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LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



ADAPTED FROM PAINTING BY BRADSHAW CRANDALL

THE PILGRIMS, YOUNG AND STRONG, CARRIED THEIR WIVES AND CHILDREN
TO SHORE FROM THE SHALLOP OF THE "MAYFLOWER." Page 61

CALENDAR REFORM INVOLVING WEEKLY CYCLE — Page 54

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.

For further information regarding the principles of this association, address the Religious Liberty Association, Takoma Park, Washington, D. C. (secretary, C. S. Longacre; associates, H. H. Votaw and M. C. Taft), or any of the affiliated organizations given below:

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LIBERTY

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SECOND QUARTER, 1929

NO. 3

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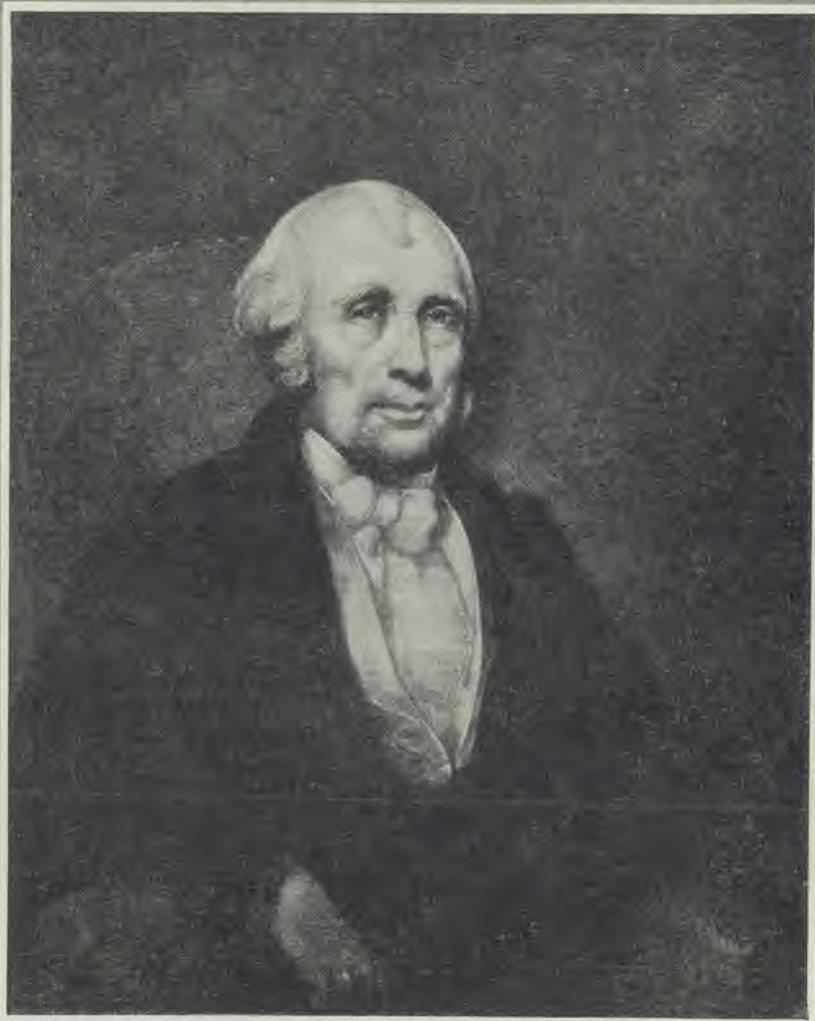
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James Madison, who wrote the Bill of Rights into our Constitution, objected very strenuously to the word "toleration," when in 1776 it was proposed to write the following expression into the Virginia Declaration of Rights, viz.:

"All men should enjoy the fullest toleration in the exercise of religion, according to the dictates of conscience, unpunished and unrestrained by the magistrate."

Madison contended that "toleration implies the power of jurisdiction" over religion, and his objection to the use of the word "toleration" was sustained by the Convention.

JAMES MADISON

J. G. CHAPMAN, ARTIST

LIBERTY

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

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Religious Toleration

THE expression "religious toleration" quite fully described the true situation of things in the days when the church and state were united and a certain church was recognized by the civil government as embodying the religious conception of the national government; but in the United States, where church and state are separated, we should speak not of toleration but of inalienable rights, and of freedom to exercise them fully, for this is what is guaranteed to each individual by our Constitution.

Religious toleration implies either civil supremacy over religion or some form of a religious establishment by law. It is the halfway house between religious tyranny and religious freedom. Toleration is always less than liberty. Toleration gives one the condescending look of a superior upon an inferior. Liberty recognizes all men as having equal rights. Toleration is the grant of an undeserved right for the sake of expediency. Liberty is the acknowledgment of a natural and inalienable right for the sake of justice.

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A
**Distinction
Between
Toleration
and
Liberty**

By
C. S. Longacre

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sustained by the Convention. George Washington, in upholding Madison's contention said:

"All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural right."

Lord Stanhope, in the British House of Lords, in 1827, spoke the following terse words about toleration:

"The time was when toleration was craved by dissenters as a boon; it is now demanded as a right; but the time will come when it will be spurned as an insult."

Dr. Philip Schaff, the noted church historian, says:

"Toleration is an important step from state churchism to free churchism. But it is only a step. There is a very great difference between

toleration and liberty. Toleration is a concession which may be withdrawn; it implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms. . . . In our country we ask no toleration for religion and its free exercise, but we claim it as an inalienable right."—*Church and State in the United States,* p. 14.

Judge Cooley, in his "Constitutional Limitations," declares that in our American Constitutions we "have not established religious toleration merely, but religious equality."

Occasionally an American jurist uses the word "toleration" in referring to the religious rights American citizens enjoy under their government. This is unfortunate in that it puts a wrong construction upon the Constitutional guaranties of civil and religious liberty enjoyed by American citizens, and is a misconception of American ideals. The inalienable right of citizens to worship God in harmony with the dictates of conscience, so long as they respect the equal rights of others in so doing, is a God-given right of which the civil government cannot, in justice, deprive a single citizen. Said Hon. Richard M. Johnson, in his famous Sunday mail report:

"What other nations call religious toleration, we call religious rights; they are not exercised in virtue of governmental indulgence, but as rights of which the government cannot deprive any portion of citizens, however small. Despotie power may invade those rights, but justice still confirms them."

Let Americans study American principles of government, and acquaint themselves with the American ideals of civil and religious liberty, and they will be less liable to misinter-

pret and misapply the Constitutional guaranties of human rights in religious concerns.



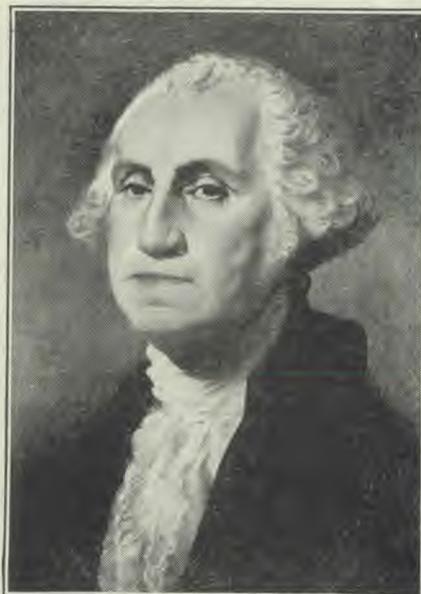
Is It Reform or Deform?

W. F. MARTIN

ALL along the line there have arisen certain men who have posed as reformers. They called themselves that, and were shocked when the passers-by did not bare their heads and walk softly as they went along.

Many of these pietists have been men of worth. In certain spheres they have counted for good. If they had stayed in their rightful realm, all would have been well. They were within their rights when they lined themselves up, set their own standards, and sought to attain them. The man who adopts a high spiritual standard and sets out to reach it, is worthy of honor. Success to him.

However, when this same man sets out to compel others to meet his standard, he is off the right path. He is assuming prerogatives that do not belong to him.

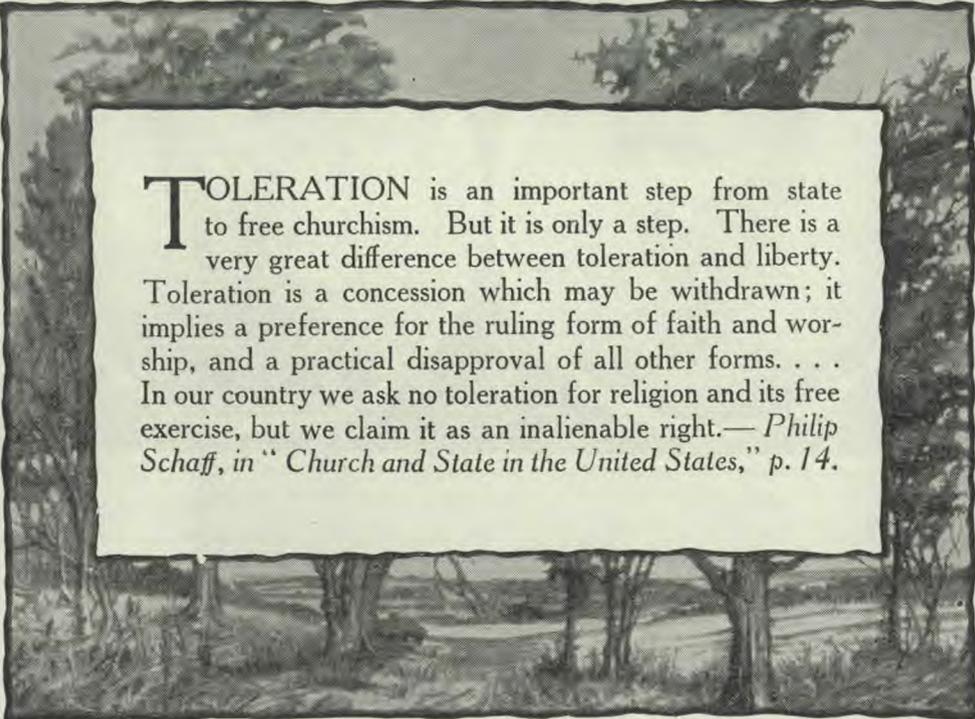


George Washington

BY STUART

George Washington, in upholding Madison's contention, said:

"All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural right."



TOLERATION is an important step from state to free churchism. But it is only a step. There is a very great difference between toleration and liberty. Toleration is a concession which may be withdrawn; it implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms. . . . In our country we ask no toleration for religion and its free exercise, but we claim it as an inalienable right.—*Philip Schaff, in "Church and State in the United States," p. 14.*

Let him preach his ideas, and allow him to do all he can to persuade others to adopt his way of thinking. There he should stop. Listen to the divine Master: "If any man hear My words, and believe not, I judge him not." That should ever be the course of the Christian leader. All true religious reforms are built on persuasion, not on force. Movements based on force are transitory; those built on love are permanent. The latter are of faith. "Upon this rock I will build My church; and the gates of hell shall not prevail against it."

Any so-called religious reform, which has as its backing and support only the civil law, is not in reality a reform, but rather a deformity. It will not stand.

America has seemed to have a full line of these deformers from an early period. There was a purpose all up and down the coast to enforce the divine law by human enactments. The result was what was to be expected,—persecution of dissenters. Woe be to those who stood out against that régime.

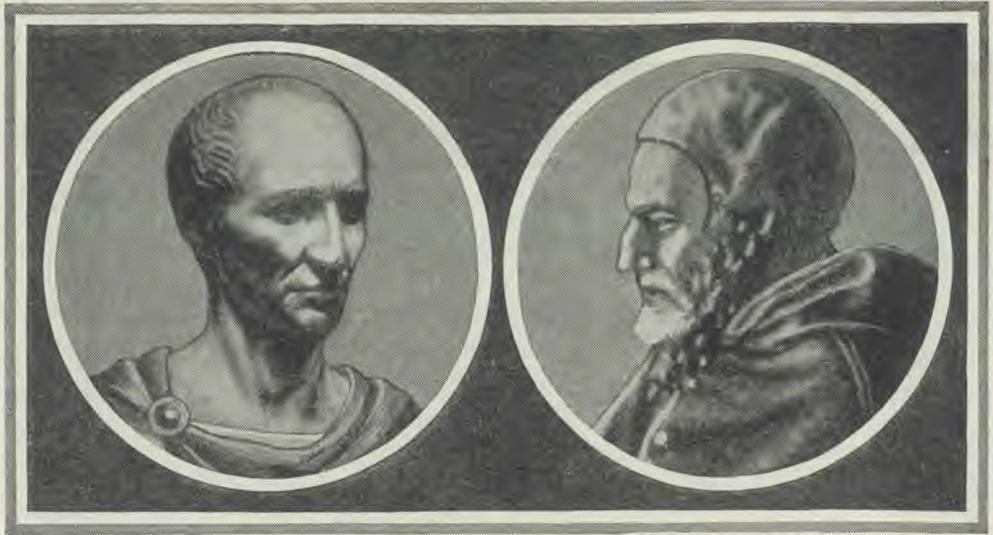
One strange thing in this program is that no one is so ready to punish the real true reformer as those who make such light pretensions, and yet are looking to the civil laws to enforce their dogmas.

When New England laws were putting Christians in the stocks for Sabbath breaking, that saintly man, Roger Williams, declared such a procedure to be wrong.

What happened then? Did they listen to him? No! They banished him. A man who did not believe in their methods of reform was not fit to live in their neighborhood.

The present effort to secure an amendment to the national Constitution so as to legalize the observance of Sunday, is not a reform, it is a deform. Its proponents are not in truth reformers, they are deformers. Let them once obtain their desire, and religious freedom would be at an end. Let us retain freedom of worship.

(Concluded on page 69)



Julius Cæsar

Pope Gregory XIII

CALENDAR REFORM

Involving Time-Honored Weekly Cycle

THE readers of **LIBERTY** are already acquainted with the details of the Cotsworth-Eastman plan for a so-called calendar reform.

When Julius Cæsar reformed the calendar, B. C. 46, his sole purpose was to bring the calendar into harmony with the solar year with its changing seasons. But Cæsar's year of $365\frac{1}{4}$ days was eleven minutes and fourteen seconds too long, so that by 1582 A. D. the Julian calendar was ten days out of joint with the changing seasons of the solar year, hence the necessity for further reformation of the calendar, which was effected by Pope Gregory XIII, who, as our readers were told in our **EXTRA**, gave to the world the calendar which bears his name, and which, without interfering in any way with the time-honored weekly cycle, coincides almost perfectly with the length of the solar year.

But now it is proposed to make another change in the calendar, this time, not in the interests of a more perfect

By

C. P. Bollman

synchronism of the calendar with the motion of the sun and the change of seasons incident thereto, but to introduce uniform months, and thus to enable accountants the more readily to compare the business of one month with that of any other month in the year! It is not contended that this would increase business, or that traders would make any more money under the proposed new calendar than under the Gregorian, but wholly in the interests of an ideal; and incidentally, perhaps, too, that certain names might live in history as the originators of, and the sponsors for, the new calendar.

And it is for this that it is proposed to disrupt the ancient weekly cycle, and thus rudely to take away from millions of Jews, Christians, and Mohammedans their cherished days of rest and worship, these days being dependent in some measure upon the maintenance of the cycle of seven days known the world around as the week.

We submit that while civil govern-

ments have no duty to establish religions, and no moral right to compel adherence to any system of worship or to the observance of religious institutions, they are equally without just authority to deprive their citizens of the right to obey without needless hardship the dictates of their individual consciences in the observance of such forms, ceremonies, and times of worship as they, as individuals or churches, may for any reason choose.

Of course, an act to adopt the proposed new calendar would not make it obligatory upon individuals to adopt it and to order their private lives in harmony therewith; but the adoption of such a calendar would make it exceedingly difficult for any one dependent upon employment to earn a livelihood. It is hard enough now for observers of the fixed seventh day of the week to find employment; but to destroy the original week, and substitute for it a counterfeit week, wherein the days long held sacred in the past would become wandering days, occurring from year to year upon dif-

ferent days of the calendar week, would increase the difficulty many fold.

Again, most of the States have compulsory school laws. Under the proposed new calendar, the conscientious observers of either the first day or the seventh day of the free running week would be subject to fines and imprisonment if they refused to send their children to school on the day of the original weekly cycle held sacred by them. And even if an exemption were provided in such cases, the children of conscientious parents would not only be deprived of equal educational privileges with other children, but they would be subjected to taunts and jibes which would be an almost intolerable burden to them.

It is from our standpoint inconceivable that our free government should ever become a party to an arrangement that would in the very nature of the case bring such hardship upon conscientious, honest citizens; but when we consider the forces that are behind this movement,

(Concluded on page 69)



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Moses B. Colsworth

George Eastman



Service in a Jewish Synagogue

AFTER S. HART, ARTIST

A Gross Misconception of Historical Facts

A Discussion of Annual Feasts and Weekly Sabbaths

By The Editor

THE *Lord's Day Leader*, official organ of the Lord's Day Alliance of America, in its issue of September-October, 1928, exposed its ignorance of Jewish law and custom, as well as of the plain teaching of the Bible itself, when it published the following flagrantly misleading statement:

"Nowhere did God designate the seventh day of the week. It [the Sabbath] could not have been appointed for the seventh day of the week without interfering with the law of the Passover. The Passover was a movable feast. It was appointed to be held on the fourteenth day of the month of Abib or Nisan. It was therefore a calendar date, and not a weekly day. This was the first great Sabbath of the year, and the other Sabbaths followed every seventh day. Now everybody knows that a calendar date, such as a birthday or Fourth of July,

cannot fall on the same day of the week two years in succession.

"Now let us be reasonable about this matter, and admit, as all intelligent Jewish rabbis do, that the ancient Sabbaths fell on the seventh day after the Passover, and not on the seventh day of the week, and that in the course of seven years each day of the week was in turn the Sabbath for a whole year. This was the law as long as the Jewish nation lasted."

There is a Bible text that is very applicable in this case, and we cannot forbear quoting it: "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him." Prov. 18:17.

An examination of the quotation from the *Lord's Day Leader* in the light of the Scriptures and of historical data, will

ABIB			CORRESPONDING				NISAN	
FIRST MONTH OF THE BIBLICAL YEAR			TO				SEVENTH MONTH OF THE CIVIL YEAR	
FOR							USED	
RITUAL AND SACRED PURPOSES							BY THE JEWS OF TODAY	
DAYS OF THE WEEK								
FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH		
				1 (APRIL 11, 1929)	2	3		
4	5	6	7	8	9	10		
11	12	13	14 THE EVE OF THE PASSOVER	15 FIRST DAY OF THE FEAST OF THE PASSOVER OR UNLEAVENED BREAD	16	17		
18	19	20	21 LAST DAY OF THE PASSOVER OR UNLEAVENED BREAD	22	23	24		
25	26	27	28	29	30			

(NAME UNKNOWN)			CORRESPONDING				SIVAN	
THIRD MONTH OF THE BIBLICAL YEAR			TO				NINTH MONTH OF THE CIVIL YEAR	
FOR							USED	
RITUAL AND SACRED PURPOSES							BY THE JEWS OF TODAY	
DAYS OF THE WEEK								
FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH		
1	2	3	4	5	6 DAY OF PENTECOST	7		
8	9	10	11	12	13	14		

ETHANIM			CORRESPONDING				TISHRI	
SEVENTH MONTH OF THE BIBLICAL YEAR			TO				FIRST MONTH OF THE CIVIL YEAR	
FOR							USED	
RITUAL AND SACRED PURPOSES							BY THE JEWS OF TODAY	
DAYS OF THE WEEK								
FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH		
						1 FEAST OF THE BLOWING OF TRUMPETS. NEW YEAR'S DAY FOR MODERN JEW		
2	3	4	5	6	7	8		
9	10 DAY OF ATONEMENT	11	12	13	14	15 FIRST DAY OF THE FEAST OF TABERNACLES		
16	17	18	19	20	21	22 LAST DAY OF THE FEAST OF TABERNACLES		
23/30	24	25	26	27	28	29		

The Seven Annual Holy Days of the Mosaic Law

The purpose of this illustration is to show that the six annual holy days of the Mosaic law following the first day of the Passover, did not and could not all fall on the same day of the week as the Passover, as some contend, and also that these seven annual holy days bore no relation whatever to the weekly seventh-day Sabbaths. When an annual holy day did fall on the seventh day of the week, as three of them do in this calendar in the month of Tishri, it was called a high day. In 1930 three of the four annual holy days of Tishri, viz., the 1st, 15th, and 22d, will fall on Tuesday, proving again that they are independent of the weekly Sabbath. In other years these particular days fall on Monday, Tuesday, Thursday, or Saturday.

show beyond the shadow of a doubt that there is no foundation whatever for the assertion "that the ancient Sabbaths fell on the seventh day after the Passover, and not on the seventh day of the week." In the first place, there is no "intelligent Jewish rabbi" who will admit the above premise. Neither is there any Jewish history or Bible commentary that will show that the Sabbath of the Lord was ever celebrated on any other day than the seventh day of the original week.

Some very pointed, forceful, and reliable testimony on this point was given at the hearings which were held before the Committee on Foreign Affairs of the House of Representatives, when the question of calendar revision was being considered by that committee in January. Dr. Moses Hyamson, dean of the Jewish Theological Seminary in New York City, one of the best-informed Jews on Jewish custom and canon law, emphatically denied the charge that the Sabbath of the seventh day of the week was ever changed to another day of the week following the Passover. This learned rabbi said:

"Throughout the ages the Sabbath has been the palladium . . . of the Jewish people," "a fixed day of the week, the seventh day."

Dr. Abram Simon, another speaker before the Committee on Foreign Affairs, is not only in charge of the Jewish temples in Washington, but is also chairman of the United Council, an organization that represents all American Jewry. He is surely qualified to speak authoritatively concerning Jewish law and customs. Here are His words:

"I heard one gentleman tell us what the Jewish calendar was, and how Moses slipped in an extra day. No man who knows anything about the Bible, and no man who knows anything about the Jewish calendar, can permit such a statement to go unchallenged. It is not true that anywhere in all our 3,500 years of experience have we inserted a day that broke into the continuity of the seven-day week."

If "all intelligent rabbis" acknowledge that it was the custom of the Jews to change the Sabbath to a different day of the week each year after the Passover,

why do these learned rabbis know nothing about it? Their statements utterly refute such an assertion as is made by the *Lord's Day Leader*. If the Sabbath of the weekly cycle was altered or shifted to different days of the week, why does the Talmud not so teach? It would appear that the Lord's Day Alliance knows more about Jewish customs and Jewish canon law than the most learned Jewish rabbis or the Talmud itself.

Now let us examine the Bible teaching upon this matter. Did God nowhere designate the seventh day of the week? The first seven days of time — God's original standard of the weekly cycle given to man at the completion of God's created works in the beginning — are clearly set forth by God Himself in the first two chapters of Genesis. In Genesis 2:1-3 we read:

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it."

If this is not designating the seventh day of the first week of time, we fail to understand the full force of the language employed.

In the decalogue, which God wrote with His own finger, we read:

"In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." "The seventh day is the Sabbath of the Lord thy God."

If this is not designating the seventh day of the week, pray tell, what is it?

In the Gospel by Luke we are told that Christ rose on the first day of the week, and that Christ's followers observed the day before as the Sabbath according to the commandment. If this is not designating the Sabbath as the seventh day of the week, it is impossible to designate anything.

The Gospel of St. John tells us that "that Sabbath day was a high day." When any one of the seven annual sabbath days fell upon the seventh day of

(Continued on page 70)



President of Kansas Bar Association Opposes Sunday Legislation

AT the last meeting of the Kansas Bar Association, the president, Mr. F. Dumont Smith, gave an address that contained many excellent statements concerning the great principles of civil and religious liberty. The following excerpts are particularly pertinent:

"The opening statement of the Declaration of Independence, 'We hold these truths to be self-evident, that all men are created equal,' is the fundamental doctrine, the life, the soul, of that great instrument. Eleven years later this statement, 'that all men are created equal,' was made flesh in the Constitution of the United States, the sole reason and purpose of that Constitution being to make this Declaration practical and active. . . .

"If all men are created equal, then all men are born free; if all men were born slaves, there could be no masters; if all men were born masters, there could be no slaves. The human equality thus declared carries with it the right of life, liberty, and the pursuit of happiness. . . .

"It is a curious thing that the spirit of liberty is inborn in every human soul, however

CONSTANTINE'S FAMOUS SUNDAY EDICT

Issued March 7, 321

LATIN TEXT

Imperator Constantinus Aug. Helpidio: Omnes iudices, urbanæque plebes et cunctarum artium officia venerabili die Solis quiescant. Ruri tamen positi agrorum culturæ libere licenterque inserviunt, quoniam frequenter evenit, ut non aptius alio die frumenta sulcis aut vineæ scrobibus mandentur, ne occasione momenti pereat commoditas cœlesti provisione concessa.

TRANSLATION

Constantine, Emperor Augustus, to Helpidius: On the venerable day of the sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain sowing or for vine planting; lest by neglecting the proper moment for such operations, the bounty of heaven should be lost.

Latin text and translation from Schaff's "History of the Christian Church," Vol. III, sec. 75, par. 5, note 1.

humble, however lowly, however ignorant; but this spirit of equality has been of slow growth. It is not yet wholly established in the human mind.

"As an illustration of how feebly this great fundamental principle of our government is understood, appreciated, and practiced, consider the so-called Sunday laws and ordinances which forbid all amusements on the first day of the week. I suppose that no intelligent churchman will now contend that the first day of the week is the Sabbath mentioned in the fourth commandment. To do so would be to maintain that when Moses brought down amid the thunders of Mt. Sinai the tablets of the ten commandments, there was a clerical error in this, that instead of commanding that the seventh day be kept holy, it should have said the first day.

"The early Christians celebrated the seventh day as the sacred day. The first formal substitution of Sunday as the Lord's day was by the edict of Constantine in 321, which was

(Continued on page 71)



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Aerial View of a Section of Washington, D. C., Showing the Washington Monument

Why Washington Has No Sunday Law

MARYLAND'S Sunday Law Act of 1723 was declared unconstitutional by the United States Court for the District of Columbia in 1908, because the act was not intended to enforce a periodic day of rest, but to carry into effect a religious prescription, namely, to prevent the desecration of the Lord's day. The laws of Maryland were taken over and became the law of the District of Columbia when land for the District was ceded by the State to the Government.

That is why the people of the District have no Sunday law, and why people may indulge in innocent pastimes on Sunday, go to moving-picture parlors, and even theaters. However, let any one disturb public worship or the peace of the neighborhood, and he will find himself in the meshes of the law very quickly and surely.

And now the church organizations . . . propose for a second time to have Congress pass a Sunday law, perhaps as in Maryland, "in commemoration of the rise of our Saviour from the grave" (see the decision in *Judefind vs. State*). And

By

Hon. B. H. Hartogensis

Member of the
Baltimore Bar Association

this although the First Amendment to the Constitution of the United States expressly forbids the establishment of any religion or prohibiting the free exercise thereof.

But nullification of Constitutional provisions by good Christians or denial of human rights in the name of religion is not unusual. . . . It had been erroneously stated that "Christianity is part of the common law of England," and therefore the law of the United States, unless altered by statute. Now the House of Lords (the court of last resort) has denounced this as not law, but rhetoric. Perhaps the Court of Appeals of Maryland will take cognizance of the decision.

Two States, California and Oregon, in addition to the District of Columbia, have no Sunday laws. Yet no one will say that more lawlessness prevails in our neighboring city than in Baltimore; moreover, three fourths of all the States do not permit commercialized sports, yet they do not interfere with ordinary sports on that day.

The bills heretofore offered in Congress do not propose to have a day of rest

(Continued on page 72)



TABER PRANG

Return of the "Mayflower"

BOUGHTON, ARTIST

The Landing of the Pilgrims in 1620

ON our front cover the artist has drawn a true picture of the first landing of the Pilgrim Fathers, the men carrying their wives from the shallop to the shore. They first sighted land on the evening of the 11th of November, according to the Julian calendar, but were unable to effect a landing until Monday, the 13th. Bradford made the following entry in his Journal: "On Monday the thirteenth of November, our people went on shore to refresh themselves and our women to wash, as they had great need."

Winslow tells us that the first expedition to the shore was on a mild November day, but that in subsequent trips they encountered extremely cold weather and many caught "colds and coughs," putting some of them in their graves. In his account of one expedition to the shore and the return to the "May-

flower," and the consequent illness incurred from exposure and wading through the water, he says: "It blowed and did snow all that day and night, and froze withal. Some of our people that are dead took the original of their death there."

They anchored the "Mayflower" about one and one-half miles from shore on account of the shallowness of the water. The shallop, a small fifteen-ton boat, was used to convey the men, women, and children from the "Mayflower" to the land. But the waters were too shallow to permit even the shallop to reach the shore line, and so the husbands had to carry their wives and children through the shallow water. The Pilgrim Fathers "had to wade through the freezing cold brine," says the historian, carrying their wives and children to shore and back to the shallop again. The weather was

so extremely cold that it froze the water on their clothing, and Bradford wrote in his Journal, "Their clothes were like unto coats of iron."

"Over one half of the company died during the first winter," adds the historian, "due to the hardships incidental to disembarking, and the general severity of a New England winter."

The Youngest and Strongest

The historian further informs us that the Pilgrim Fathers "were not, as is often thought, people advanced in years, since only 'the youngest and strongest' had come over to establish the colony, the average age of these first arrivals, leaving out Brewster and his wife, and Carver and his wife, being probably less than twenty-five years."

—*"Our Plymouth Forefathers,"* p. 70.

William Bradford, their governor for so many years, was then only thirty-three; Edward Winslow, a subsequent governor, was then twenty-five; Miles Standish was thirty-six; John

Alden was twenty-one; Gilbert Winslow was twenty-seven; John Howland was twenty-seven; Samuel Fuller was nineteen, and so the ages of the rest ran in the same ratio, making the average age about twenty-five years.

It is generally acknowledged, according to tradition, that the first to step upon Plymouth Rock, New England, were Mary Chilton and John Alden. Their steps were light and left no impress upon the rock, but their names are written large upon history's scroll. L.

Theaters Win Sunday Fight Over Churches

THE churches of Hollis, Okla., put up a stiff fight to close all theaters and motion picture houses on Sunday, but after the election the referendum revealed that the majority of the people of Hollis were in favor of Sunday shows and theaters. Undoubtedly those who voted for Sunday shows were just as conscientious in what they did as were those who voted to close them.

The whole question resolves itself into

the proposition: Should religious convictions, upon which citizens widely differ, be settled by law? Would it not be far better for the churches and for the civil government, if the religious convictions of all citizens were equally respected before the law? Why should not the preachers of the gospel be content to preach the gospel, and leave the acceptance of religious obligations with the individual?

Whenever the preacher steps

down from his pulpit and enters the political arena to secure the aid of the civil authorities to enforce his own religious convictions upon all people alike, whether they agree with him or not, he loses his prestige with the public, if he does not with his own congregation.

On the other hand, the civil government, like Gallio of old, should refer all such questions back to the churches for adjustment by gospel means and methods, but by such means and methods only.





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Signing of the Compact in the Cabin of the "Mayflower"

EDWIN WHITE, ARTIST

The Memorable Compact and Ideals of the Pilgrim Fathers

FORTY-ONE of the fifty-three men on board the "Mayflower" entered into a contract memorable for the first recorded civil compact giving equal rights to all men. This social compact in the infant colony of the Pilgrim Fathers became the foundation upon which the free republican institutions of America were later reared. They laid a broader, a wiser, and a better foundation than they were aware of at the time, for they themselves did not yet comprehend the true meaning of the now famous phrase, "Equal rights to all men."

Advance Guard of a New Civilization

These men were the advance guard of a civilization which was to mark a new epoch in human history. They planted the beginnings of a new government among men, which was ultimately to extend its vast domain from the Atlantic to the Pacific, embracing the greatest,

richest, and most powerful country in the world. The ideals they planted on the shores of New England were in fact the commencement of a new civilization which was ultimately to affect the political administration of civil government and of human rights in all the world. These Pilgrims, as they stepped on Plymouth Rock and bade adieu to the past, formed the connecting link in the chain of events joining the history of the Old World with that of the New.

"Here on its Rock, and on its fertile soil,
Began the kingdom not of kings but men;
Began the making of the world again."

Divine Providence designedly led them in their voyage contrary to their plans and to their patent, to a place outside the territorial limits and jurisdiction of their proposed and designated settlement, and thus presented to the Pilgrim

(Concluded on page 73)

THE Lankford Sunday bill, which it is said will be reintroduced in the special session of Congress, is an attempted re-enactment of the persecution of the Dark Ages. The popular churches in their official organs demand the passage of this measure. This same Lankford bill shows on its face that its enactment is demanded for religious purposes. If the bill is passed, it will be in violation of the Federal Constitution, which provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

By this bill the Congress undertakes to state what day of the week is "the Lord's day." It is a well-known fact that the settlement of this question gives rise to great religious controversy, and may ultimately result in intolerance and persecution similar to that of the Inquisition. The Lord should have the privilege of stating which day of the week is His, and His worshipers should have the privilege of believing which day of the week is "the Lord's day," without the interference of the state. The fact that the proposed law undertakes to legislate on what shall and what shall not be done on "the Lord's day," shows that the measure is unconstitutional and void for religious reasons.

The state, through this bill would make a Sabbath, and thereby step into the place of God Himself. As the Sabbath is a memorial of God's creative power, it is evident that no state nor human being can make a Sabbath. The commandment for Sabbath keeping is not only to refrain from labor on the seventh day of the week, but it is just as imperative that the believer work six days, which would include Sunday, the first day of the week. The record shows that during creation week, God worked on the first day of the week, which is now called Sunday. When Christ was on earth, He kept the seventh-day Sabbath, which is Saturday, and helped His earthly father in carpentry by working on Sunday, the first day of the week.

An Attorney's Leg

The Kreiger Case

In the case of the State of Oklahoma vs. Kreiger, decided by the supreme court of the State of Oklahoma, Judge Brett, speaking for the entire court, stated that the citizen who kept Saturday, the seventh day of the week, for the Sabbath, had a right to work on Sunday, the first day of the week; that the commandment, "six days shalt thou labor," was just as binding as the commandment which states that no work shall be done on the Sabbath. On this question the court expressed itself as follows:

"But it is facetiously argued by some courts that to say to these people they shall keep our Sunday, does not prevent them from also keeping the day they regard as holy day. But these courts overlook the fact that under the divine commandment these people are striving to obey, it is just as imperative that they



FAIRCHILD AERIAL CAMERA CORP.

An Aerial View of the United States Capitol

ion on Sunday

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work six days as it is that they rest on the seventh. And if their conscience compels them to rest one day, and the law forces them to also rest another, they would

thus be forced to violate the first provision of the commandment they are attempting conscientiously to keep."—160 *Pacific Reporter*, p. 37.

It is plainly taught in the Bible that the Sabbath day is hallowed by doing no work on that day. If the Lankford bill becomes a law and by it all classes of citizens are required to do no work on that day, are they not thereby compelled by the State to give a Sabbath sanctity to Sunday, the first day of the week, irrespective of their religious conviction? Would not Congress thereby be making a law "respecting an establishment of religion" by legally fixing a certain day for the Sabbath? And would not Congress,



Capitol in Washington, D. C.

by this Lankford bill, "prohibit the free exercise" of religion by compelling all citizens to make a Sabbath out of Sunday by refraining from labor?

Liberty in the abstract is a personal equation, whose factors find their expression in the peculiarities of the individual. Some people want to be free to go to church, and some want to be free to stay away from church.

A Lesson From the Past

The Medo-Persian government usurped divine authority by forbidding any one to pray for a certain period to any god but to Darius the king. Alexander the Great would have the people worship him as a god. Augustus, who issued the tax decree at the nativity of Christ, was worshiped as a god during his lifetime.

Rome held that the king could do no wrong, thus making him equal to God, a flagrantly blasphemous claim. This condition continued until King John was forced by the British barons to seal the Magna Charta at Runnymede, on the banks of the Thames. Louis XIV, the great monarch, invented the expression, "The state? I am the state." The people petitioned Louis XVI for a recognition of their rights. He refused to hear them. It was not long after this that they arose in arms with engines of destruction, and razed the Bastille and liberated the prisoners. Four years later the mob saw Louis XVI riding on the timbrel to the guillotine, where he attempted to speak to the people, but they would not hear him. His long hair was tucked under the black cap, and in a few moments the head of the king was thrown at the feet of the people.

After the world had lived nearly 6,000 years, America was born. Patrick Henry was heard to exclaim, "Give me liberty, or give me death." Thomas Jefferson wrote the Declaration of Independence. The Constitutional convention was in session that drafted our charter of liberties, which is considered to be the greatest contribution to political science.

Our founding fathers observed that a guaranty of religious liberty was omitted. Immediately thereafter the First Amendment to the Constitution was adopted. This organic law gives civil and religious liberty to citizens, and takes the power of government from the ruler, and places it with the people.

Forty-six States of our Union have Sunday laws. Oregon, California, and

the District of Columbia are excepted. All Sunday laws are religious legislation, notwithstanding the ruling by some courts that they are to regulate civil conduct. The Sabbath is a church and not a state institution, just as much as the eucharist and baptism. There is no reason for penalizing honest work on a certain day of the week, only in the furtherance of sabbatic and religious ideas.

Speaking for Altogether Too Many

WHEN Rev. David G. Wylie appeared before the Congressional Committee having the Lankford compulsory Sunday observance bill under consideration, at its recent hearings on that bill, he stated that he as president of the Lord's Day Alliance of America, was speaking for 20,021,953 people, who were in favor of the compulsory Sunday observance bill.

Still more recently Rev. H. L. Bowlby, the general secretary of the Lord's Day Alliance, in petitioning the Federal Radio Commission to prohibit the radio from being used on Sundays except for the broadcasting of "spiritual" programs, claimed that he was speaking for more than 20,000,000 people. We are not surprised at all that the Columbus (Ohio) *Evening Dispatch* of Dec. 18, 1928, in commenting on this assertion, said, "We are compelled to doubt that, in its fight to reform Sunday radio programs, the Alliance represents 20,000,000 persons, as it alleges."

The *Congressional Record*, during the closing days of the Seventieth Congress, revealed in a most striking way the method the Lord's Day Alliance employs in conveying the impression that it is speaking for millions of people, when actually it is not speaking for them at all. The *Congressional Record* carried page after page of petitions from ministerial associations, from pastors of churches, from the W. C. T. U. of different towns and counties, and from various religious organizations, all of them claiming that

they were speaking for the entire membership of their respective organizations. Often only one name was signed to the petition, but this one person alleged he was speaking for all the constituent members of the organization he represented. As a striking illustration we copy the following petition from the *Congressional Record* of February 7, introduced by Hon. Joe Crail of California:

"Petition of the Ministerial Association of Los Angeles and vicinity, representing 175,000 members, urging the enactment of legislation to protect the people of the nation's capital in their enjoyment of Sunday as one day of rest in seven, as provided in the Lankford bill (H. R. 78) or similar measures."

On the same identical page of the *Congressional Record* appears another petition introduced by Hon. W. E. Evans of California, as follows:

"Petition of the Ministerial Association of Los Angeles and vicinity, representing 175,000 members, more than 100,000 of whom are voters, urging the enactment of legislation to protect the people of the nation's capital in their enjoyment of Sunday as a day of rest in seven, as provided in the Lankford bill (H. R. 78) or similar measures."

As the different petitions are examined, we discover that not only are they duplicated in many instances, but the constituency is duplicated again and again in the various religious organizations, and that these various constituencies were never consulted in this matter. In fact, we have abundant evidence that great numbers of these constituents are actually opposed to the Lankford Sunday bill. Several hundred thousand

actual signatures were secured by the Religious Liberty Association in Los Angeles and vicinity, on petitions protesting against the Lankford Sunday bill, and a large portion of these signatures were secured from the very constituency for whom the Ministerial Association of Los Angeles alleges it is speaking on this subject. It is speaking for altogether too many. These constituents have not asked them to speak.

The same is true of the Presbyterian synods and the Methodist conferences which have sent in petitions, at the behest of the Lord's Day Alliance, claiming to speak for the entire membership of their respective organizations, totaling hundreds of thousands of members. These constituencies were entirely oblivious as to these petitions.

Such unauthorized proxy representation does not express the real convictions of these people, even though they are members of these churches. We believe such tactics fail to impress Congressmen. In the long ago the preachers used to speak for all their people on political questions, without consulting them, but this method has passed out of fashion in free America. The individual claims the right to think and act for himself in political affairs, without taking orders from the hierarchy. The sooner such methods are discarded by church officials, the better it will be for the prestige and influence of religion in general. The Lord's Day Alliance needs seriously to reform its own methods, instead of endeavoring to reform by civil law everybody's morals and religion on Sunday.

Shall the People Rule in Pennsylvania?

A BILL was introduced into the Pennsylvania Legislature on the first day of its 1929 session, by Hon. M. M. Musmanno of Pittsburgh, to give the voters of Pennsylvania an opportunity to express themselves on the ancient blue laws. The bill made provision for the regulation of "Sunday sports, theatrical performances, moving pictures, concerts, exhibitions, and entertainments; providing a method whereby the electors of townships, boroughs, and city wards may decide by ballot what kind of sports, performances, and entertainments shall be permitted therein; and authorizing the proper officials to issue permits therefor."

A number of the cities in Pennsylvania have already followed the plan as set forth in this bill, and the bill aims to make the plan universal. The whole question resolves itself into the proposition whether or not the voice of the people shall be the law of the State or unit of the State government. The professional "reformers" and some of

the clergy, who are still obsessed with the old notion that you can make people good and religious by law, are very much opposed to the plan set forth, for fear the people may decide to nullify the ancient blue laws. These political preachers, who rely upon the State for the enforcement of their religious convictions, have always told the legislative committees that public sentiment was overwhelmingly in favor of Sunday laws. If this is the case, why are they afraid now to trust the decision of this question to the people? The fact that they are not willing to submit this issue to public referendum, is convincing evidence that their own convictions do not sustain their contention that public sentiment is supporting the retention of these antiquated Sunday blue laws.

The only parties who are opposed to the rule of the people and who are living in fear of their verdict, are the religious legalists. They are not willing to relinquish their strangle hold upon the State. A legal religion dies hard.

Attempt to Put Radio Under Sunday Ban

ACCORDING to a Consolidated Press report published in the *Pittsburgh Post-Gazette*, Dec. 18, 1928, the Lord's Day Alliance of America "placed before the Federal Radio Commission an appeal for the censorship of Sunday radio programs by the commission. If the Alliance has its way, 'cheap, loud jazz' will be off the air Sunday, and the commission will be the mentor of the nation's æsthetic and spiritual needs for the day, so far as radio is concerned."

Rev. Harry L. Bowlby, general secretary of the Lord's Day Alliance of America, in an interview given to the Consolidated Press, said:

"We want to see the Sunday radio carry only programs which will be helpful and spiritually uplifting. We want to see everything eliminated which would be detrimental to good morals or an insult to the day."

An editorial in the *Columbus (Ohio) Evening Dispatch*, Dec. 19, 1928, states:

"One of radio's greatest virtues is that it can be shut off. Another is that those who prefer sacred music to 'the vulgar, loud stuff,' so offensive to many more than Mr. Bowlby and his disciples, can tune in on stations broadcasting their favorite music, and tune out the others. The choice of music comes, we believe, under the heading of human liberties in this country. We prefer more dignified melodies, and we cannot agree with our neighbor's choice of jazz, but, like Voltaire, we will defend to the death his right to tune in on it. After all, Sunday is but a day on the calendar. Spirituality is a condition of the heart and mind, unrelated to legislation and censorship."

But why, pray tell, is "jazz" "detrimental to good morals" on Sunday and not on the other days of the week? Does Mr. Bowlby mean to convey the idea that he is in favor of "good morals" only on Sunday, and in favor of "bad morals" on the other days of the week? What is immoral on one day is immoral on every day. It is very apparent that Mr. Bowlby is far more anxious that "jazz" should not offer "an insult to

the day" than he is that it should not inflict a moral injury upon man. He seeks to protect the day rather than the man.

We can readily understand why the Federal Radio Commission refused to protect Sunday any more than any other day of the week, on the basis of acting the part of neutrality toward every religious faith, and placing them all on absolute equality before the law. The orthodox Jew and hundreds of thousands of conscientious Christians observe Saturday, the seventh day of the week, as their Sabbath. If the Sunday of the Sunday observer is going to be protected against "jazz," why should not the Saturday of the Sabbatarian have a similar consideration, in justice? But neither Sunday observer nor Sabbatarian can deny, under our Constitution, the right of any one to be entertained by "jazz" if he so desires.

The attack on radio broadcasting is only one of Mr. Bowlby's attempts to regulate morals. A few of the things he plans follow:

"In the bills which we will introduce in the various legislatures, Sunday professional golf will be strictly forbidden. . . . If Bobby Jones or any of those fellows ever play a match on Sunday where admission is charged, we'll get them in a minute."

All "theaters and moving-picture houses, organizations of professional and semiprofessional athletics, such as baseball, football, hockey, golf, and tennis," are to be put under the Sunday ban by the Alliance, according to this reformer.

Last fall these "reformers" did succeed, through the police authorities, in prohibiting the radio from broadcasting the world baseball series on Sunday in the city of Altoona, Pa., and a few other places. They boast that they are going to bring back "the breath and spirit of the Puritan into our laws."

Certainly no one can consistently deny

that such proposals as placing a Sunday ban upon the radio, and permitting "only programs which will be helpful and spiritually uplifting," and which will not offer "an insult to the day," is strictly religious legislation. If it were strictly civil legislation, it would have to be made applicable to every day of the week. The Alliance cannot furnish an alibi in this case, that their plea to close the radio on Sunday to all but "spiritual programs," is not a demand for religious legislation. C. S. L.

Is It Reform or Deform?

(Concluded from page 53)

Let us quote now the words of one of these leading deformers:

"Those who oppose this work now will discover, when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences, or seek some more congenial clime."

This looks very much as if they would hark back to the old order of banishment, as in colonial days. God forbid that such power should be placed in their hands.

"Religion is voluntary, and cannot and ought not to be enforced."

"The greatest danger to the fundamental structure of our government, in my opinion, arises not from our alien population, but from groups of 'old-stock' Americans who are continually trying to impose by law undue restrictions on individual freedom. Conspicuous representatives of such groups are the Congressional lobbyists who specialize on censorship laws, and who work for the enactment of Sunday blue laws. The lobbyists represent the blue laws group." So says Frank Johnston, Jr., Justice Illinois Appellate Court.

"O Liberty, thrice sweet and gracious goddess, whose taste is grateful and ever will be so till nature herself shall change, no taint of words can spot thy snowy mantle nor chemic power turn thy

scepter into iron. With thee to smile upon him as he eats his crust, the swain is happier than the monarch from whose courts thou art exiled."

Calendar Reform

(Concluded from page 55)

we are profoundly convinced that there is abundant cause for alarm; and again, in this matter, as in other issues that have arisen in the past, and which still confront us, we remind our readers that "eternal vigilance is the price of liberty."

Mayor Claims Sunday Blue Law Obsolete

THE mayor of Johnstown, Pa., claims that the Sunday law of Pennsylvania is obsolete to-day, and he refuses to enforce it at the request of church organizations. The mayor, in issuing an "official statement," said:

"If council insists upon the Sunday-closing law, they will have to secure an order from the court, for I will not attempt to enforce the old blue laws, evoking inconvenience and hardship on the general public."

If the mayor should enforce every section of the Pennsylvania Sunday law to the letter, there would be a revolution in the city of Johnstown in short order, because only acts of holiness are permissible under the old statute as it now stands. No one would be allowed to ride in an automobile or on horseback, or to walk except to and from church. No one would be allowed to read a newspaper or listen to the radio for entertainment or diversion. Everything "worldly" is prohibited on Sunday under the present law.

OUR present Sunday laws are survivals of the days when church and state were one, and in these times attempts to enforce them usually have a ground-work of spite or revenge.—*Newark (N. J.) Call.*

A Gross Misconception of Historical Facts

(Continued from page 58)

the week, it was called a "high day," because an annual sabbath day and the weekly Sabbath came together on the same day.

The twenty-third chapter of Leviticus sets forth seven annual sabbath days which fell on definite and fixed days of three different months in the Jewish year. These sabbath days were expressly designated in this chapter as "the feasts of the Lord, . . . beside the Sabbaths of the Lord." The seventh day weekly Sabbath was independent of these annual sabbath days, or holy days, and the weekly Sabbath was distinguished from an annual holy day by the familiar designation of "the Sabbath of the Lord."

The annual holy days, such as the Passover, the first and last day of the feast of unleavened bread, Pentecost, the first day of the seventh month, the tenth day, the fifteenth day, and the twenty-second day of the same month, had no relation whatever to the weekly Sabbath day, and like our birthdays they fell on different days of the week every year, because they were fixed days of the month, and not fixed days of the week.

The Passover always began on the eve of the fourteenth day of the month Abib, and the first day of the feast of unleavened bread and the day of the Passover always fell on the fifteenth day of the month Abib, and the seventh day of the feast of unleavened bread always fell upon the twenty-first day of the month Abib, according to the Mosaic calendar. All these days were annual holy days, independent of the weekly Sabbath.

When Christ was crucified on the eve of the Passover, the fourteenth day of the month Abib, the next day was the fifteenth day, and so an annual holy day and the weekly Sabbath came together, and it was called a "high day."

The *Lord's Day Leader* is evidently confused in supposing that the first day of the feast of unleavened bread and the

last day of the feast of unleavened bread, falling respectively on the fifteenth day and the twenty-first day of the month Abib, were weekly Sabbath days. But such could not be the case, as the weekly Sabbaths could not fall on the fifteenth and the twenty-first days of the month, but must fall on the fifteenth and the twenty-second, since they had to be seven days apart.

That these annual holy days of the twenty-third chapter of Leviticus had nothing to do with the weekly Sabbath day, is again evident from the fact that the feast of the blowing of trumpets, an annual sabbath, fell on the *first* day of the seventh month, and the day of atonement, also an annual holy day, on the *tenth* day. Being nine days apart, it is clear that both could not coincide with the weekly Sabbath in any year.

The accompanying Jewish calendar is the one used by the Jews to-day. They have had three different calendars, the pre-exilic, or Biblical; the postexilic, or Talmudic; and the post-Talmudic, or present calendar. The feast days set forth by Moses in Leviticus 23 were according to the Biblical, or pre-exilic calendar. The postexilic calendar was regulated according to the Babylonian system, and began the religious year with the month Nisan, and the civil year with Tishri. The Jewish religious year was composed of twelve or thirteen months, according to whether it was an ordinary or a leap year. The month Adar was counted twice each leap year, the first Adar had thirty days, the second twenty-nine days. Four years out of every eleven were leap years of thirteen months, harmonizing the true solar year cycles.

The modern Jews celebrate an extra holiday after every annual feast day or holy convocation, except the day of atonement. This practice was not followed by the ancient Jews in Moses' time. The accompanying calendar shows exactly on which days of the three months the annual holy days fell in the time of Moses and as they still fall in

the present Jewish calendar, and that in no case is the weekly Sabbath or the weekly cycle altered. The annual holy days were celebrated independently as "the feasts of the Lord," "beside the Sabbaths of the Lord." The seven annual holy days bore no relation whatever to the weekly Sabbath day. These annual sabbath days, or holy days, which were ordained in "the handwriting of ordinances" by Moses, were "blotted out" and nailed to the cross, as types, says Paul; but "the Sabbath of the Lord"—"the seventh day," upon which God Himself rested at the foundation of the world—still "remaineth" as "a Sabbath to the people of God." Heb. 4:9.



President of Kansas Bar Association Opposes Sunday Legislation

(Continued from page 59)

followed by the order of the Council of Laodicea in 364. There is not a line in the Old or New Testament that authorized this change. It is a man-made change purely, and made long subsequent to apostolic times or any revelation. To-day four million Jews in this country regard the seventh day as the Sabbath; a considerable body of earnest and devout Christians, the Adventists, do the same. More than half the people of the United States, fifty or sixty million, are wholly indifferent as to the day.

"We owe to John Calvin and his followers, offshoots, and various sectaries and sequela, the Puritan Sunday imposed by Sunday laws and ordinances. But it is immaterial for my argument whether the Bible, the early Christians, the modern Hebrews, and the Adventists are right as to which is the holy day, or whether John Calvin is right. . . . Of the forty millions of professing Christians in this country, only about twenty millions are Sabbatarians who observe and endeavor to impose upon others the Puritan Sabbath. I have no quarrel with any man who desires to spend the first day of the week in fasting and prayer, who considers it sinful to kiss his wife, eat cooked food, or read any book but the Bible on that day; that is his right and privilege under the Constitution, under this doctrine of equality and personal liberty; but I deny his right to compel me to spend my Sunday in the same manner. To do that is to destroy this principle of equality; it leaves him free and me bound; it makes him master of my time for one day in the week, and me a slave to his will for that day. It is utterly contrary

to that doctrine of equality which is the foundation, the life and spirit, of our American commonwealth.

"When we permit one fifth or less of the people of this country to regulate the habits of the other four fifths on the first day of the week; a purely secular day; to say how they shall amuse themselves, in what manner they shall spend their time, provided what they do is innocent and not immoral, we make one fifth the masters and the other four fifths the slaves for that one day. Not only that, but it is a denial of the spirit of the First Amendment, which provides that Congress shall make no law respecting religion.

"Manifestly, if some religious sect shall declare one day in the week the holy day upon which no one shall witness a ball game, go to a moving-picture show, dance, play cards, or engage in any innocent amusement because this one fifth regard it as a religious festival, such a law, such an ordinance, such a regulation, is a law respecting religion, as much so as a religious test for office, because . . . it imposes the religious belief and practice of one fifth of the people upon the other four fifths.

"So no State or city government has a right to say that an amusement, innocent and lawful on Monday, is immoral or unlawful on Thursday or Sunday, or any other day of the week. When it does so, it violates the very spirit of the Declaration of Independence and the Constitution of the United States. I instance this to show how imperfectly this great principle is of affirmation and practice among our people. One fifth of our population, honest, conscientious, and some of them of considerable intelligence, because they believe from tradition or habit that the first day is a sacred day, would compel the other four fifths to yield to their religious beliefs and practices, and would deny the other four fifths that right of personal liberty upon which our government is founded.

"This individual liberty of which I am speaking is the child of equality. Without equality there can be no individual liberty. If some right or privilege of yours is superior to mine, then you are free and I am bound, my individual liberty to that extent disappears. Each man is the center of a circumference which bounds and circumscribes his individual liberty; within that circle he is monarch; he may live his own life, order his own conduct, provided he does not infringe upon the equal right and liberty of his neighbor."

It is always refreshing to find among the leaders of thought those who appreciate the real significance of the guaranties which our Constitution was designed to afford to every man. The founders of this Republic never intended that those who should come after them should

receive no more than the promise of liberty. The mere expression of fine sentiments can never be worth while. Fair words must be followed by good deeds. It is well to be familiar with the matchless phraseology of the Declaration of Independence and the Constitution of our government. It is infinitely more desirable to have the spirit of these great documents in our hearts, so that we will gladly give to others every right which we ask for ourselves. v.



Why Washington Has No Sunday Law

(Continued from page 60)

enforced for civil purposes. . . . It is for the observance religiously of the first day of the week, the Lord's day [Sunday], as a day of rest. This is the case in Maryland and six other States of the Union, unlike Virginia, where, thanks to Thomas Jefferson, state was forever separated from church in 1784. The proponents are not even fair to others who religiously observe once each week some other day than Sunday as their holy time. In Virginia and twenty other States (excluding Maryland, of course), such regular religious observance of holy time on a day other than Sunday may be pleaded as entire defense in case of arrest for Sunday law violation.

In Baltimore it is a known fact that all large establishments arrange to delay repairs to their shops and their painting, carpentry, plastering, and the like, until Sunday comes, so as not to interfere with the regular work or conduct of business. The police look on and never interfere with the big 'uns. But regularly each week one reads of the arrest of some poor man for doing some odd job to his little home or to his auto. Policemen regularly snoop, even climb fire escapes to arrest some little tailor doing an odd job without disturbing the peace and quiet of the neighborhood. Several years ago, for violating an obsolete Sunday law a little Negro trundling in his "express wagon"

a block of ice on the Lord's day [Sunday] to a sick white boy, was taken in and committed for trial before the grand jury. Recently there were two cases on trial in our criminal court, one for selling eight eggs and the other for selling a pound of coffee on Sunday. And it is a serious offense, says our Court of Appeals, to make delivery of bread on Sunday to little grocers whose Jewish customers have not had fresh bread since Friday, being strict Sabbatarians — observers of the ten commandments.

Yet we have in Baltimore city (but not in the counties) some relaxation from this outworn Sunday law first laid down as blasphemy in the cruel mis-called Act of Toleration. Thus we have professional baseball and polo and a municipal orchestra with paid admission; also movies on Sunday night with silver collections, and the like are available to those who know the ropes. But let some little fellow dare to have a party or a dance and music on Sunday in his home or at a private hall, and unless he ask indulgence of the powers that be, he may be haled to the hoosegow to think it over.

A Sunday law for the District of Columbia, say its best citizens, is uncalled for; many religionists are against it. The most serious protest is by the Seventh-day Adventists; like the Jews, they observe the seventh-day Sabbath. They interpret the fourth commandment of the decalogue literally to require them to labor for six full days each week, this to include Sunday. Singularly, the decision establishing the Sunday as a religious day of rest in Maryland was against a Seventh-day Adventist of Kent County, Judefind. So the dominant majority went on record, not only as establishing its Christian doctrine, but as insisting that its brand of Christianity was the only true and genuine variety recognized by law.

For Congress to enact a Sunday law after twenty years would be a step backward in defiance of the Bill of Rights of these United States forever disestablishing the church. But unless citizens

otherwise inclined are up and doing, the fanatical churchmen will force their views on Congress.—*Baltimore Evening Sun, Jan. 30, 1929.*



The Memorable Compact and Ideals of the Pilgrim Fathers

(Concluded from page 63)

Fathers the unparalleled opportunity of organizing a body politic, establishing a civil government of the people, for the people, and by the people, as they themselves deemed fit and necessary by the consent of the majority, and to be enforced by representative officers of their own voluntary selection, independent of Old England's jurisdiction. They put into practical execution the ideas of civil liberty and local self-government, which had been the fond dream of all the oppressed of Europe and of all past ages. A kindly Providence had reserved a virgin soil and a secluded continent through all the ages for this grandest of all experiments in human government.

The experiment was started with good intentions and proper ideals, but the plan was frustrated and marred by later hands and Old World influences, and it was a long and weary road of hardship and suffering, before the hopes and ambitions of the signers of the first compact were fully realized by their descendants and blossomed forth in the Utopia of the American Republic, where civil and religious liberty became a boon and self-government a reality. The vision which they dimly saw, the American Republic, is now materializing, and the fond dream of every lover of liberty is in process of fulfillment.

Mild Tempered in Religion

The Pilgrim Fathers of 1620 were much more mild tempered in their religious views than were their neighbors the Puritans who settled at Boston ten years later. While the Pilgrim Fathers enforced religious obligations under duress of the civil magistrate and were

somewhat intolerant toward dissenters, yet they never hanged witches nor inflicted the death penalty upon nonconformists and dissenters as did the Puritans, who had thirteen offenses against religion for which the violator had to suffer capital punishment. The worst thing the Pilgrim Fathers did was to put the religious offender in the stocks and exile the Quakers to Roger Williams' Plantations in Rhode Island. The Puritans whipped the Quakers and all other dissidents, banished them to the savage Indians in the wilderness of North America, and some of them they hanged after permitting them to languish in dreary dungeons for months. The Pilgrim Fathers, in theory at least, believed in freedom of conscience in religious matters, and in the separation of church and state, whereas the Puritans were strong advocates of a union of church and state, or a theocratic form of government. The Pilgrim colony was finally swallowed up in the Puritan colony, entirely absorbed, yet the ideals of the Pilgrims were more perfectly worked out by Roger Williams in Rhode Island, and finally became the foundation pillars upon which the great American Republic was established, with church and state separated and liberty of conscience guaranteed to each individual under the Constitution.

"They did the work they had to do,
They builded better than they knew."



Marietta People Vote for Sunday Movies

THE people of Marietta, Okla., in a special election, voted in favor of Sunday movies by a majority vote of 2 to 1. The churches put up a hard fight as usual, but lost in the political game. The result is hard feelings between the contending factions.

How much better would it be if the churches kept their religious matters out of politics, and resorted only to gospel means and methods to propagate their religious views! If the churches do not

retreat from the political arena, they are bound to lose their influence and prestige with the public. The church has altogether too sacred a mission, and the preacher has too high a calling, to resort to political means to accomplish what they fail to achieve by moral suasion.



Pennsylvania — A Backward State

THE Pittsburgh *Sun-Telegraph* of January 27, in commenting upon the forward step Massachusetts has taken in setting aside its ancient Sunday laws by referendum in the recent election, states that Pennsylvania is the only State in the Union "that has not kept up with the march of progress and freedom, and that has not recognized the right of its people — many of them with no opportunity during the six other days of the week — to spend a couple of hours of their well-earned day of rest and recreation in attendance at some exhibition of clean, healthful, and refreshing sport."

The editorial continues its comments upon the backwardness of its own State, and expresses the hope that some day "even Pennsylvania will come out of the fog, and let the blue law sport shackles of the eighteenth century go the way of the stocks and the ducking stool."

The Sunday law of Pennsylvania, enacted in 1751 at the instigation of a committee of Scotch Covenanters of the Presbyterian faith, prohibits everything on Sunday that is not religious in its nature. It is strictly a religious law, and has been recognized as such by the supreme court of Pennsylvania. It is for this reason that we are opposed to this law, as we are to all religious laws which are still retained upon the civil statute books.

We hold no brief for Sunday sports any more than for Monday sports. Our contention is that if sports are moral on Monday from a civil status, they must of necessity be moral on Sunday for the

same reason. What is civil on one day is so on every day. We cannot, and we ought not to try to legislate religion into people. Religion is purely a voluntary matter.



Religious Forces Organizing for a Legislative Program

FROM a statement released by that organization in January, 1928, it is learned "that the Lord's Day Alliance of the United States has appointed a national, interdenominational committee of distinguished clergymen and business men and women, that this committee will appeal to the lovers of the day of rest throughout the United States, to provide a special fund of \$50,000 with which to push the work of organizing new Sunday associations and alliances." It was in September, 1927, that spokesmen for the Sunday law forces told newspaper men that \$3,000,000 to push their legislative program was to be raised at once. A bare three months elapses, and another statement is given out. It is worth noting that this refers to the "special fund of \$50,000." This money is to be used to secure the organization of "new Sunday associations and alliances."

Those who feel there is no danger that religious legislation will be passed by the Federal Congress, would do well to watch the activities of these politico-religionists. The menace of indifference is the greatest danger that confronts lovers of liberty. For one who accepts the great principles upon which our nation was founded and remembers the price that was paid for the liberty that we now enjoy, it is most difficult to believe that in the short space of 150 years men who have experienced the blessings guaranteed in this fair land would be storming the citadel of liberty, and that millions of dollars could be raised and the efforts of thousands of zealots could be enlisted for such a cause. Truly, "eternal vigilance is the price of liberty."

H. H. V.

The Bible and the Public Schools

THE Savannah (Ga.) *Morning News* of Dec. 8, 1928, had the following interesting editorial under the above caption:

"South Carolina's State Baptist convention has done a very wise and courageous thing in adopting a resolution opposing the use of the Bible as a textbook in State-supported schools in that State. It does not suppose for an instant that any child in South Carolina will on that account grow up without some knowledge of the Bible as a book of beautiful language and thought. It takes the position that there are various versions of the Bible and various religions in the State which have their adherents, and therefore it would be difficult to pick one certain book which could justly be used as a textbook. It continues with the statement that responsibility for religious training is placed upon the homes, the churches, and the denominational schools.

"This is so sane that it should be commented upon everywhere. It is a recognition of the fact that church and state must be kept separate, that the duty of the state toward the church is merely to see that nobody interferes with anybody else's worship, that worship shall indeed be a matter of individual conscience without interference from the state. For South Carolina or any other State to say by law that a certain version of the Bible should be taught as a religious textbook in its schools, would be for the State to select among the religions one which would be the State religion, a piece of intolerance which should not be permitted to exist in the United States.

"If one great denomination should decide to disband or merge with another, that would be none of the State's business. If one great denomination decided, because of differences of opinion on religious matters, to separate itself into two denominations, that would be none of the State's business. If a man wants to join a certain church, or change his membership from one denomination to another, or belong to none at all, that's none of the State's business. But if somebody tried to prevent you from worshipping or not worshipping as you see fit, then you have the right to the protection of the State, and it would be the State's business to protect you. The State should not force any form of religion, or any certain religious belief upon you, but should go the limit in protecting you in your right to have or not have certain religious belief.

"It ought not to be thought necessary to say all these things at this late day. But the State Baptist convention of South Carolina thought it necessary to pass the resolution about the Bible as a school textbook, and to plan to

send the resolution to the State legislature. Evidently there are some persons left in South Carolina who think their beliefs should be adopted by everybody else, and if everybody else won't adopt them voluntarily, the State should compel the adoption.

"It seems a sure thing that those who think the State should take a hand in religious teaching, think also that the home, the denominational school, and the churches have all fallen down on their job of teaching and preaching religion. A religious group which felt that it had to have the strong arm of the State to help it force its views upon stubborn folks who refused to accept them freely, would be making a confession of weakness, a confession of failure. The Bible does not need the State to force it upon anybody. A church that could not live without State support would not deserve to live. Religion must be free. Conscience must be free. The Baptists of South Carolina have indeed done a wise and excellent thing."

The Southern Baptist Association of Virginia recently defeated a similar attempt to force the Bible upon the public schools of that State, and their clear-cut argument and sane position led the Virginia Assembly to a unanimous decision in rejecting the Bible bill, which would have forced the public school teachers to read it, and the public school children to listen to it, irrespective of their divergent religious beliefs.



Movies Banned on Sunday

THE Junior Chamber of Commerce of Columbia, Mo., started a movement to have the theaters operate on Sunday, and the Columbia churches immediately got busy and appeared through their representatives before the city council, and induced them to pass an ordinance forbidding the theaters to open, and fixed a penalty of \$100 fine and three months in jail for any violations of their act.

The next thing we expect to hear is that a new city council has been elected, and that the works of the old council are being overthrown. That is the usual order of the day when the issue is submitted to the people. The people have a unique way of getting what they want. If a man wants to be religious, he can be religious without the aid of a city coun-

cil; and if he does not want to be, there is no law that can make him religious. The churches are in poor business when they appear before city councils and demand that their religious views be enacted into civil law and enforced upon all citizens, whether they are church members or not. A church ritual and a church discipline are for church members, but not as citizens of the State, and the city council should always refuse to enact a church discipline into law, and the civil magistrate should refuse to enforce it.



The Vatican and Italy Settle Old Dispute

THE Associated Press report of February 6 states that Pope Pius informed all nuncios and apostolic delegates that a complete agreement had been reached with the Italian government.

The terms of the settlement, according to the Associated Press report, provide for only a very small rectification of the present boundaries of Vatican territory. One of the sections of the concordat, signed by the Vatican and the Italian government, provides that the Italian government shall "bind itself to secure the enforcement of canon law throughout the country," which is a new departure for a modern state. It is this revival of the old doctrine of a union of church and state which is causing some concern among the people and governments outside of Italy. The Vatican regards it as a notable victory for the church.

For many years the Italian government has resisted every attempt to restore the temporal power of the church in Italy as well as its canon law in civil jurisdiction. Since 1870 the Italian government has ruled its people strictly by civil law. The acceptance of the canon law of the Roman Church by the Italian government is therefore regarded by the Vatican as a great triumph for the church in the political realm.

The editor of the *Washington Post*, February 15, says:

"Dispatches indicate that Rome is about to furnish the modern world's most conspicuous example of regulation of morals by law.

"Mussolini set his foot against crime and vice soon after he came to the position of dictator. Now the authority of the Pope and the canon law of the church will be added to his decrees against unrighteousness. . . .

"Dispatches indicate that Protestant, Greek Orthodox, and Jewish sects will be tolerated in Italy, but will no longer be able to carry on religious propaganda. This appears to be a renunciation of the principle of religious freedom which has gained a strong foothold throughout the civilized world. All nations will be interested in the experiment and its results. It remains to be seen whether a people can be forced into righteousness through legislation and curtailment of religious liberties under a dictatorial form of government."

If the history of the past is a guiding light for the future, any union between church and state, enforcing religious obligations by civil law, can only result in humiliation and bitter experience for the church in the realm of politics. It will make religion and the church a target in every political campaign. It is an experiment which never has worked and never will work, because it is contrary to the proper functions which each may rightfully exercise in promoting its welfare.



Ministers Take Untenable Position

THE Ministerial Association of Worcester, Mass., drew up a resolution and presented it to the city council, petitioning it not to accept the verdict of the public referendum favoring Sunday sports. One of the reasons they gave, according to the *Worcester (Mass.) Telegram*, why the city council should not accept the verdict of the people on this question, was, "That the ideals given by Christ for Sunday observance require that religious and spiritual life should hold the central place on Sunday, and that professional Sunday sports would lower these ideals

and violate many of the most sacred and established customs of the Christian church."

Pray tell us, where did Christ ever command Sunday observance? Will these ministers kindly turn to the chapter and verse in the Bible and show us where Christ ever referred to Sunday observance as a religious obligation? Not once in all the recorded sayings of Christ in the New Testament can a single statement be found where He ever mentioned Sunday or the first day of the week. No exhortation or injunction ever came from the lips of Christ, much less a command, for Christians to observe Sunday.

Again these ministers always tell us that they are not asking for a religious but a civil Sunday law. But where is there a civil basis for their plea that the city council should refuse to accept the verdict of the people on the question of Sunday sports because "the ideals given by Christ for Sunday observance require that religious and spiritual life should hold the central place on Sunday, and that professional Sunday sports would lower these ideals and violate many of the most sacred and established customs of the Christian church"? If such a plea is not based on religious considerations, we fail to understand the English language.

Why do ministers play loose and fast with the Sunday question? Why do they claim divine authority for Sunday observance when every one knows that it is established upon a voluntary custom? Why do they pretend they want a civil Sunday law when every argument they present in favor of such a law is a religious reason? There was a time when they were able to fool the public with these double arguments, but that time is past in Massachusetts. The people did some thinking and deciding for themselves, and the blue laws had to go. The common people seem to have a better understanding of the proper relation of church and state than have many of our professional reformers. The heart and the conscience of the American people

are sound upon the great issues they are called upon to decide under severe tests.



Bishop Gailor Opposes Blue Laws

ACCORDING to the Chattanooga (Tenn.) *Times* of January 23, Bishop Thomas F. Gailor, of the diocese in Tennessee, gave the following interview on the question of operating motion picture houses on Sundays, just then a live issue in Chattanooga:

"Although I believe certain specified hours should be reserved for attending church, I can see no reason why the cinema houses should be closed as long as they offer wholesome recreation to crowds of persons, who, it seems to me, could spend their Sunday in a much worse manner."

Bishop Gailor has touched a question and emphasized a point that is often overlooked by the "professional reformer," namely, that the "crowds of persons" who do not frequent the churches on Sundays, "could spend their Sunday in a much worse manner" than attending wholesome motion picture shows. It is this preponderating "crowd" which never darkens the church door on Sunday, whose welfare should be considered from the secular rather than the religious angle by the civil authorities. To close everything up tight on Sundays except the avenue leading to the church door, does not solve the Sunday problem for the non-churchgoer. He cannot be forced into the church by coercive measures, and he will not receive religion in legal doses. But he can be deeply wronged by such measures. The greatest moral curse which can possibly come to him is involuntary idleness imposed upon him by legal inhibitions. Certainly the man of the world, while attending a baseball game or a wholesome picture show on Sunday, would receive far less moral harm than in spending this time gambling in some vice den. Certainly attendance at a baseball game or a theater by the fast young set who refuse to go to church on Sunday, is more conducive to

good morals than parking the automobile along a dark road or in the woods. The prohibition of wholesome recreation on Sunday means just that for the "crowd" that refuses to go to church on Sunday. The state should not be asked to enforce church discipline upon church members, much less upon nonchurch members. The state must take the position of neutrality upon all religious issues, and place all citizens on an equality before the law.



Blue Law Case Fails

A MOTION picture owner, J. T. Hibbert, of Xenia, Ohio, was tried twice before the common pleas court for operating a motion picture house on Sunday contrary to the Sunday law of Ohio, and each time the jury disagreed hopelessly. The case was finally quashed and the jury discharged. Another motion picture owner was indicted on a similar charge in the same city some time ago, and has never been brought to trial.

The Sunday law issue is a hopeless issue before our courts. One jury convicts, another disagrees, and still another acquits. A question is never settled until it is settled right. The only right way to settle religious questions is by the conscience of the individual, and each individual for himself. The courts have tried to settle religious controversies since the year one, and yet they are unsettled. The courts can render the best service in matters of this kind by keeping their hands off and attending purely to civil affairs, and by declaring all religious laws on civil statute books obsolete and void.



Camouflage Blue Law Held Invalid

THE city council of Sacramento, Calif., passed a barber shop closing ordinance, which required every such shop in the city to close business for a period of twenty-four hours once each week for purposes of sanitary inspection. Cal-

ifornia has no Sunday laws, and this ordinance was enacted by the city council for the purpose of closing barber shops on Sunday, as it was the day the city authorities had selected for the work of inspection. It was an attempt to accomplish by camouflage methods and by indirect legislation what they knew they could not achieve through open and direct legislation, namely, the closing of barber shops on Sunday.

Superior Judge Peter J. Shields declared the ordinance "null, void, and unconstitutional," in his decision restraining the city and police authorities from interfering with any barber who desired to keep his barber business open every day of the week.

Many city councils entertain the view that the police powers of the State are inherent in such bodies, and that these powers are unlimited in authority as to the enactment of ordinances. The courts have to remind them occasionally that there is a Constitution which guarantees human rights.



Government Not Founded on Christianity

THE Boston *Transcript* of February 1, prints the following interesting statement issued by Nicholas Murray Butler, president of Columbia University:

"The government of the United States is in no wise founded upon Christianity. A barrier was erected by the fathers for a complete and what they thought would be an effective separation of the church and state. Militant efforts are being made, as we have seen, to tear down that barrier. We must war against such efforts, and, fighting religious bigotry, we shall, at the same time, be fighting for the preservation of the American political and social system which guarantees absolute religious freedom."

For a long time English courts held that "Christianity is a part of the common law of England," but recently the highest court of England, the House of Lords, declared that "Christianity is not a part of the common law of England,"

that the former statement was mere "rhetoric" and "fiction." Will our State supreme courts, which fell into this error by declaring "Christianity a part of the common law" because we borrowed our "common law" from England, now please follow suit, and declare their former decisions supporting the English law mere "rhetoric" and "fiction"? To be consistent with legal precedent, this is the only course open to them now.



Ohio Legislature Contemplates Repealing Sunday Blue Laws

A MOVEMENT is on foot in Ohio to repeal the Sunday laws of that State, on the ground that they are not enforced in the large cities, and only occasionally in the smaller localities, where a militant minority succeeds in clamping the Sunday blue law lid down tight upon everything, in the face of a disorganized majority.

Governor Cooper has gone on record as stating that if the legislature passes a bill to repeal the Sunday laws, he will not veto it. The issue may resolve itself into a State-wide referendum, and the advocates of church and state separation, repealing all existing religious laws upon the present statute books of the State, are very confident that a vast majority would vote in favor of the repeal of these old religious relics of a dead past, when religion was enforced with a vengeance by the civil magistrate. All laws should be repealed which are contrary to our system of civil government. They were inherited from colonial times without our consent, and are contrary to the genius and ideals of American jurisprudence.



BURKE, the English statesman said: "Liberty, to be enjoyed, must be limited by law, for law ends where tyranny begins, and the tyranny is the same, be it the tyranny of the monarch or of a multitude,—nay, the tyranny of the multitude may be greater, since it is multiplied tyranny."

Tremendous Majority Against Sunday Blue Laws

THE final returns from the November State election in Massachusetts on the Sunday professional baseball referendum, shows that 803,281 persons were in favor of professional athletic contests on that day, as against 467,550 opposed.

The interesting feature about this Sunday law referendum during the national election last November, is that the Sunday sports bill not only received a greater majority vote than any candidate obtained over an opponent for national or State office, but also the largest number of votes cast in the election.

Times certainly do change. When Thomas Jefferson proposed to John Adams that none of the colonies be permitted to come into the Federal Union until they first disestablished their legal religions and repealed their religious laws upon the civil statute books, Adams replied, that before the people of Massachusetts would disestablish their legal religion and repeal their religious laws on the civil statute books, the sun would rise in the west and set in the east.

The people of Massachusetts, however, did disestablish their State religion in 1835. The impossible has actually happened in the blue law State. Now the famous "blue laws" of Massachusetts are destined to go. They serve no useful purpose. Neither the church nor the State is benefited by retaining them on the civil statute books. Human nature revolts against every attempt to force the conscience in religious matters.

California and Oregon led the way years ago in wiping the Sunday laws off the statute books of the State by means of the popular referendum. Wherever the referendum is invoked over this issue, the Sunday laws are turned down by tremendous majorities. Arizona, Utah, Nevada, Colorado, and Montana have repealed almost every statute relating to compulsory Sunday observance. The spirit of freedom in the west is moving

eastward. America may some day be free from religious domination, as our founding fathers designed it to be under our Constitution.



Sparks From the Editor's Anvil

THE church in politics is like an eel swimming in oil.

THE man who forces his opinions makes many enemies.

LIFE is like a mirror. You get back just what you put into it.

No good omen is presaged when the priest and the king dine together.

THE glory of religion is its spirit of charity and tolerance toward its foes.

RELIGIOUS fanatics are more dangerous to the progress of civilization than knaves.

RELIGIOUS fanaticism is a very successful nursing mother of the child of intolerance.

MANY a practical success is a moral failure, and many a legal precedent is a moral error.

TRUTH is insulted when men claim it will perish unless they defend it or protect it by law.

A LIAR or dishonest person needs a long memory; an honest man can afford to forget the past.

RELIGION's greatest enemy is the spirit of intolerance manifested by its overzealous advocates.

TRUE religion sanctions no course of procedure in its defense that is contrary to the spirit of love.

RELIGIOUS combinations organized to effect a political object inevitably lead to religious despotism.

WAR does not necessarily decide who is right or who is wrong, but only who is stronger or more fiendish.

You can no more induce human nature to take to religion by force than you can compel a chicken to take to the water by throwing it into a pond.

MOST of our governments much of the time have the misfortune to be under the control of extremists, the right or the left wing.

THE civil authorities should consider the welfare of the citizens from the secular rather than the religious angle on Sundays.

A RELIGIOUS bigot belongs to the "lunatic fringe," said President Roosevelt, and he was usually correct in his conclusions.

THE best policy in olden times used to be to keep in the middle of the road, but now it is to keep on your side of the road.

HE who rushes too far ahead of the procession, as well as he who lags too far behind, is likely to be smitten.

LOGIC and reason are lost virtues where brute force wields the scepter.



Bills That Died in Committee

THE Lankford Compulsory Sunday Observance Bill, H. R. 78, died a natural death in committee, and was buried in the Congressional legislative cemetery when Congress adjourned *sine die* on March 4. Lankford promises, however, to introduce it again in the extra session of the Seventy-first Congress, and has high hopes the new Congress will pass his bill.

The House Joint Resolution 334 on Calendar Revision, which was pending before the House Committee on Foreign Affairs, also failed of being reported out of the committee this session. We are told that this new calendar scheme will be pushed with great vigor during the Seventy-first Congress. We need therefore to circulate with unceasing energy the LIBERTY EXTRA.

THE CHURCH IN POLITICS

By C. S. LONGACRE

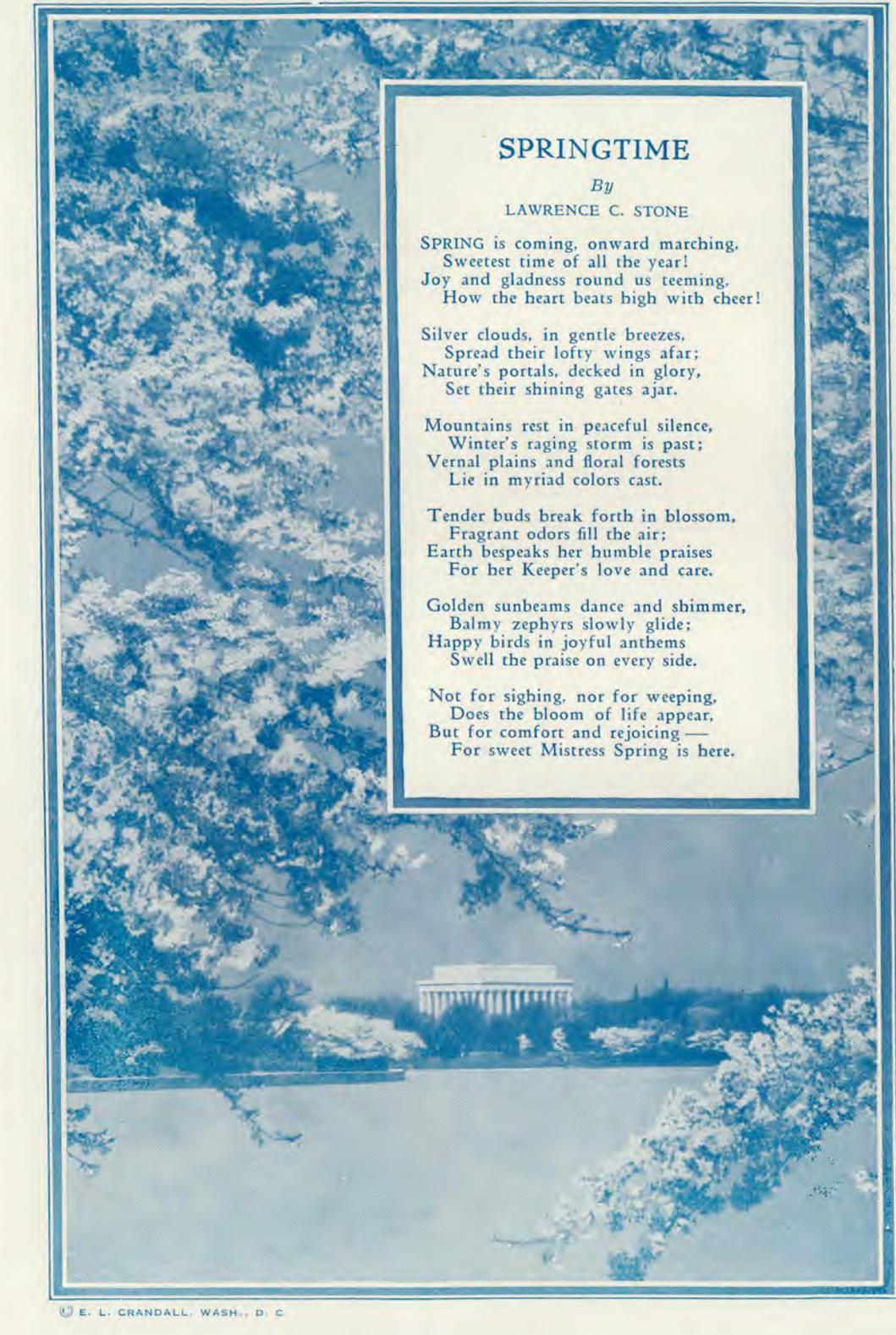


THIS country is facing an issue in the proposed Sunday law for the District of Columbia, and its ultimate extension to the entire country. The aims of the promoters of this bill are clearly stated: The origin, history, and object of Sunday laws, and why they are wrong; compulsory church attendance; the persecution that arises; and the true relationship between government and religion. A valuable work, with a striking cover.

128 pages, illustrated.

Price, 25 cents.

Higher in Canada.



SPRINGTIME

By

LAWRENCE C. STONE

SPRING is coming, onward marching,
Sweetest time of all the year!
Joy and gladness round us teeming,
How the heart beats high with cheer!

Silver clouds, in gentle breezes,
Spread their lofty wings afar;
Nature's portals, decked in glory,
Set their shining gates ajar.

Mountains rest in peaceful silence,
Winter's raging storm is past;
Vernal plains and floral forests
Lie in myriad colors cast.

Tender buds break forth in blossom,
Fragrant odors fill the air;
Earth bespeaks her humble praises
For her Keeper's love and care.

Golden sunbeams dance and shimmer,
Balmy zephyrs slowly glide;
Happy birds in joyful anthems
Swell the praise on every side.

Not for sighing, nor for weeping,
Does the bloom of life appear,
But for comfort and rejoicing —
For sweet Mistress Spring is here.