an extended article describing the conditions suddenly imposed upon the unsuspecting people.

This action of the governor was protested against by the newspapers and by different persons, and there promised to be a change in the strictness of the enforcement of the law. However, the following Sunday saw all the places of business closed most of the day. Bakeries and meat shops were open in the morning. The little fruit stands on the streets were doing business, but the majority of shops were closed. This of

course affects all alike, but in the case of those who rest on the seventh-day Sabbath, it works a hardship.

It will be noticed that the provision of the constitution does not specify the day of rest, but it is likewise noticeable that the gap is bridged very easily, making Sunday *the* day. The principle of enforcing religious dogmas is wrong, regardless of the day selected. Mexico has gone a long way in freeing itself from the yoke of tyranny, and it is hoped that it will continue to improve; but how sad to think that some people in the United States are trying to make this great nation retrace its steps to the time of the Dark Ages, when a religious power dominated the civil government.



Editors Score "Blue Sunday" Legislation

THE Boston *Evening Transcript* of Dec. 30, 1924, reprinted the following interesting editorial from the Detroit *Free Press*, scoring the Lord's Day Alliance for attempting to put a "blue Sunday" law through Congress:

"The effort to persuade Congress to enact Sunday blue laws effective in the District of Columbia recommences almost as a matter of course, now that the national legislature is again in session. It is a part of a national campaign that always is more or less active, and which is under the direction of the Lord's Day Alliance, an organization committed to a fight for a 'closed Sunday' all over America and in its possessions.

"How much success the people behind this movement will have in the end in the direction of obtaining legislation, is of course impossible to say, though it is difficult to believe that any considerable part of the population of the United States can be sympathetic, particularly in view of the result of the various endeavors made up to this time to regulate the habits and morals of America by statutory enactment.

"No matter how many laws the Lord's Day Alliance may be able to put over, it is quite a safe prognosis that they never will be made effective except in spots. The whole idea of laying down special rules of behavior for the first day of the week is repugnant to the national instinct for individual liberty, and the effort of the Alliance is the more strongly re-

sented because there is a suspicion abroad that the movement it is engineering is inspired by a desire to force people into going to church by removing competing attractions from the field. Some of the spokesmen for the Alliance deny that this is so, but the suspicion persists nevertheless, and has its effect on the public mind.

"If the Lord's Day Alliance desires to increase general enthusiasm for a sincere 'Sabbath observance' it certainly is going about the business in a singularly poor way. Coercion is bound to have a distinctively negative effect, as far as the creation of any real regard for Sunday as a day of rest and religious observance is concerned. The only way to create that regard is to convince individuals by appealing to them as free agents, and so build up a body of sentiment that will make observance a [voluntary] national custom."

This is sound doctrine, and the wonder is that all church teachers do not see it and cease their appeals to Cæsar.



The Fairhope (Ala.) "Courier" Assails the Intrusion of Religion Into Politics

THE Ministerial Association of Fairhope, Ala., presented a petition to the mayor and the town council, requesting them to pass an ordinance to close all "moving-picture shows, public dances, etc., on Sunday," stating that the "six secular days of the week" were sufficient indulgement for these amusements; "but the seventh day, the one set apart by divine and common law for rest and worship, has been taken over at times by ball games, dances, movies, excursions, etc., not because of the need of the masses, but the gain of a few."

The ministers of the Methodist, Christian, and Baptist churches signed their names, together with some 300 church members. Evangelist Sharpe, who conducted revival meetings in the town, urged the church members and pastors to take this course to stop competition with the churches on Sunday.

It seems strange that these clergymen should confuse the divine law with the common law of England. It is true, as they say, that "the seventh day of the week" has been "set apart by the di-

vine law," but "the common law" has set apart "the first day of the week, commonly called Sunday." One is the last day of the week and the other the first day of the week; and when these clergymen try to make their followers believe that these days are identical, they are not only stultifying the Scriptures and history, but the common law of the land.

The editor of the *Fairhope Courier* of January 16, in an editorial summed up the blue Sunday law agitation as follows:

"The *Courier* publishes elsewhere a communication from Reverend Kempton, regarding the petition which was presented to the town council at its meeting last Monday evening, asking an ordinance prohibiting motion pictures, dancing, 'etc.' on Sunday.

"The action has naturally aroused those who feel that it is not a proper function of the town to regulate the conduct of people in such respects.

"The position of the *Courier* with regard to such legislation has been previously stated. It is in our opinion in violation of the spirit of the Constitution of the United States and of our own State, which forbid 'any law respecting an establishment of religion or prohibiting the free exercise thereof;' and it is certainly in violation of that principle of equal freedom upon which in our opinion all laws should be founded; that 'every one may do what he wills, provided he infringes not on the equal freedom of any other.'

"We sympathize with those to whose personal convictions any secular employment or amusement on Sunday is abhorrent, but we believe that the proper way of manifesting their disapproval is by themselves refraining and exerting such moral influence as they can upon others to do so. To deprive others by legal force of what seem to them proper pursuits or pleasures, is to impart no virtue to them, but to make them feel that religious tyranny is a thing to be fought and if possible overthrown.

"Then, too, difference of opinion among religious people about the teaching with regard to a sacred day of the Book which they accept as divine authority, shows the danger of arbitrary laws regarding the same. Two very respectable religious bodies, Jews and Seventh-day Adventists, hold the seventh day of the week to be the 'Sabbath' day, which they should keep holy. Should they be required by their consciences to observe one day and compelled by law to keep another?

"If the propriety of legislation upon such a matter of personal conviction is conceded, then a majority holding Saturday to be the day

which should be observed, might turn the tables upon the Sunday observers, and compel them to observe Saturday.

"We are familiar with the claim that Fairhope is a 'wicked' place, because there is so much nonconformity with 'orthodox' views and practices; but we believe that by every fair test

of individual conduct with regard to the virtues of sobriety, willingness to help those in distress, noninterference with the rights of others, and desire to earn what is received and to refrain from taking anything from another without a fair equivalent therefor, its equal cannot be found."

News and Comment

A World Arbitrator

PREMIER HERRIOT of France, according to an Associated Press report, stated during a three-hour speech to the French Assembly that "the Holy See, while abandoning its ancient ambition for world domination, now is bending all efforts to become the center of world arbitration. The suppression of the French embassy to the Vatican means no disrespect to the Catholic religion, but is the logical effect of the separation of church and state law, voted in 1906. The embassy to the Vatican is useless, and provokes hostility to France."



"Unconstitutional and Void"

ACCORDING to the *St. Paul Pioneer Press* of January 2, the supreme court of Minnesota declared "the one-day-rest-in-seven" law passed by the 1923 State legislature "unconstitutional and void," in that it "violates the equality provisions of both State and Federal Constitutions by providing that employees shall be given one day of rest in each week in certain specific employments, but excludes certain other specific employments from the operation of the act." On the same basis of discrimination, every Sunday law now on the statute books in every State should be declared unconstitutional and void. Every Sunday law is not only discriminatory in its operation, but is religious in its very nature.



Wrong in Principle

BISHOP CARROLL, of Helena, Mont., told the National Council of Catholic Women at their fourth annual convention, with headquarters in Washington, D. C., that "union of church and state may be an ideal condition in a country that is wholly Catholic. It is not desirable or practicable in America." We are sorry the bishop could not advance a better argument against the doctrine of a union of church and state. According to his statement, a union of church and state is all right if the Catholics are absolutely in power and control, but it is all wrong when they are in the minority. A church and state union is wrong in principle, no matter who is in the majority.

Church Union Undesirable

THE *Oregonian*, Portland, Oreg., has an able editorial, telling why church union of different denominations is not feasible, thus:

"We used to be very ardent in encouraging church union, but we have given it up. We believe it is natural and proper that divisions should exist. We believe it is the Lord's way of taking care of us and giving us some show of liberty, for history proves conclusively that wherever one church dominates, it makes drastic rules of conduct, ostensibly for the welfare of the people, but primarily for the welfare of the church."

As showing that the *Oregonian* is right, we need only refer to the experience of the Christian churches of the first three centuries. At the end of the third century there were some six hundred different sects among Christians. A policy for church federation and consolidation was inaugurated during the fourth century, resulting in the organization of hundreds of these different denominations into one organization known as the Universal Church. This Universal Church soon found an alliance with the Roman government, and this religious-political union became a powerful engine of persecution of all the sects that refused to come into the union and to conform to the rules of conduct and administration laid down by this combination. Power in the hands of such a powerful trust is as irresistible in its overbearing onward flow as are the accumulated flood waters of the Mississippi when they break through the levees.



No Right to Legislate

THE Olean (N. Y.) *Times* says:

"It would seem that the First Amendment to our Federal Constitution means that in a free country an individual should be allowed to observe the Sabbath as he or she sees fit; provided that the actions of the individual do not injure his or her neighbors. It is a question whether Congress, the States, or municipalities have any right whatever, under the Constitution of the United States, to enact laws compelling an American citizen to observe regulations of any description on the Sabbath, so long as the non-observance does not constitute a crime."

Florida Newspapers and Court Oppose Blue Sunday

SHERIFF L. M. HIERS, of Sulphur Springs, Fla., just recently elected to office, under pressure of religious influences, decided to enforce the antiquated Sunday blue laws of Florida. He started a raid upon the dance halls of Sulphur Springs, as an entering wedge for a wholesale enforcement of the Sunday laws. He brought charges against Maurice Less, manager of the Sulphur Springs dance hall, and Harry Kerr, manager of the Sunset Beach dance hall. The cases were tried in Justice J. E. Chastaine's court at Sulphur Springs. The exact charge brought by the sheriff against these men was for violating statute 5491, which makes it unlawful to follow "business or trade on Sunday, either by manual labor or with animal or mechanical power, except the same work be of necessity."

Judge Chastaine based his decision for dismissal of the cases on a former supreme court decision, holding that the business had to be performed personally by the accused, and further that it had to be a business, trade, or calling, while the dance hall was an amusement, and was not prohibited by the statute. The only amusements prohibited on Sunday by the statute are bowling, baseball, and football, asserted the judge. He stated further that the warrant was a discrimination against dance halls, when other amusements which require manual labor are in operation on Sunday.

The Tampa *Morning Tribune* of January 15, in an editorial, disapproves of the enforcement of this antiquated law, as follows:

"New brooms are credited with a penchant for sweeping clean; and new officials usually manifest a desire to do something unusual. Hence, doubtless, the present obsession of our new sheriff.

"Enforcement of 'blue laws' is always a joke. It must be that, perforce, because there isn't a community in the United States that would stand for it—which is natural, because strict enforcement of these old, worm-eaten,

discarded statutes would tie up every activity on Sunday, stop every convenience and necessity of the public, and paralyze the community into intolerable inertia. But the fact that it is a manifest impossibility doesn't seem to halt our vigilant new sheriff, who declares his intention of enforcing Section 5491, which reads as follows:

"Whoever follows any pursuit, business, or trade on Sunday, either by manual labor or with animal or mechanical power, except the same be work of necessity, shall be punished by a fine not exceeding fifty dollars."

"This section was enacted back in 1879, before Florida was half civilized, but even at that unenlightened period, it is doubtful if the author of the act had any idea that it would ever be taken seriously. In 1903 the section was amended to except Sunday newspapers; but with that exception it stands on the statute book as prohibiting any form of labor, either by hand or machinery, on the Sabbath day. The provision that it shall not apply to 'work of necessity' is meaningless, because it would be possible to prove that practically no habitual occupation is an absolute necessity on Sunday or any other day.

"The new sheriff is not entitled to credit even for doing something new; because there have been many before him who threatened to enforce this statute. So his present pronouncement is 'old stuff,' and a recrudescence of an old joke—and it isn't even funny.

"He knows just as well as the public knows that he isn't going to attempt to stop all labor or accustomed occupation on Sunday, because that would apply, in addition to the dancers at Sulphur Springs, who are the first objects of his verdant vigilance, to the operatives of street cars, the drivers of automobiles, the attendants at filling stations, the 'jerkers' of soda water, the plate passers in the churches, the cooks and waiters in hotels and restaurants, the operators of the moving-picture machines, the domestic servants—yea, even unto the white haired bass drummer of our 'Million Dollar Band.'

"All of which is, of course, preposterous, and not to be entertained for a moment by persons with even the minimum amount of intelligence required to keep them outside of Chattahoochee.

"So the new sheriff isn't fooling anybody, or pleasing anybody, or scaring anybody. Pursuing this phantom, he will succeed only in making himself ridiculous."

The real point at issue in the enforcement of this antiquated law is not so much the futility of the attempt as it is the principle and character of the law. It is distinctly a religious law, handed down from a dead past when church and state were united and reli-

gious obligations were enforced upon all alike by the civil magistrate.

We favor religion, and believe that all people should be religious and observe religious institutions, but we are unalterably opposed to the administration of religion by civil law and under the subterfuge of the police power of the state in behalf of the public welfare. Religious reformers who seek to camouflage religious obligations under a civil coat of arms, are doing more harm to the cause of the Christian religion than all the infidels in the world. Religion by force is religion served in the livery of Satan.

L.

Legal Reformers Are the Nation's Peril

ACCORDING to the Cincinnati *Commercial Tribune*, the Rev. John Malick, pastor of the First Unitarian-Congregational Church of that city, said that the legal reformers of the "Protestant majority" constitute the nation's greatest peril. The Rev. Mr. Malick's sermon in part follows:

"Not one here, certainly, has seen, and perhaps at no time in our history as a nation has any one seen, as much doctrinal activity as is going on just now. We are seeing a revival of an ancient practice of using the power of the state to further doctrinal ends.

"A part of our people have just recently discovered the power that they have in their hands as a majority. Whatever they do not care to do is *prima facie* ungodly, and no one in the whole nation shall be allowed to do. The majority in America is a Protestant majority, — Protestant in its morals, in its culture, in its intellectual outlook, in its amusements, and in its personal habits. This Protestant majority, by the help of the most skilful political maneuvering, has established itself in power, losing sight of several good American principles and several good Constitutional principles, on the way, the chief of which is that a government that does not protect its minorities is a tyranny pure and simple.

"This Protestant majority has no doubt about its own morals, and it has no respect for any code of morals but its own. This majority has no more doubt about its creed than it has about its morals, and there is an unholy alli-

ance now between organized reform in America and this Protestant majority.

"At present it is flush with the victory of legislating its code of morals over the whole American people. It sees what it can do, and power but newly gained is usually stern of mood and tyrannical. Several other fundamental American rights are now being considered as proper matters to be banished by law, and with these matters of morals is the bold and militant effort to legislate this Protestant creed upon the whole people as already this code of morals has been legislated upon the whole people.

"It is material today to know just what creed it is proposed to back with the arm of the state. . . .

"Just how far it will go in America, no one knows. The fact is that we are building in America a tyranny of our own, which is no less a tyranny because it is done for our good. Most tyrannies of the world have been, from the standpoint of the tyrants, for the good of the victims. At each session of the legislature we feel relieved if, when it adjourns, some fundamental American liberty is not legislated into the discard. . . .

"Our national peril at present is not the vicious, but the reformers. Whenever a crook crosses the State line, we know that some individual house or bank may be robbed of its possessions; but when these agents of reform come within our borders, one can know that some fundamental liberty is being hunted to its death and all the people robbed of a precious possession."

Tolerance Needed

THE *Washington Times* of January 12, in a short editorial, commenting on the need of tolerance and the need of forming organizations to promote the principles of religious liberty in America, said:

"A lot more chapters of the Hamilton-Jefferson Association organized to promote tolerance in religious matters, will soon be formed.

"It is a reproach that in a land founded upon the idea of religious liberty, it should now be necessary to conduct a campaign to secure such liberty.

"But it does appear to be necessary, and every real American will wish the movement success."

We welcome every newcomer in this field which stands in defense of the ideals and fundamental principles of civil and religious liberty as conceived by the fathers of the American Republic.

lic, and long before their time enunciated in the teachings of the Author of the Christian religion.



Religious Cranks and Reformers on Deck Again

THE Washington *Herald* of February 5 had the following interesting editorial on "Blue Laws" and religious cranks and reformers:

"When the circus came around, in the old days, one of the clowns usually opened the performance by exclaiming,

"'Here we are again!'

"This is the season of the year when the various State legislatures get busy and consider the bills which cranks and reformers present for the uplifting of the people. The consideration which these bills receive nearly always depends upon the number of votes which the cranks and reformers control.

"In New York State these friends of the body politic, according to the newspapers, are preparing a bill to prohibit baseball and skating and dancing on Sunday, as well as the sale of gasoline, ice cream, candy, and lipsticks.

"'Here we are again!' . . .

"To prohibit these things on Sunday, alone, would be sheer insanity. If ice cream is good for your system, eat it every day in the week. If dancing is healthful, dance every day.

"Religious fanatics and other cranks who seek to impose laws upon the people for the purpose of making the Sabbath holy—which is their usual pretext—are really enemies of America's great institutions.

"The cause of religion is never furthered by laws. People's habits are never improved by laws. Governments have made laws for thousands of years, and people are just as good and just as wicked, just as smart and just as stupid, today as they were in the beginning.

"Blue laws are foolish. Laws dictated by any kind of religion are foolish. If you believe that a person should go to church on Sunday and then sit on his front porch all [the rest of the] day, gazing at a clouded sky, you must convince him that it is the right thing to do. If you try to compel him to do this, by passing a law to that effect, you are trying to commit a crime against human intelligence. . . .

"The condemnation of all decent and intelligent people should be concentrated upon the poor, weak, and stupid member of any legislature who introduces a bill sponsored by these 'reformers,' because of their supposed political strength, for the reason that he expects to gain their support along the line of his own political ambition.

"This country would be a great deal better off if seventy-five per cent of its laws were repealed, and all citizens were taught the advantage of obeying the remaining twenty-five per cent."

Without careful study we should not like to indorse the statement that seventy-five per cent of our laws should be repealed; but we do believe with Thomas Jefferson that the labors of our lawmakers might be greatly lightened by the simple expedient of bringing every proposed statute to the simple test of the question, Does it enforce a natural duty or safeguard a natural right?



The Akron Blue Law Controversy

THE Akron (Ohio) Ministerial Association besought the Akron city council to close dancing halls on Sunday, and the city council finally acceded to the demand of the Ministerial Association. The *Evening Times* of Akron printed the following protest on this religious controversy:

"Some reasons why Akron should not be afflicted with blue Sunday ordinances:

"In the first place, this question of closing dance halls on Sunday is a religious controversy upon which even the church members of the different churches are hopelessly divided, and a city council is not supposed to settle religious controversies by civil statute and the police power of the State.

"If dancing is immoral to the extent that it should be prohibited by civil law, then it would necessitate closing dancing halls on every day of the week. To close them on Sundays only resolves itself into a religious issue instead of a civil question. For what is civilly wrong on Sunday is civilly wrong on every other day of the week. Moreover to close dance halls only on Sundays and allow other amusements to operate, is purely class legislation and discriminatory, and therefore unconstitutional.

"Not all Christians are agreed as to which day of the week should be observed as the proper Sabbath day, nor are they agreed as to the manner of its observance, and the civil authorities should never be called upon by any class of religionists on either side of this religious controversy to legislate their peculiar views into civil law. Religion is a personal matter between each individual and his God and conscience. God made the conscience free in

the realm of religion, and He never intended that any man or set of men should enslave it.

"As President Coolidge said recently, 'Christ spent no time in the antechamber of Caesar,' to coerce the conscience of men in matters of religion. Religion is by grace, and not by law. The political preacher who substitutes the policeman's club for the cross of Christ, and appeals to the power of the law instead of the power of love, has lost his way and his mission in this world, in this day and age. He belongs to the Puritan age and the times of medieval Europe, when the church dominated the state and railroaded men to the Inquisition.

"Our ministerial associations should be found less frequently in the antechamber of city councils, and more frequently on their knees, supplicating the throne of God. Let us keep the church and state separate in America, and the conscience free in matters of religious obligation."

The President was right in expressing himself as he did, and it seems very evident that an increasingly large number of people agree with him.



"Too Much Fool Legislation"

THE *Pilot*, of North Carolina, under the above caption, presents the following pointed editorial:

"North Carolina is childish in the amount of fool legislation adopted at every session. Inexperienced and thoughtless men, with faint conception of the purpose of law, present bills that are absurd and impractical. Many of them, after temporarily cluttering the legislative machine, are properly buried in committee. Far too many of them come to the floor of the House, where they waste time in their useless discussion. A further high mortality takes place there, but a still insufferable number of them get by.

"At the next session more time is wasted in repealing some of them. Now the truth is that it makes little difference whether they are repealed or not. A fool law has just one influence. It invites nothing but contempt for itself, and when we get a lot of that kind of laws, all of them working together invite contempt for law in general. We have practically reached that contempt for law in North Carolina.

"A movement a few years ago to stop the passage of so many half-baked local laws was expected to bring some relief. But while that idea appeared to prevail in our State law, it is ignored as completely as if it had never been thought of. There is hardly a law in the North Carolina code that can't be violated with more

or less impunity, while a large percentage of our laws are treated with as much indifference as last year's patent medicine almanac."

The same can be said of practically every State legislature, and even of Congress. Many local laws are passed that are in direct violation of the fundamental principles of our Federal Constitution, and whenever the local statutes override our Constitutional guaranties of civil and religious liberty, it always breeds disrespect for all law and authority. Our legislators ought not to be so utterly reckless in trampling the Constitution under feet by the introduction of legislative bills that vitiate the very spirit and letter of the Constitution. How can they expect the people to have reverence for local laws when the legislators themselves have so little regard for the Constitution!

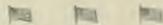


Another National Sunday Bill Fails

MARCH 4 has passed, and the Jones compulsory Sunday observance bill for the District of Columbia also passed into the discard. Tremendous opposition throughout the country was generated by this un-American measure introduced at the request of the Lord's Day Alliance. Hundreds of thousands of protests were sent in to Congressmen from every State in the Union, and from every quarter of every State, according to the account in the *Congressional Record*. The sentiment and love of religious liberty which God has implanted in the human heart is too strong to be subdued by the Lord's Day Alliance. After commenting upon the fruitless efforts the Lord's Day Alliance has made to force Congress to enact a compulsory Sunday observance law for the District of Columbia, which was later to become a model Sunday law for the whole nation, the *Detroit Free Press* very properly declares that "the whole idea of laying down special rules of behavior for the first day of the week is

repugnant to the national instinct for individual liberty."

If the Lord's Day Alliance and the Christian churches which are backing up the Alliance in this un-American and un-Christian scheme of coercion in the matter of religious obligations, only knew it, they are driving more people away from the church door than they are driving in. They should stop making their appeals to Cæsar for carnal aid, and appeal directly to the throne of God for spiritual power to induce people to come to church of their own free will. The substitution of the power of civil law for the power of love is suicidal in the Christian church. Christian organizations are making a colossal blunder when they substitute the policeman's club for the cross of Calvary as their ground of appeal to sinners.



A Warning

THE fact has been brought to our attention, that certain persons are operating in different parts of the country, especially in the South and Southwest, under the name, "American Liberty Association, Takoma Park, Washington, D. C.;" and the impression has obtained in some places that they are affiliated with the religious liberty movement represented by this magazine. It seems that a biennial membership fee of \$2 is collected, for which a membership card and a promise of literature are given. We want readers of LIBERTY magazine to understand that the "American Liberty Association" is not in any way connected with the Religious Liberty Association of which this magazine is the official organ. The "American Liberty Association" has, so far as we are informed, no office in Takoma Park, nor even an agent here.

C. P. BOLLMAN,

Managing Editor LIBERTY.

Takoma Park, Washington, D. C.,

Feb. 26, 1925.

The Oppressor and the Oppressed

THE *Michigan Christian Advocate* recently made the following statement:

"While there are about 349 Sunday Sabbath Christians to every Saturdarian Sabbath Christian, the Saturdarians have published and circulated tons of literature against the [Sunday] Sabbath, while its friends are doing scarcely anything to uphold the day."

The reason for this indifference on the part of Sunday observers is very obvious, and likewise the intense activities of "the seventh day" Sabbatarians are equally plain. The former have to play the rôle of religious oppressor, and the latter are threatened with oppression. The former have no justifiable case to argue, and the latter have. The former have no Scriptural authority to sustain Sunday observance, and the latter have a divine command to support the observance of the seventh day of the week as the Sabbath of Jehovah. The former have but few adherents who really favor civil Sunday laws enforced by the civil magistrate, while the latter have the sympathy of many who are opposed on principle to civil legislation in behalf of any holy day, whether it be Sunday, Saturday, or any other day of the week. Civil compulsion in religious concerns is always and everywhere anti-American and anti-Christian.

It is these "tons of literature" that are doing the work of enlightening the public mind and educating the public conscience, which is holding in check the attempts to enact religious laws in America. Let the good work go on. There are tons more of good literature to scatter. Send in an order for three yearly subscriptions to three separate addresses for the LIBERTY magazine for \$1. You cannot make a better investment that will yield better returns for the preservation of the purity of the Christian religion and the stability of the ideals of true Americanism as conceived by the founding fathers of the American Republic.

L.



CHRIST OR DIANA?

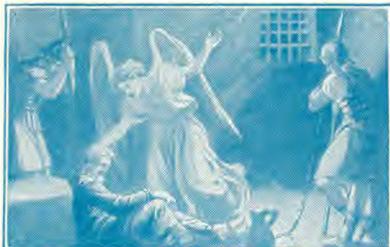
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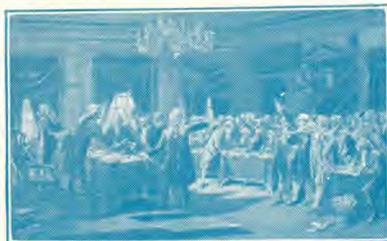
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WASHINGTON ELM

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It was under this tree, July 3, 1775, that General Washington took command of the Continental Army. This historic tree stood until October 27, 1923, when, because of having become dangerous by reason of decay incident to its great age, it was cut down. A scion of the tree was planted on the spot, and a block of the trunk was presented to Yale University.