

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



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WASHINGTON, D. C.

Religious Liberty Association

DECLARATION OF PRINCIPLES

Scriptural Basis: "Render to Caesar the things that are Caesar's, and to God the things that are God's." "The powers that be are ordained of God."

1. The Bible is the Word of God, and Jesus Christ the Saviour of the world.
2. The ten commandments are the foundation of all morality, and comprehend the whole duty of man, both to God and to man.
3. The religion of Jesus Christ, being founded in the love of God, needs no human power to support or enforce it. Love can not be forced.
4. 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 that right he does not interfere with the equal rights of others.
5. Civil government is of divine origin, designed for the protection of men in the enjoyment of their natural rights. It is ordained to rule in civil things, and in this realm is entitled to the respectful obedience of all.
6. The civil power is not authorized to enter the realm of religion, enacting legislation to define or to enforce any religious dogma, ritual, or observance. Coercion in matters of religion always means persecution.
7. All religious legislation on the part of the state, and all movements tending to unite church and state, are subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.
8. It is proper, therefore, for all to protest against, and use every laudable and legitimate means to prevent, religious legislation, or the union of church and state, in order that all may enjoy the inestimable blessings of religious liberty.
9. The warfare of modern science and modern theology upon the Word of God is a warfare upon the liberties of men, which are defined and guaranteed by that Word.
10. The liquor traffic is a curse to the home, to society, and to the nation, and a menace to civil order, and should be prohibited by law.

For further information regarding the principles of this association, address the Religious Liberty Association, Takoma Park, Washington, D. C. (secretary, W. W. Prescott), or any of the affiliated organizations given below:—

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Australia: Office, Mizpah, Wahroonga, N. S. W., Australia; secretary, G. Teasdale.

Great Britain: Office, Stanborough Park, Watford, Herts, England; secretary, W. T. Bartlett.

Enemies of Freedom Now Secretly at Work!

Restrictive Religious Laws Now Being Urged Upon Congress and State Legislatures

Rome continues to declare openly her hatred of the American principle of the separation of Church and State, and is thereby alienating her most patriotic members.

Many honest Protestants, forgetting the agonizing struggles of their forefathers of the Reformation for religious liberty, are unwittingly supporting those false "Protestants," the "National Reformers," in their efforts to have laws passed which, if passed, would deprive themselves and their fellow citizens of different belief, of the RIGHT OF CHOOSING or the RIGHT OF CHANGING their BELIEF in all RELIGIOUS MATTERS.

Every Citizen, Be He Protestant, Catholic, Jew, or Infidel

should see to it that no laws are enacted which will in any way prevent him from the fullest enjoyment of his

Civil Rights in Religious Matters

We believe that you are unwilling to have repeated in this land of boasted freedom, the bloody scenes of religious bigotry, hatred, and persecution, so familiar in the true annals of the detested "Dark Ages." We believe that you loathe the memory of those lamentable times when Catholics persecuted Protestants, and Protestants Catholics. We therefore take the liberty of suggesting briefly

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LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

W. W. PRESCOTT, Editor

C. M. SNOW, Associate Editor

CONTENTS

EDITORIAL	PAGE
A Spanish Catholic Explains	7
Imperial Sunday Alliance	7
Cardinal O'Connell on Religious Liberty	8
Will Not Dare Delay	9
The Survey of the Field	10
Ecclesiastical Domination Over Voters	12
The President at "Mass"	14
The Catholic Church and the Catholic Vote	16
President Taft's Decision on the Religious Garb Question	20
GENERAL ARTICLES	
The Post-Office Closing Proviso	23
The Catholic Church and Sunday Observance	26
The Menace of a National Religion	32
The Statue of Liberty, the Gift of France to America	34
Religious Liberty in the Dutch Republic	35
Religious Liberty Plank in the Pennsylvania Prohibition Platform	38
True Americanism	38
Laws Concerning Sunday Labor in the United States	40-43
TEMPERANCE	
The Modern Verdict Concerning Alcohol	44
Sunday Laws and Prohibition	45
ILLUSTRATIONS	
Religious Legislation Darkening the World (frontispiece)	
Archbishop Blenk's Circular Letter	13
"Thanksgiving Mass" Procession	15
Archbishop Bonzano	17
The President-elect, Vice-President-elect, and White House	24, 25
Cardinal Gibbons Memorial Hall	27
Sunday Labor on Gibbons Memorial Hall	29
James Cardinal Gibbons	30

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A. J. S. BOURDEAU, Circulation Manager



Religious Legislation Darkening the World

LIBERTY

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

VOL. VIII

FIRST QUARTER, 1913

No. 1

EDITORIAL

HE who has the privilege of resting when he may choose, has his rights; he who has the privilege of resting when he may choose and of causing another to rest at the same time whether he chooses to or not, has his rights and the other man's, too.

THE enforcement of any religious custom, practise, or belief by civil law deprives men of the right of choice in that which is most vital in their lives; that is, their religion. Without the right of choice in religious things, the formation of Christian character is impossible.

THE church which enters politics must expect to be treated as a political organization. With religious dogmas as such LIBERTY does not concern itself, but political principles are still political even though they may be advocated as religious dogmas by ecclesiastics; and therefore the teachings of the Roman Catholic Church so far as they relate to political matters, and the political conduct of the Roman hierarchy, are legitimate topics

for discussion in this magazine. We are opposed to a union of church and state on the part of either Protestants or Catholics.

ON Good Friday in the Philippines no work is done; no music is heard save the solemn singing of the "Passion;" the bells even are silent; and no traffic is allowed on the streets. When will Good Friday be thus celebrated in America? Would it not be inconsistent to enforce the observance of Sunday here and neglect Good Friday, an institution established by the same church? If the enforcement of the one is right, the enforcement of the other can not be wrong.

WHAT God establishes he is able to uphold. He established the earth and set it on its course. He also established the Sabbath. The one is no more in need of a human law to uphold it and preserve it than is the other. It is just as inconsistent for men to claim that the Sabbath needs a human law to uphold it as it would be to argue that the world

itself needs a human law to prevent its dissolution and keep it steady in its course through space. Both are established by the same fiat of the Infinite, and human laws to preserve or perpetuate either are not only unnecessary and inconsistent, but must be interpreted as a direct implication that divine establishments will perish unless supported by the puny hand of the human.

THE Thanksgiving proclamation issued by President Taft is criticized by the *Christian Statesman* for the following reason:—

While reference is made several times to God, no mention is made of his Son.

But if the President had mentioned the Son in a way that would have pleased the *Statesman*, he would have offended the Jews and the Unitarians. This is an illustration of the difficulties that attend any effort to unite religion and the state. The only safe course is to keep them forever separate.

THUS spoke Pope Pius VII concerning the work of Bible societies: "We have been truly shocked at this most crafty device [Bible societies], by which the very foundations of religion are undermined. We have deliberated upon the measures proper to be adopted by our pontifical authority, in order to remedy and abolish this pestilence as far as possible, this defilement of the faith so imminently dangerous to souls. It becomes episcopal duty that you first of all expose the wickedness of this nefarious scheme. It is evident from experience that the Holy Scriptures, when circulated in the vulgar tongue, have, through the temerity of men, produced more harm than benefit. Warn the people entrusted to your care, that they fall not into the snares prepared for their everlasting ruin."—*Encyclical of Pope Pius IX*,

1816, addressed to the Primate of Poland. This is authoritative, and sets forth the true position of the Roman Catholic Church in the matter of the circulation and reading of the Bible, printed in the language of the people.

"THE Finality of the Higher Criticism, or the Theory of Evolution and False Theology," by William B. Riley, D. D., Minneapolis, Minn.; cloth, 223 pages; price, \$1. This work is an able answer to the pretentious claims of the higher critics, and an able defense of the Bible as the Word of God. The falsity of the evolutionary and critical hypotheses is made so apparent as to be impossible of misunderstanding.

ONE of the most interesting and stirring books that has come to our desk recently on the Roman question bears this title: "Political Romanism, an Organized Opposition to Progress, Destructive of Free Institutions." It contains also a résumé of the present-day uprisings against the political activities of the Roman hierarchy in the United States, and outlines the history of the progressive and the reactionary forces that have been operating in the United States from its beginning to the present year. The author deals in a very interesting way with the machinations of the Jesuits, especially in their efforts to gain control of the government of the United States, and reveals conditions and operations which ought to arouse every loyal citizen to a sense of the dangers which threaten the liberties of the people. If a copy of this book were in the hands of every citizen, it would seem that the rising tide of Roman influence in America would be checked. How the Roman Catholic hierarchy operates in America to manipulate politics in harmony with her purpose and to compel government officials

to do her bidding, is clearly and convincingly set forth. The book may be had in paper cover for fifty cents, or in cloth for seventy-five cents. Address Chattin Bradway, Publicity Bureau, 52 Bliss Building, Washington, D. C.

A Double Menace

INTO the true service of God oppression never comes, and out of his hands go none of the carnal arrows that wound the bodies and the souls of men. As God is not a God of oppression, he will not countenance in his service that which oppresses or those who oppress. Is it too much to say that he will not accept into his kingdom finally those who have misrepresented his character in the earth? It will be a fearful thing to hear from the Saviour's lips the words: "I never knew you: depart from me." So the religion of force is not only a menace to those who are oppressed by it, but it is a menace to the eternal prospects of those who thus use force in this world, even though they profess to use it in the service of God.

A Spanish Catholic Explains

A RECENT report from Spain declares that, by enactments by Premier Canalejas and the Cortes, duly authorized and signed by King Alfonso, full religious liberty is now assured in Spain. In explanation of this move toward a liberty which is contrary to the principles of the Catholic Church, a wealthy Catholic of Spain, replying to the question why it is that even "good" Catholics are anti-clerical, said:—

Because we love liberty. We wish to emancipate ourselves forever from clerical tutelage, espionage, dictation, from everything of the sort that for centuries has benumbed and stupefied us. We—and I consider myself as much one of the masses as any peasant, even though I am

a university graduate and property owner—are no longer inclined to bow down before the encyclicals and the pastorals, nor are we influenced by conditions in other countries where religion handcuffs the state to the Vatican. No; last Sunday we swore upon our honor as Spaniards. And what we have sworn we shall do. It may take time, but we shall do it. We feel that unless others than Catholics are allowed their own forms of worship, we ourselves are not free. It is freedom we want. Religion is only the excuse. Liberty is the real desire.

Spain has had enough of religion-and-state union.

Imperial Sunday Alliance

THE compulsory rest-day movement in Great Britain is being carried forward now under the auspices of the Imperial Sunday Alliance. This organization is composed of the English Catholic Church, the Roman Catholic Church, the non-conformist churches, and the labor unions,— a rather formidable array. Its efforts have the approval of His Majesty George V. Its president is His Grace the Duke of Devonshire, and its vice-presidents are earls, archbishops, bishops, members of Parliament, and esquires and justices of the peace. It is affiliated with no less than seventeen religious and theatrical associations, and has secured the friendly cooperation of two hundred eighteen trade-unions, trades' councils, railway organizations, and independent societies. The object of this organization, as expressed in its constitution, is, "to promote federated action throughout the empire in safeguarding the Christian Sunday for all sections of the community." It proposes to bring this about, not by convincing the people of the divine obligation of the Sabbatic institution, but by securing such legislation as will make compulsory the observance of Sunday. The purpose of this alliance is very similar to that of the Na-

tional Reform Association in this country. It is the protection and perpetuation and compulsory observance of a religious institution without regard to the rights of individual members of the community.

Cardinal O'Connell on Religious Liberty

At the dinner given by the Charitable Irish Society on the occasion when the governor of Massachusetts was crowded out of his place that the cardinal might sit next to the President, Cardinal O'Connell, replying to the toast "Civil and Religious Liberty," made the following very striking declarations, which we quote from *America* (Catholic):—

Civil and religious liberty—well are they thus united; for unless both are secure, neither is safe. Wherever the state has sought to enslave religion, making her a servant in bondage instead of a sacred guide, the liberty of the state itself was soon a mere myth. And wherever a false interpretation of religious freedom has led to encroachments upon the well-defined domain of civic right, religion soon lost her hold upon the souls of men. Liberty of the soul to worship God, to obey his commands, to follow his divine guidance, that is the noblest right of man, and the insurance of it is the strictest duty of the state.

God and our country—that phrase expresses it all. Liberty founded upon the eternal principles of divine justice, interpreted and applied in civil life by God-fearing magistrates, untrammelled and unfettered, and unafraid of passing popular passion, that, in a word, is the guaranty of what alone has made this country great—perfect security of civil and religious liberty to all. While that lasts, while the people themselves realize its value beyond price, this land is safe.

This is excellent doctrine. It is regrettable, however, that it is so entirely out of harmony with the past history and the present policy of Rome as outlined by the popes even down to Pius X. For believing such a doctrine as that and for practising it consistently, millions of the

best citizens of the world have been hurried to death by Catholic Rome. She kindled her *autos da fé* for, and zealously worked the cruel weapons of her torture chambers upon, men and women who dared to believe such ideas as the cardinal voices. The doctrine is good and right; but we are glad that it does not fall to our lot to harmonize it either with the past records of the cardinal's church or with the following utterances of the Pope:—

It follows that it is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, or of worship, as if these were so many rights given by nature to man.—"The Great Encyclical Letters of Pope Leo XIII," page 161.

It would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church, or that it would be universally lawful or expedient for state and church to be, as in America, dissevered and divorced.—*Id.*, page 323.

And with the cardinal's declarations still in mind, note the following taken from "Elements of Ecclesiastical Law," by Rev. S. B. Smith, D. D., published by Benziger Brothers, printers to the Holy Apostolic See:—

The secular powers, whether permanent or temporary, are bound to swear that they will exterminate according to their power, all heretics condemned by the church; and a temporal lord not purging his land of heretics is excommunicated.

Catholic princes are bound, both by civil and by common law, not to receive or tolerate heretics, and much more are not to permit their rites, or other exercise of religion, or rather their false sect, but are most solemnly bound everywhere to repel and expel them.

Metropolitans and bishops are to excommunicate him who grants liberty of conscience.

The eloquent address of the cardinal will deceive some Americans into think-

ing that the Roman Church is the guardian of civil and religious liberty; but the history of that church and the policy of that church as expressed in *ex cathedra* utterances are an explicit refutation of all the new cardinal said upon that topic. Moreover, the cardinal knows it.

C. M. S.

Will Not Dare Delay

AN editorial in the *United Presbyterian* declares that one of the chief purposes of the Federal Council of Churches of Christ in America is to "gather together the forces of the churches of Christ in America" "to secure a free Sabbath for the employed," and further declares that "it ought to be possible so to express the sentiment and voice the demands of the Christian churches in America that legislatures will not dare to delay these much-needed enactments. It is time that Protestant churches get so closely together that they will stand as a single, undivided force back of the proposals the Federal Council advocates." And this means nothing less than the enforcement of religious ordinances, by compulsion of human law, upon all the people. It means the enactment of laws under force of threat, with the sworn representatives of the people legislating in harmony with the demands of a faction rather than in harmony with their own conviction. It means the performance of religious practises by force of human law rather than by force of conscience. And that means a return to the principles that ruled and ruined the world during the dark ages; for they had in those days exactly what the journal above quoted is demanding now. The rulers then did not dare to refuse nor to delay granting what the church demanded. Is America ready for such a backward step? The warnings of the American Congress of 1829 ought to be sounded to-day in every portion of the

country: "Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. . . . All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence." Such a warning from such a source is entitled to consideration.

C. M. S.

Cowardly Critics

Now and then some apologist for Rome who hides under the signature "An Unbigoted Protestant," or some similar *nom de plume*, writes us to give vent to his feelings concerning the matter which appears in this magazine. Of course he is "absolutely unprejudiced," and thinks any opposition to the plans of those who are seeking to restrict civil and religious liberty is pure "bigotry," or mere "prejudiced rot." Such writers do not understand the first principles of manly warfare, as they do not have the courage to sign their names, but try to fight from ambush. We find plenty of room in our waste-basket for all such communications, and in defiance of the dire results predicted in them, we shall continue to proclaim the principles of liberty and to expose any attempt to establish religion or religious observances by law. If that is bigotry, make the most of it.

THE conclusions of scientific research can not supersede the revelation of truth made in the Holy Scriptures; and science can not of right demand assent to religious dogmas, framed by itself, which are destructive of Biblical doctrines. This substitution of human for divine authority weakens the very foundation of religious liberty.

The Survey of the Field

In Germany

ON December 4 the leader of the powerful Catholic party in the German parliament uttered a formal declaration of hostilities against the government over the matter of the relation of church and state in that country. In order to accomplish the passage of certain legislation, the emperor of Germany has for several years been favoring the Center (Catholic) party. That party now desires certain advantages which the government is reluctant to grant. The Catholic party in the German parliament contends that the anti-Jesuit law of 1872, as interpreted by the Bundesrath (senate), is more severe than it should be. The Catholic leader declares that the 24,000,000 Catholics in Germany are unfavorably affected by the senate's interpretation of the law, and that his party "can not continue to have confidence that the cabinet or the Bundesrath will mete out justice to the Catholics of the country." The German chancellor made a sweeping denial of the charges, and solemnly warned the Centrists against making the Jesuit question the key-note of their political program, "as no less than 40,000,000 Protestants were united in their opposition to the Jesuit cause in Germany." The chancellor's declaration was received with approval throughout the non-Catholic part of the hall. It can readily be seen that with religion arrayed against religion in the politics of a nation, there is created a situation that is both difficult and dangerous. The government is embarrassed, faction is arrayed against faction, and the bitterness of religious prejudice and animosity is greatly accentuated. The purpose of the Roman Church to dominate the government through the Jesuits is at the root of the trouble; and wherever the Jesuits have

had freedom to carry out their purposes, the nations have invariably experienced just such embarrassment and difficulties as Germany is now experiencing. And back of the Jesuits is the pernicious principle of the dominance of temporal affairs in the supposed interests of religion by the officials of any church.

In the United States

The clergy of Boston are being urged to activity in the work of suppressing "Sunday outdoor gambling." No consideration seems to be given, by those active in this undertaking, to the fact that gambling is always wicked, is always a corrupter of morals. The Boston *Evening Transcript* of November 6 states that the clergy of Greater Boston will soon be requested by representatives of their order "to study this question of outdoor gambling, more particularly Sunday gambling, as it appears in their several parishes."

The field secretary of the Woman's National Suffrage Alliance, in an address at Providence, R. I., on Oct. 11, 1912, committed that movement to the work of "preserving and defending" the Sunday institution, declaring it to be a patriotic as well as a religious duty. When the defense and preservation of a religious institution is made a matter of patriotism, it can readily be seen that the principle of church-and-state separation is violated.

Certain fish handlers of Gloucester, Mass., who have been regularly curing fish on Sunday, decided recently to discontinue Sunday work—all except one firm. Those firms that wished to discontinue their Sunday work have taken the matter before the municipal council of Gloucester in order to compel the one outstanding firm to do as they do on Sunday. The outstanding firm is a non-union firm, while the others belong to

the union. The union firms threatened to close up the entire fish industry at Gloucester if the council did not compel the non-union firm to cease work on Sunday.

The ministerial union of Savannah, Ga., has undertaken to compel the cessation of target practise by the local military companies.

In Canada

The Lord's Day Alliance of Quebec and Montreal held their annual meetings in Montreal on November 20. The report of the Quebec secretary shows that Catholic priests and bishops, Protestant clergymen, labor-unions, and other institutions and societies are standing together to prohibit Sunday labor. The association is sending out half a million pages of literature each month in the interest of compulsory Sunday rest. The secretary is hopeful of seeing a complete enforcement of the Canadian Lord's Day Act throughout Quebec. The alliance finds its greatest success in working with local town councils and in cooperating with Catholic priests in the enforcement of Sunday observance. It considers that it "has made sure of the recognition of the Lord's Day Act in every province of the Dominion." The alliance proposes to take immediate steps to insure that the railroads of the Dominion shall "not undertake unnecessary work on Sunday."

In France

The revolt against the Catholic Church in France, unfortunately, is not turning the people to Christianity. The only type of Christianity they have known is Roman Catholicism, and having found that utterly wanting, they have concluded that Christianity itself is worthless. So they have turned to infidelity because

that stands for nothing. That is the sorrowful penalty which a people pays who permits one religion to make itself the religion of the state, and exclude all others. Portugal is paying the same penalty, and so are Italy and Spain, and so are the nations of South America. So is any nation bound to do that adopts a national religion. It is publicly declared that France is turning from Catholicism to paganism. In the school text-books the Roman Catholic faith is vehemently and scornfully attacked, and Christianity in general is disparaged, and made difficult of acceptance by the schoolchildren. The name of God has been eliminated from the text-books; the faith of a Christian is denounced and derided; the standard of unbelief is unfurled; and reason, science, and self-interest are exalted in the place of Christ. Through what the Roman Church and state-churchism have done for France, that country has become a more difficult field for real gospel work than the darkest fields of Africa and Asia.

In Spain

The Spanish government has issued a decree expelling from the normal schools of Huesca and the Balearic Islands the teaching nuns who have been the instructors of the public-school teachers. It was not merely a matter of permitting these teachers to wear a distinctive religious garb, as in some of the Indian schools of the United States; but of being there at all, with or without the religious garb. Spain has learned that the secret of her backwardness lies in the control of the Spanish mind by the Roman Church, and that that control is due very largely to the control and education of the children by the members of the religious orders.

C. M. S.

Ecclesiastical Domination Over Voters

IN casting his vote upon any public question, every American citizen ought to be absolutely free from the dictation of any church or ecclesiastical body. Every violation of this principle is a step toward the overthrow of the republic, and it makes no difference what church is involved.

In the Old World, where the union of church and state has prevailed for centuries, political affairs have often been dominated by representatives of the church; but it was the intention of the makers of this nation to introduce "a new order of things." This intention has been realized in large degree, but of late there have been some flagrant instances of departure from the right principle.

One such instance was in connection with the special election Sept. 3, 1912, in the State of Ohio, when the people voted on the various proposed amendments to the State constitution submitted by the constitutional convention. A ballot was sent out, "issued under auspices of the Catholic press and Catholic organizations of Ohio," on which the answer of the voter to each proposed amendment was printed, the answer being, of course, in harmony with the views of the Roman hierarchy. A significant feature of this ready-made ballot was that every man who received it was instructed to vote "for license to traffic in intoxicating liquors." This is the Roman Catholic position on the liquor question, although there are a few who advocate prohibition.

Another case of the intrusion of the Roman Church into political affairs occurred in the State of Louisiana. In connection with the November election for national and State officials the voters were called upon to decide concerning certain proposed amendments to the State constitution. One of these amend-

ments was not acceptable to the Roman Catholic leaders, and to secure its defeat a circular letter was sent out giving express instruction that it should be opposed by Roman Catholics. This letter was printed in the *Morning Star*, the archbishop's official organ, of Oct. 26, 1912, and is reproduced from that paper in connection with this article.

A clear and forcible comment upon this mingling of church and state was printed in the *Presbyterian of the South* (Nov. 27, 1912), from which we take this extract:—

No fair-minded person can object in the slightest degree to these distinguished men's holding any view they please concerning any civic matter, or to the use by them of every possible means, as citizens, for determining the votes of those associated with them. There is serious objection, however, to the use by them of the machinery of the church, as such, for the determination of political or civic matters. The issuing and the authoritative reading of such a pastoral letter as that which they sent out unquestionably means to the great body of their adherents the favor or disfavor of the church, as such, and that to the average Roman Catholic is everything. . . . It is therefore a most serious meddling in the affairs of the state, and as such should be resented by every free citizen. . . . A few more such acts, if they be allowed to pass unprotested, and the hierarchy, not the people under it, but those used to accomplish its ends, will resort to the same priestly and ecclesiastical means of securing whatever else of a civic or political nature it may desire. The menace is too great to be allowed to pass unnoticed. And we do not hesitate to say that any other religious denomination, whether Protestant or Roman Catholic, attempting to use the same methods and invoking the church's machinery to accomplish its ends in civic or political matters, will be equally reprehensible.

This circular letter called out a vigor-

ous protest from a distinguished lawyer, Hon. Edgar H. Farrar, which was printed in the New Orleans *Times-Democrat* of Oct. 27, 1912. We quote a part of Mr. Farrar's statement:—

Every liberal-minded citizen, no matter what his faith, will, in my judgment, look upon this pronunciamento as a very unfortunate utterance. If it had been the individual opinion of the archbishop and the bishop of Alexandria expressing their objections to the inheritance-tax clause of the tax amendment, there would be no objection to it, but it is an official document issued *ex cathedra*, with all the power and authority of the Roman Catholic hierarchy behind it, addressed to the whole Catholic clergy in Louisiana, to be read at all masses held in Louisiana on Sunday, October 27, and, therefore, brought to the attention of all Catholic laymen as made part of the services of their church. It is, therefore, a practical command to all Catholic laymen to obey the voice of the church and vote down the whole re-

Circular Letter from His Grace the Most Rev. Archbishop and His Lordship Bishop Van de Ven

To the Clergy of the State of Louisiana, Apropos of the Proposed Tax Amendment, Calling Upon Them to Use Every Influence at Their Command to Avert the Adoption of the Inheritance Tax Law.

ARCHBISHOP'S HOUSE,
NEW ORLEANS.

October 24, 1912.

REV. DEAR FATHER:—Our present Inheritance Tax Law does not concern itself at all with donations inter vivos. It deals exclusively with inheritances and legacies or donations mortis causa.

And it provides that the Inheritance Tax shall not be imposed on any legacy or donation mortis causa in favor of an educational, religious, or charitable institution.

The proposed Tax Amendment contemplates a new Inheritance Tax Law, leveled at all donations inter vivos, generally; and which will also strike at donations inter vivos and legacies to educational, religious, or charitable institutions, or to trustees for educational, religious, or charitable purposes, where such donations inter vivos or legacies amount to more than half of the disposable portion of the donor's or testator's estate. And in that case, the Tax shall be imposed, not upon the excess only, but upon the entire donation or legacy; and the donees or legatees shall be considered to be within the third class (of beneficiaries) established by the proposed Tax Amendment; that is to say, those who must pay not less than three and three-fourths per cent, and who may be called upon to pay as much as sixteen per cent—as the Legislature will decide.

Thus, under the present law, all donations, by the living or by the dead, to educational, religious or charitable institutions, or for educational, religious or charitable purposes, are exempt from any tax. The law encourages such donations, as being to the highest credit of the donors or testators, and to the greatest advantage of the people.

The proposed new Inheritance Tax Law, on the contrary, discourages public spirit, benevolence, piety and charity.

Why an Inheritance Tax should be levied on donations inter vivos (between the living), it is difficult, if not impossible, to understand. This provision in the Tax Amendment is an absurdity in terms; for a donation during life can never be aptly called an inheritance.

It is bad enough that donations, generally, should be taxed.

But it is most deplorable, from every standpoint, that donations and legacies for educational, religious or charitable, purposes should be subjected to the payment of a tax, when the donor or testator has been, in the opinion of the legislator, too generous or too charitable. It is a short sighted and mischievous policy.

This question is one of the greatest moment to every University or College, to every Church or religious establishment, of any denomination, and to every asylum or charitable institution. Every friend of education, every friend of religion, every friend of the poor should vote against such a law. You will, therefore, use all the influence at your command to avert from our beloved State a disaster of such magnitude as the adoption of this Inheritance Tax Law would certainly inflict on interests that are among the most useful, lofty and sacred in any State or nation.

With blessing on yourself and your respective flocks, we are,

Faithfully in Christ,

✠JAMES H. BLENK, S.M.,

Archbishop of New Orleans.

✠CORNELIUS VAN DE VEN,

Bishop of Alexandria.

This letter is to be read at all the Masses on Sunday, October 27.

not approve of because it would diminish the revenues of the church in all cases where a testator or donor should

give to a church more than one half of the disposable portion of his estate. This letter is based upon the church maxim, *Roma ipsa locuta est: causa est finita* (Rome herself has spoken; the case is at an end). No other sect or religious denomination in the State has taken such a stand.

The action of the Roman hierarchy in using the authority of this church to control the political action of "the faithful" under their charge in the two cases here cited, has not overthrown the government nor created a revolution, and it may

be regarded as a light matter by those who do not follow out the logic of it to its inevitable conclusion; but thinking men will see in it the end of political freedom for all communicants of the Roman Catholic Church, and the subversion of free government in this "land of freedom."

If any further evidence is needed on this point, it will be found in the Bonzano correspondence in the article on page 16 of this number.

How long before the worm will turn?



The President at "Mass"

THE fourth annual celebration of what is called the Pan-American Thanksgiving Mass was held in St. Patrick's Cathedral, Washington, D. C., at 10 A. M., on Thanksgiving day. This is the occasion on which the Roman Catholic Church at the center of the American government calls together the official representatives of all the republics of the two Americas to join with her in the services of her house, while she throws the cloak of the "mass" over this ancient American institution. The President proclaims the day, and calls upon the people to offer thanksgiving. Then the Roman Church calls upon the President to lead the representatives of the American nations into her sanctuary. Thus does the Catholic Church use the influence of the great American republic to strengthen her hold upon the other republics of the western hemisphere, which have been looking toward liberty and longing for enlightenment and prosperity.

The first "Thanksgiving mass" was celebrated in the first year of Mr. Taft's administration, and called forth considerable protest and much criticism from Protestant America. He may have regretted the precedent thus established,

and there was unmistakable evidence that he would have been glad to eliminate it this year from his Thanksgiving day program. As a matter of fact, the program at St. Patrick's was placed at ten o'clock instead of eleven as heretofore, in order that the President might attend the services at All Souls' Unitarian Church at eleven o'clock.

The President departed from St. Patrick's at eleven o'clock sharp, with the service but half over. There is no question but that the President has at last become convinced of what many have known for months—that the many favors bestowed by him upon adherents of the Catholic Church have made him unpopular with the majority of the people.

The absence of the Pope's envoy, Archbishop Bonzano, when it was expected that he would be in attendance seated upon a purple throne opposite the scarlet throne occupied by Cardinal Gibbons; the absence of the papal flags that have on former occasions decked the front of the rectory and the church; the absence of conspicuous papal colors within the church; and the change of the hour of service that the President

might attend his own church,—these can only be interpreted as a result of the popular protest against the course of the President in past years in such matters.

Promptly at a quarter before ten, the cathedral orchestra opened the program with musical selections faultlessly rendered, and the large cathedral was filled in a few moments. At the center of the church almost directly in front of the high altar two beautifully upholstered chairs were placed for the President and Mrs. Taft. The center of the church was reserved for the representatives of the various American republics, each pew bearing the flag of the country whose representative was to occupy it. The high altar was most beautifully decorated with flickering candles and yellow chrysanthemums, the lights and the flowers showing the colors of the Papacy.

At ten o'clock the strains of the hymn "America" burst forth from the orchestra gallery, and while the audience arose to its feet, the President and Mrs. Taft, with the President's military aid, marched down the center aisle to the places provided for them. Then came the procession of acolytes, priests, and prelates, led by altar boys carrying the crucifix and lighted candles. Cardinal Gibbons and Archbishop Keene brought up the rear of the procession with pages carrying the long trains of their scarlet-colored silken robes. The chasubles of

the priests who were to officiate at the service of the mass were resplendent with gold and stiff with embroidery. The members of the procession stood within the sanctuary until Cardinal Gibbons had been seated upon his scarlet throne at the right of the high altar. Then began the service of ritual and ceremony, coverings and uncoverings, kneelings and risings, chantings, bowings, incensings, and ring-kissing, so characteristic of



CARDINAL GIBBONS IN "THANKSGIVING MASS" PROCESSION

The Cardinal and Archbishop Keene brought up the rear of the procession, with pages carrying the long trains of their scarlet-colored silken robes.

such occasions in a Catholic church, and which it would be folly for a non-Catholic to attempt to describe.

The sermon was preached by Archbishop Keene, of Dubuque, whose theme was the prospect of peace. Very soon after the sermon, the pastor of the church, Father Russell, came down from the rostrum, informed the President that it was eleven o'clock, and escorted the presidential party to the door of the church. The services of the "mass" occupied another hour, and were closed by Cardinal Gibbons.

The list of invited guests included the President and Mrs. Taft, the Secretary of State, the Secretary of the Treasury,

the Attorney-General, the Secretary of the Interior, the Secretary of Commerce and Labor, Chief Justice White of the Supreme Court of the United States, the minister of Costa Rica, the minister of Bolivia, the minister of San Salvador, the minister of Venezuela, the minister of Cuba, the minister of Uruguay, the minister of Nicaragua, the minister of Chile, the minister of Haiti, the minister of Guatemala, the minister of the Dominican Republic, the minister of Peru, the minister of Colombia, the minister of Honduras, the minister of Panama, the chargé d'affaires of Argentina, the secretaries of the Mexican legation, and other prominent officials of church and state.

Following the services, the members of the diplomatic corps and other invited male guests were escorted to the rectory of the church, where luncheon was served. The government officials informally complimented the clergy and members of the Pan-American Union for the success of the ceremony. They lauded the high ideals which prompted the movement to cement the bonds of friendship between the republics of the Americas. President Taft did not attend the luncheon, but was represented by Secre-

tary of the Treasury MacVeagh and Attorney-General Wickersham. Chief Justice White of the Supreme Court and District Commissioners Rudolph and Judson, with many of the leading business men of the District, were also present at this function. Cardinal Gibbons at the luncheon spoke eloquently of President Taft, and praised the "fine discrimination which enables him to select the right men for the right place," mentioning the selection of Chief Justice White (a Catholic) as an illustration of this admirable quality in the President.

It has been the oft-asserted purpose of the Roman Catholic Church to "make America Catholic," and these annual Pan-American Thanksgiving masses are designed to make and to keep both Americas Catholic by binding them more solidly together, and then, through the influence of the powerful diplomacy at Washington, to use the great influence of the government of the United States to hold the other nations in line. There will be no such striking falling away in the western hemisphere as she has been forced to witness in the eastern if the great American hierarchy can accomplish its purpose.

C. M. S.

The Catholic Church and the Catholic Vote

Archbishop Bonzano's Remarkable Utterance

FOR years we have spoken plainly against any action on the part of any organization, either Protestant or Catholic, tending to introduce church influence into politics, and we have earnestly urged that the separation between church and state established by the founders of the republic should be maintained. While Protestants are bound by their profession to be true to this right principle, they have violated it in urging the enactment of Sunday laws;

but in the very nature of the case it was inevitable that the church which advocated a union of church and state would act squarely upon this wrong principle.

We knew that it would come, and that it was only a question of time. The Roman hierarchy in America can not be true to the principles of the Papacy and yet refrain from attempting to control the political conduct of Roman Catholics.

According to chapter three of the

"First Dogmatic Constitution of the Church of Christ," published "in the Fourth Session of the Holy Ecumenical Council of the Vatican," July 18, 1870, absolute and entire obedience must be rendered to the Pope not simply in matters purely spiritual, but in any matter which he may think relates to the welfare of the church. Note the language of the constitution:—

Hence we teach and declare that by the appointment of our Lord the Roman Church possesses a superiority of ordinary power over all other churches, and that this power of jurisdiction of the Roman pontiff, which is truly episcopal, is immediate; to which all, of whatever rite and dignity, both pastors and faithful, both individually and collectively, are bound, by their duty of hierarchical subordination and true obedience, to submit, not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the church throughout the world.

Pope Pius IX condemned as an error the claim that "the church ought to be separated from the state, and the state from the church;"¹ and Pope Leo XIII, in his encyclical letter *Libertas Præstantissimum*, dated June 20, 1888, mentioned "that fatal

principle of the separation of church and state."

Furthermore, the same Pope in his encyclical letter *Longinque Oceani*, Jan. 6, 1895, dealing with Catholicity in the



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ARCHBISHOP BONZANO

United States, defined the papal position with much clearness:—

The church amongst you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without

¹ Syllabus of Errors, Dec. 8, 1864, prop. 55.

hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church, or that it would be universally lawful or expedient for state and church to be, as in America, dissevered and divorced. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed his church, in virtue of which, unless men or circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority.

It is plain therefore that the Pope would prefer to see such a union of church and state in this country as would give to the Roman Catholic Church the active support of the government, and every one of his representatives is in duty bound to do what he can to bring about this result.

Yet in the face of all this it has been asserted again and again, and with much warmth, by representatives of the Catholic Church that the sovereignty of the Pope extends only to spiritual matters, and that Roman Catholics in this country are absolutely free from domination in political matters, and can vote just as they please.

We have known that this could not be true, unless there was a complete repudiation of papal principles, and we have noted from time to time instances where members of the hierarchy have instructed the faithful as to their political actions; but we are now prepared to present to our readers most startling proof that the Pope of Rome requires every Roman Catholic in America to sacrifice his political principles at the command of the hierarchy. The facts follow.

In June, 1912, Mr. Thomas J. Carey of Palestine, Tex., wrote to Archbishop

Bonzano, the apostolic delegate at Washington, D. C., asking the direct question whether he as a Catholic must surrender his political freedom to the church. The answer was as direct and as plain as the question. But the letters will speak for themselves:—

PALESTINE, TEX., June 10, 1912.
Papal Legation, Washington, D. C.,
Archbishop Bonzano.

YOUR GRACE: In reply to letter above quoted, I regret to say that I have made two sincere attempts to comply with the instructions therein contained, but was ignored. I will not make any further effort, now, until I know once and for all—

Must I as a Catholic, surrender my political freedom to the church?

I am ready to surrender my life, if necessary, for the faith that is in me, but not my political freedom; and by this I mean the right to vote for the Democratic, Socialist, or Republican parties when and where I please. The religious future of myself, wife, and family depends greatly upon your answer, which after all, are the most important things of all. Therefore I hope you, as special representative of the Pope, will answer, and not ignore me as others have done.

Yours in Christ,

THOMAS J. CAREY.

[I hereby certify to this letter being a true copy of original letter, sent by me to Archbishop John Bonzano. THOMAS J. CAREY.
Denson Springs, Tex., Oct. 21, 1912.]

APOSTOLIC DELEGATION.
No. 11, 130-D, WASHINGTON,
June 16, '12.

T. J. Carey, Palestine, Tex.

DEAR SIR: In your letter to me dated June 10, you say that the religious future of yourself, your wife and children are the most serious and important things of all. Now you must remember that if the Catholic Church condemns doctrines that are pernicious to the good of the faithful, she does it only in order to defend and protect the religion of her children. Hence you should submit to the decisions of the church even at the

cost of sacrificing political principles. For your guidance I may mention to you the fact that socialism, besides being a political party, is also an anti-Christian sect. In order to convince yourself of this, you only have to read what socialism teaches regarding religion.

With best wishes, I am,

Yours sincerely in X,

X JOHN BONZANO,

Archbishop of Mel.

Apostolic Delegate.

[I hereby certify that this letter is a true and correct copy of letter received by me from Archbishop Bonzano,—John Bonzano, apostolic delegate, Washington, D. C.

THOMAS J. CAREY.

Denson Springs, Tex., Oct. 21, 1912.]

In a personal letter to the editor, Mr. Carey defines his position thus:—

I have no quarrel with the church on matters spiritual, but no priest nor preacher must interfere with my political freedom.

In order to appreciate the full force of Archbishop Bonzano's declaration that "you should submit to the decisions of the church even at the cost of sacrificing political principles," it must be remembered that he is the Pope's personal representative in this country, and that he is the official head of the American hierarchy. The following quotation from a Roman Catholic source defines his authority:—

What the Pope says is law in this country; and the word of his apostolic delegate is law until he is overruled.—*Western Watchman, May 9, 1912.*

It is therefore absolutely true that according to Roman Catholic law, now promulgated in this country, every Catholic is required to surrender his political principles to the control of the Roman hierarchy, and to vote according to its instructions whenever it may be deemed expedient to issue such instructions. But this is subversive of the fundamental principles of republican government, and if carried into effect would place the king on the Tiber in practical control of

American politics. The man who can command three million votes is in a position to dictate terms to any political party.

In the light of this official declaration by Archbishop Bonzano, the assertions of Roman Catholic priests and editors concerning the absolute political freedom of Catholics become mere empty sound, and must be regarded as evidence either of a purpose to mislead the people or of ignorance of the latest ruling concerning this matter.

But what will the American people say to this attack upon the freedom of the ballot? Those who attempt to corrupt the ballot by purchasing or selling votes are deemed worthy of severe punishment as being enemies of the republic; and shall no effective protest be made against this wholesale manipulation of a vast block of voters?

It becomes more and more evident that the Roman peril is not a myth. Unless some check is placed upon Roman aggression, the American government will be under the domination of the Papacy, and both religious and civil liberty will be a matter of history.

The next few years may settle this whole question, and it is to the interest of every American citizen that it be settled in harmony with American principles.

NATURAL rights are not granted us by our Constitution. The purpose of the Constitution is to establish a basis for the protection of men in the exercise of such rights, which are older than the Constitution,—as old as man. When a church seeking human power and politicians seeking ecclesiastical influence unite to deprive men of their natural rights, the Constitution speaks, and speaks with the authority of all the people: "Hereto thou hast come, but farther thou shalt not go."

President Taft's Decision of the Religious Garb Question

ALMOST exactly eight months after Hon. Robert G. Valentine, former Commissioner of Indian Affairs, issued his now-famous circular order, No. 601, relating to the wearing of religious garb in Indian schools conducted by the government, President Taft made public his decision permanently revoking the order which he had temporarily suspended only a few days after it was issued.

The public hearing before the Secretary of the Interior, held April 8, 1912, has already been reported in *LIBERTY*, and the masterly argument of the Commissioner of Indian Affairs, presented at that time, has been printed in full. It, therefore, only remains to consider President Taft's decision and the findings of the Secretary of the Interior upon which it was based.

After a somewhat lengthy argument, in which the legal and Constitutional phases of the question were quite fully discussed, the Secretary of the Interior arrived at the conclusion that the question involved is one of administrative policy which does not involve the Constitutional provision for the separation of church and state; and he therefore thought it unnecessary to adopt any rule requiring those teachers now employed by the government to lay aside their religious garb; while, at the same time, he recognizes the desirability of eliminating this religious feature from government schools by not employing any additional members of religious orders as teachers. The gist of his argument, taken from his letter, may be found in the following paragraphs:—

There is no federal statute prohibiting the use of a distinctive garb by teachers in the Indian schools. It is, therefore, not unlawful to permit the use of such a garb, nor would it be unlawful to pro-

hibit the further use thereof if, in the judgment of the Secretary of the Interior, who is given authority over these schools, it is wise to adopt such a regulation.

The objection urged against the garb is that in and of itself it constitutes sectarian teaching. I do not think that this is true in any accurate use of the word teaching. What is really meant is that the wearing of the garb exerts an influence upon the pupils which is favorable to the particular religious creed or system of its wearers, and I believe that the natural tendency to take advantage of the influence thus acquired in a distinctly sectarian fashion and for distinctly sectarian ends is a sufficient reason for providing against the extension of the practise and for its gradual but certain elimination. It is to the interest of the Indians that, as promptly as it can be wisely done, the issue which must constantly arise from this practise shall be removed from the field of religious or sectarian controversy, and that sectarian and religious controversy shall be removed from the Indian Service.

The secretary further declares his conviction that it is "unnecessary and unwise" to exclude at once all distinctive religious garb from the schools and to dismiss those who continue to wear it.

After his review of this letter, President Taft made the following statement:—

This solution, it seems to me, is very equitable as to existing conditions, is quite in accordance with the purpose of Congress, and ought to satisfy all persons in interest of the purpose of the Interior Department to do equity, and at the same time to carry out the Congressional intent.

The action of the Secretary of the Interior is, therefore, approved.

It appears, however, that the President's expectation was not realized, as "all persons in interest" were by no means satisfied with the decision pro-

mulgated. The case was well stated in an editorial in the *Outlook* (Oct. 5, 1912), from which these extracts are taken:—

The decision of President Taft with regard to the wearing of religious insignia or ecclesiastical dress in government Indian schools can hardly be wholly satisfactory to anybody. Devout Catholics who believe it is a function of government to teach religion will not be satisfied, because the President decides that no teachers will hereafter be engaged in such schools who wear ecclesiastical garb; devout Protestants will not be satisfied, because fifty-one teachers formerly connected with Catholic schools now wearing ecclesiastical dress in the government schools, are permitted to continue the practise; the great body of American citizens, without regard to religious creed, who believe in the complete separation of church and state, will not be satisfied with the President's explanation of what is sectarian and what is not sectarian in government administration. . . .

The argument of Secretary Fisher and of the President may be substantially condensed as follows: There is nothing in the federal Constitution or federal statutes to compel the President to exclude sectarian garb from the Indian schools, therefore in permitting it he is violating no law; there are only fifty-one teachers wearing such garb in the Indian schools; the government ought not to permit this number to grow; and in so far as we can, we will take action to prevent its growing; it is true that the Indian schools are public schools and ought not to be sectarianized; the situation is a difficult and delicate one, but we think the simplest thing to do is to let the teachers now wearing ecclesiastical garb remain, as, after all, there are only fifty-one, and let the practise, even if it is not altogether in harmony with American institutions, die of its own accord. We think Commissioner Valentine was right and that the President is wrong. It would be much better to turn all Indian schools over to private management, letting the Catholic Indians go to Catholic schools and the Protestant Indians to Protestant schools, than to involve the public-school system of the

United States in any kind of controversy over what we hope is the irrevocably established policy of a complete separation of church and state in this country.

The Roman Catholic attitude toward President Taft's decision reveals both disappointment and dissatisfaction. Thus *America* (Oct. 5, 1912) declares that "the triumph really rests . . . with the Protestant preachers and bigots who questioned the right of the fifty-one out of the two thousand government employees to wear the 'religious garb,'" and says further:—

Why should the government, to justify its action, declare that it is its policy to secure purely non-sectarian teaching in schools? Non-sectarianism is a most pronounced form of religion or irreligion, and the adoption of a policy favoring non-sectarianism is tantamount to the adoption of a policy that is directly against the spirit, if not against the express wording, of the Constitution itself. The President and his Secretary of the Interior had a fine opportunity to reenforce the proper interpretation of the religious clause of the Constitution which antagonizes none, but favors all; they might have given a ruling which would differentiate the generous spirit of the Constitution of the American republic from the hostile and active antagonism of the infidel countries of Europe, which, under the name of sectarianism, is banishing God and morality from the education of the young; but they have, we fear, allowed themselves to be ruled by expediency, and have yielded a principle when they might have reestablished and confirmed a right.

Much after the same order is the editorial comment in the *Catholic Standard and Times* (Oct. 14, 1912) which declares that those who upheld the Valentine order "are so jaundiced and blinded by rank and bitter religious bile, excited at the mention of the word Catholic, that they are unable to realize how utterly contemptible and un-American their conduct is." It then goes on to say:—

The President is blamed by them for

not at once bundling the members of religious orders out of the Indian schools. Neither the President nor any other American citizen, official or non-official, has any right to attempt any such outrage—for outrage it would be and is, as contemplated in the future. No one has any right under our free Constitution to dictate as to the garb of any of our citizens, no more than to dictate as to their food, their daily lives in their own habitations, or their general conduct, so long as they do not molest or annoy other citizens engaged in equally lawful pursuits. No power is vested in the President to prescribe as to citizens' garb. We do not believe that Governor Wilson, if he were elected President, would make any such order as President Taft has just made in regard to the teaching sisters and their garb.

According to *America*, the President and the Secretary of the Interior ought to have made a ruling which would virtually have established the giving of religious instruction in government schools as the policy to be followed; while, according to the *Standard and Times*, the right of the individual to adopt a distinctive religious garb as a public profession of his religious faith involves his right to wear such a garb as a teacher in the public schools.

The trend of the Roman Catholic argument is clear, and is entirely in harmony with Roman Catholic theology, which condemns the American principle of the separation of church and state.

Circular No. 601 was issued "in accordance with that essential principle in our national life—the separation of church and state," but President Taft and Secretary Fisher failed to recognize the "principle," and designated it as "policy." There is a wide difference between these two views, and the chief executive has introduced an element of uncertainty into the application of a Constitutional provision. This is much to be deplored.

The agitation of the religious garb question has doubtless produced good re-

sults. It has afforded an opportunity for both Protestants and Roman Catholics to define their positions, and has given to the American people one more warning of what may be expected in this country if the Roman Catholic principles relating to church and state are permitted to prevail.

These warnings have been sufficiently frequent and emphatic of late to arouse the lovers of religious liberty to a defense of the Christian and American principle of the separation of church and state.

THE enemies of religious liberty are not asleep. The exponents of oppression have never been asleep since the day when the program of oppression was inaugurated in the world. When their activities are restricted and they are not working openly, they are planning work for the future and planning the removal of the restrictions that have hindered their operations. So it is to-day. While there seems to be a lull in Congressional activity in the matter of oppressive religious legislation, we have evidence that plans are definitely laid for the enactment of national religious legislation of a drastic character. The friends of religious liberty must not rest on their oars. The situation demands of every lover of freedom double diligence and activity and greater power from on high.

ON pages 40-43 of this issue of LIBERTY will be found a very unique document, and one that will be prized by all those who are interested in religious liberty work. It is a tabulated epitome of the Sunday laws of the States and Territories, with exact references both as to the State codes and the date of the enactment of the laws. This document is taken from the *Department of Labor Bulletin* of New York, and is issued under the direction of the State Commissioner of Labor, Mr. John Williams.

The Post-Office Closing Proviso

G. B. THOMPSON

THE Sunday-closing proviso attached to the House Post-office Appropriation Bill, though apparently innocent in appearance, is a matter of no inconsiderable importance, and threatens grave peril to the republic, if followed to its logical conclusions. While the law in operation since September 1 does not demand Sunday observance, nor close all post-offices, nor stop the delivering of all mail, nor hinder the transit of mail, nevertheless it is a step that has far-reaching consequences. It is, to a certain extent, a recognition of Sunday by national law. It is a step toward the closing of all post-offices and the stopping of all transit of mail on Sunday because of the supposedly religious character of the day. And having taken the first step, there is no reason to believe the last step will not be taken, and that other and most drastic laws favoring Sunday will not be passed and enforced. And why not? If such legislation is demanded and is a good thing, why not go on to the limit? This is recognized by the *New York World* in its issue of Aug. 28, 1912, in which it says editorially: "If post-offices are to be closed tight on Sundays, why should not the running of mail-cars throughout the day be stopped?" Then the editor says further:—

"In some places the clause stealthily placed in the Post-office Appropriation Bill closing city post-offices on Sunday is referred to as 'Puritanism.' It is neither Puritanism nor anything else having a close relation to religious morals. It is syndicalism. It is sabotage. It is oppression of the people by paid servants of the people. It is the crippling of a great public service by its employees, who demand big wages and pensions, and who do not want to work."

Once the "camel's nose" of religious legislation has been thrust into the national tent, why may we not look for the

ugly form of the entire beast to enter?

That this Sunday-closing proviso is religious in character is very apparent. Why enact special legislation for the handling of mail on Sunday different from other days? The Post-office Department does not need special legislation in order to arrange for its employees to rest, as is seen by the regulation of hours of work and of vacation periods. Sunday is designated because of the religious sentiment favoring the day. It is really a decision as to which day is the Sabbath, a work which belongs wholly to an ecclesiastical tribunal.

The religious character of this legislation is quite apparent, when we consider the organizations that are urging it. This is not a new question. It is a century old. From 1810 to 1829 this same question concerning the mails and post-offices was urged upon Congress from time to time. The petitions then, as now, came largely from religious sources. "The synod of Pittsburgh," "citizens of several Christian denominations," the "General Assembly of the Presbyterian Church in the United States of America," "sundry inhabitants," and "numerous citizens," are mentioned. Religious organizations were at the head of the movement then, and of course upon religious grounds.

In 1829 the Senate Committee on Post-offices and Post-roads, to whom the 'petitions' were referred, reported adversely, assigning as a reason that the government of the United States was a civil and not a religious institution. The report stated that "the petitioners for its discontinuance appear to be actuated by a religious zeal, which may be commendable if confined to its proper sphere; but they assume a position better suited to an ecclesiastical than a civil institution;" and that to enact such a law would "involve a legislative decision of a religious controversy," and this principle once in-

troduced, it would "be impossible to define its bounds." It is a matter of deep regret that the lawmakers before whom this present Sunday-closing proviso came, failed to reason as logically and as wisely.

For nearly one hundred years since that time the government has consistently refused to legislate on this question, regarding such legislation as dangerous, and inimical to the principles of the Con-

years been urging the passage of the law forbidding Sunday delivery of mail, resented yesterday the statement that the measure had been rushed through Congress as a scarcely noticed rider to the appropriation bill. It was the result, he said, of urgent appeals to Congress, made by many ministerial associations interested in doing away with all but the most necessary work on Sundays, and has been passed only after careful inves-



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PRESIDENT-ELECT WOODROW WILSON

THE

stitution. If the national legislature was right during past decades, it is wrong now. And what this legislation was during the first quarter of the last century, it is in the first quarter of this century. If it was religious legislation then, it is religious legislation now.

That the passage of this Sunday-closing proviso is the result of the influences of strong religious organizations, is made clear by the statements of those behind the legislation. The *New York Times* of Aug. 28, 1912, says:—

"Dr. George W. Grannis, general secretary of the Lord's Day Association of the United States, who has for three

tigation and indorsement by various postmasters and postal authorities and many public hearings."

Notice, this law is admitted to be the result of "urgent appeals to Congress" by "many ministerial associations." This of itself is a sufficient earmark to identify this legislation as religious in character, and hence beyond the purview of Congress. When religious bodies are found lobbying with Congress, it is proper to have some serious misgivings.

The *Christian Statesman* of October, 1912, says editorially:—

"The recent legislation by Congress,

providing stricter regulations in handling mail on Sabbath, is a decided step in advance. It has provoked protest from the more liberal element, but this protest and denunciation should be met by counter-demonstrations of approval from the Christian public. The friends of morality should stand up and be counted on such an occasion as this. So often they are outvoiced by the opposition. Such legislation will benefit not only the mail

rimental to "public morals," no matter when performed.

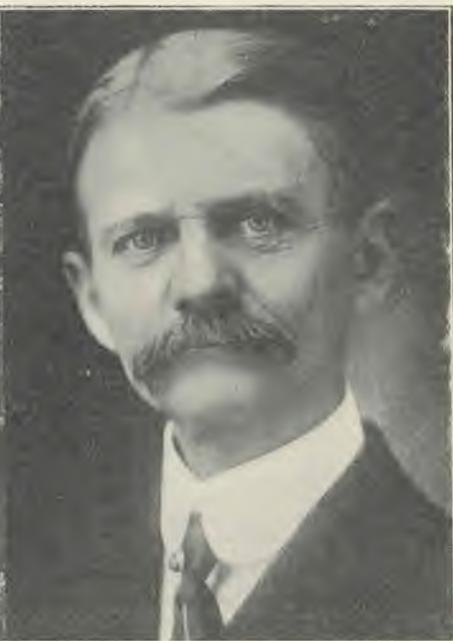
The *Christian Observer*, Sept. 11, 1912, contained the following paragraphs:—

"The members of the Southern Presbyterian Church, assembled in their Summer Bible School, at Montreat, N. C., hereby adopt the following resolutions:—

"1. We heartily thank our present



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VICE-PRESIDENT-ELECT MARSHALL

employees, but will prove a blessing to the general public, the nation, and the church of Christ."

The *New York Witness* says:—

"The closing of the post-offices on the Sabbath is a step which should be heartily welcomed by all Christians, and also by all who are interested in public morals, whether they have any religion or not."

According to the *Statesman* and the *Witness* there is a great moral issue at stake in this matter. But why is it immoral in any sense to open a post-office on Sunday? Honest, legitimate labor is never immoral, nor its performance det-

Congress for including in its Post-office Appropriation Bill just passed, provision for the closing of first- and second-class post-offices on the Sabbath; and the officials of the Post-office Department for their promptness in seeking to carry out the Sabbath provision of that law.

"2. We rejoice that God's day is thus honored by our government, that rest is thus given to a large class of clerks; and that the greatest step in advance that has been taken for years toward Sabbath observance, is thus taken.

"3. We call upon the Christians of our nation, and especially upon the Presbyterians, to do all that they can to aid,

encourage, and praise our officials in the carrying out of the new law. For us to desire Sabbath observance, to pray for Sabbath observance, to ask of the government proper Sabbath observance, and then when it comes, to fail to praise and help, or in any way to resist and oppose, would be, we feel, utterly inconsistent.'"

This act is hailed as a Sabbath law, and God's day is said to be honored by it. When lobbying for the law, the mask is put on, and the claim made that the proposed law is in the interest of the laboring man; but when Congress has been induced to take the fatal step, the mask is taken off, and the real reason acknowledged. It is called by its right name, a Sabbath law, to exalt what they term "God's day." Surely any law passed to honor an institution of the Lord is in the interest of religion rather than the laboring man, and is not a

proper subject for Congress to deal with.

The passing of this Sunday-closing amendment involved now, as in 1829, a "legislative decision of a religious controversy," and established a precedent which these religious organizations will hail with joy, and use as a fulcrum to pry over in securing further legislation of a similar character. This is called a great step "in advance." But the "advance" is toward a union of church and state, and any "advance" in this direction is in reality a step backward toward the colonial times, when the Baptists were whipped, and the tongues of Quakers were bored through with a hot iron. It is a step toward the establishment of a religious despotism, which will eventually extinguish the torch of freedom and liberty, and will fan to a flame the smoldering embers of a religious tyranny.

Takoma Park, D. C.



The Catholic Church and Sunday Observance

Her Claim of Superiority to God and His Law

A. J. SAXBY BOURDEAU

Two of the pictures which accompany this article show one of the most beautiful buildings just erected on the grounds of the Catholic University of America, located at Brookland Station, a suburb of Washington, D. C. This building is known as the Cardinal Gibbons Memorial Hall, and has dormitory accommodations for one hundred thirty young men.

One of the pictures gives a view, at close range, of some of the workmen engaged in manual labor on this new Gibbons Memorial Hall *on Sunday*, Oct. 13, 1912, on which day both of the pictures were taken by our photographer. In order to hurry the completion of the building, carpenters and mechanics had been obliged to work day and night, *Sundays included*. Both the Pope and the hierarchy in America are most deeply interested in the establishment of

this university. (See *Catholic Messenger*, Worcester, Mass., Nov. 15, 1912.) Rome proposes to make this institution a fortress of Catholic faith in the New World. With this object in view, she has gathered into this institution her brightest minds. It is to be the headquarters of numerous orders of "teaching sisters;" and from the well-known Apostolic Mission Home on the same campus are to go forth scores of male teachers trained as "missioners" under the skilled leaders of the Paulist order, for the conversion of the non-Catholics of America.

"The Commandments of the Church"

But we may be allowed to inquire why those in charge of her leading institution in America should permit those working for her to violate both the Sabbath of God's ten commandments and her own

man-made sabbath, the Sunday, by working *seven days in the week*.

The reply to our question is easily found by referring to the teachings of the Papacy with reference to the commandments of God and the "commandments of the church." Her commandments are six in number. Every good Catholic, therefore, is asked to observe sixteen instead of only ten commandments, as required by the Maker of the universe himself.

The six man-made "commandments

the fourth degree of kindred, nor privately without witnesses, not to solemnize marriage at forbidden times."—*"Catholic Belief,"* by Rev. Faa di Bruno, D. D. (edited by Rev. Louis A. Lambert, Benziger Bros., New York), page 312. Also *"Manual of Christian Doctrine,"* ninth edition (John Joseph McVey, publisher, Philadelphia, Pa., 1909), page 236.

Rome on the Authority of Her Commandments

The following questions and answers,



THE CARDINAL GIBBONS MEMORIAL HALL RECENTLY ERECTED ON THE CAMPUS OF THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

Reproduced from a photograph taken on Sunday, Oct. 13, 1912, while workmen were busily engaged in the completion of the edifice.

of the church" are thus recorded in numerous Catholic catechisms and textbooks:—

"1. To keep the Sundays and holy days of obligation holy, by hearing mass, and resting from servile works.

"2. To keep the days of fasting and abstinence appointed by the church.

"3. To go to confession at least once a year.

"4. To receive the blessed sacrament at least once a year, and that at Easter or thereabouts, as directed by the bishop of each one's diocese.

"5. To contribute to the support of our pastors.

"6. Not to marry those who are not Catholics, or who are related to us within

in the "Manual of Christian Doctrine" just referred to (pages 235, 236), explain Rome's claims in behalf of these "commandments of the church:"—

"Question 11.—Are we obliged to keep the commandments of God alone?

"Answer.—We must also keep the commandments of the church.

"Ques. 12.—Has the church the power to make commandments?

"Ans.—Yes; the church has received that power from Jesus Christ, her Founder.

"Ques. 14.—Do the laws of the church bind in conscience?

"Ans.—Yes, even as the laws of God.

"Ques. 16.—Why has the church made commandments?

"*Ans.*—To enable the faithful to keep the commandments of God, practise the maxims of the gospel, and thus to establish in their souls the reign of charity.

"*Ques.* 17.—What difference is there between the commandments of God and those of the church?

"*Ans.*—Although the commandments of the church have in a measure for their object to determine the time and manner of keeping the commandments of God, they differ from the latter in three respects:—

"1. They are *positive* and *not immutable*; whereas the commandments of God, *if we except that which relates to the Sabbath*, are *natural* and *immutable*.

"2. They are imposed on members of the church; whereas the commandments of God are binding on all men.

"3. They are not binding when a grave difficulty stands in the way of observing them; whereas the commandments of God admit of *no dispensation*." (Italics ours.)

Rome the World's Greatest and Most Deliberate Lawbreaker

The foregoing exception taken by Rome to God's Sabbath law is but one of many proofs showing that the Papacy is built not upon a law-abiding, but upon a law-breaking foundation. Rejecting the authority of the Bible as the Christian's only rule of faith and practise, that church claims the right to alter or set aside God's law. Witness the following pronouncement of Cardinal Gibbons himself, on pages 111, 112, of his widely circulated book, "The Faith of Our Fathers:—

"Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practise. Not to mention other examples, is not every Christian *obliged to sanctify Sunday*, and to abstain on that day from unnecessary servile work? Is not the observance of *this law* among the most prominent of our sacred duties? *But you may read the Bible from Genesis to Revelation, and you will not find a*

single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, *a day which we never sanctify.*" (Italics ours.)

This same thrust at God's Sabbath appears in numerous other Catholic works. For example, the following questions and answers appear in a recent catechism:—

"*Question.*—What is the third commandment?

"*Answer.*—Remember thou keep holy the Sabbath day.

"*Ques.*—What day was the Sabbath?

"*Ans.*—The seventh day, our Saturday.

"*Ques.*—Do you keep the Sabbath?

"*Ans.*—No; we keep the Lord's day.

"*Ques.*—Which is that?

"*Ans.*—The first day; Sunday.

"*Ques.*—Who changed it?

"*Ans.*—The Catholic Church.

"*Ques.*—Why?

"*Ans.*—Because our Lord rose from the dead on a Sunday, and the Holy Ghost came down on a Sunday."—"*A New Catechism of Christian Doctrine and Practise*," by the Rt. Rev. James Bellford, D. D. (Ave Maria Press, Notre Dame, Ind., 1909), pages 86, 87.

Sunday Labor Permitted and Forbidden by the Papacy

The entire law of the Catholic Church regarding Sunday labor is too lengthy to quote in full. The exceptions she makes to her own law are many. From pages 258 to 264 of the "Manual of Christian Doctrine," previously mentioned, we find that the following works are permitted on Sunday: Reading, writing, teaching, music, drawing, painting, common works (such as traveling, hunting, fishing), servile works of family necessity (such as cooking, sweeping, care of domestic animals); also the buying and selling of houses, horses, etc., "provided that these transactions take place between private individuals." Also the "buying and selling of victuals," etc., in public stores, "providing the shopkeepers keep their places closed in order to distinguish Sunday from the other days of the week."

Among other causes that may justify servile work on Sunday, the same authority also mentions "dispensation, custom, piety, charity, and public or private necessity." Under "private necessity" are mentioned these:—

"(1) The bakers and butchers of large cities; (2) Horseshoers, blacksmiths whose business is to repair plowshares, as well as shoemakers and tailors engaged in the preparation of funeral or wedding garments; (3) servants, children, and women, whom want or necessity compels to work; (4) those who otherwise could not support their families, provided that they work *in secret*, and *avoid scandal*; (5) farm hands who are obliged to save a crop in danger of being ruined; (6) those who can not, without meeting with serious loss, or without depriving themselves of some considerable advantage, interrupt their work; as, for example, when it is a question of keeping a furnace going, or of profiting of a favorable opportunity of catching fish, etc."

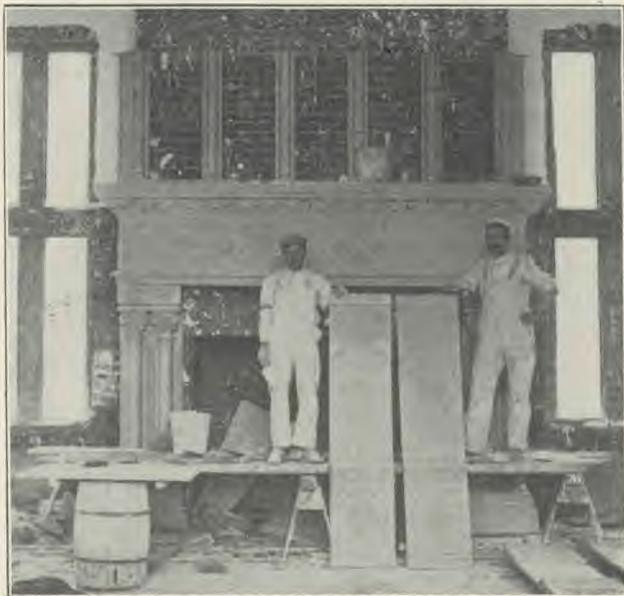
According to the Catholic Church, the power of dispensing from Sunday rest belongs "to the Pope throughout the whole church, to the bishop in his diocese, and, in particular cases, to the rector in his parish." And as if the list of exceptions just mentioned were not sufficiently large, it is further stated:—

"It is not necessary for a person to ask for a dispensation when, in the opinion of his confessor, he has a sufficient reason to work without committing sin."—*Page 262.*

Teaching for Doctrines the Commandments of Men

From the foregoing it is evident that the observance of God's law is of very little importance in the eyes of the Cath-

olic Church,—of much less importance than the observance of the "commandments of the church." All that is really required of a good Catholic is that he attend mass on Sunday morning, after which he can do about as he pleases. It may be truly said that the hierarchy of Rome has covered God's commandments and her own spurious ones with as many human traditions as did the Jewish hierarchy in the days of Christ. Of them it may be said, in the words of the Mas-



PART OF THE WORKING FORCE ENGAGED IN SUNDAY LABOR ON THE CARDINAL GIBBONS MEMORIAL HALL

Photograph taken Sunday, Oct. 13, 1912.

ter: "In vain they do worship me, teaching for doctrines the *commandments of men.*" Matt. 15:9.

Yet Rome Urges Sunday Observance Upon Others

In urging the observance of her spurious sabbath upon men, the Papacy resorts even to the superstitious fear of her followers, as will appear from the following, found on page 259 of the "Manual of Christian Doctrine:"—

"Like blasphemy, the profanation of Sunday is a direct attack upon God, which often provokes his anger and his vengeance, and draws down on individ-

uals and on nations the direst calamities. The blessed virgin, in her apparition on Mount La Salette, told the shepherds, with tears in her eyes, that blasphemy and the *profanation of Sunday* are the

"Our societies in the various parts of the United States have been urging the abolition of Sunday labor, and have in-dorsed and assisted the movement of closing the post-office on Sunday. Several of our larger cities now have a closed post-office on Sunday."

The federation also lodged a protest with the United States government, urging that the employees in the engineers' division of the Treasury Department be no longer asked to work on Sunday. And in its eleventh session, held at Louisville, Ky., Aug. 18-21, 1912, the secretary reported thus on the Sunday enforcement movement:—

"Our societies in many localities are urging for a more rigid Sunday observance, and have encouraged the movement for a post-office closing on Sunday. They are also opposing the holding of political rallies on the Lord's day. The Boston Archdiocesan Federation has recently passed a resolution to introduce in the next Massachusetts Legislature a bill requesting the closing of liquor establishments on Good Friday."

Following is the second of a series of three resolutions adopted by the Boston Archdiocesan Federation of Catholic Societies following an address by Cardinal O'Connell:—

"2. We are unalterably opposed to any relaxation of the Sunday laws. Sunday is a day of rest to be devoted to the praise and service of God. We hold the safest public policy at present is to adhere to the rigid observance of the laws now safeguarding the sanctity of the Lord's day."—*The Pilot, official organ*



JAMES CARDINAL GIBBONS

In whose honor the Gibbons Memorial Hall was recently erected in Washington, D. C. A part of the work of erection was done on Sunday. Speaking of Sunday observance he says: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—*"Faith of Our Fathers,"* pages 111, 112.

two things that lend weight to the arm of her Son."

In its tenth annual convention, held at Columbus, Ohio, Aug. 20-24, 1911, the American Federation of Catholic Societies passed a strong resolution upon "Sunday observance," a portion of which reads:—

of Cardinal O'Connell, Boston, March 16, 1912.

The *Catholic Messenger* (Worcester, Mass.) of Nov. 15, 1912, records an aggressive campaign by Bishop Busch, of Lead, S. Dak., for the Sunday closing of the Homestake Mining Company's plant, even though, in the words of the bishop himself, the company had donated "one thousand dollars, without the least solicitation, toward the Pro-Cathedral School and Auditorium," as well as "two hundred dollars annually toward the support of the fifteen or more churches in this immediate vicinity." The bishop's desire to secure a larger church attendance from the company's employees leads him to make the following ingenious plea for "freedom of worship:"—

"Were I to be offered many times the amount mentioned, even an amount sufficient to pay our entire indebtedness and to provide an endowment for all our current expenses, I would gladly forego such donations if only we could secure *that freedom of worship* whose necessity even the *civil law* recognizes, but which local conditions make it impossible to enjoy. . . . As a sincere friend of the mining company and its employees, but especially as the *official head of the Catholic Church* in these parts, I plead for the *observance of Sunday*."

Rome the "Mystery of Lawlessness"

More than five hundred years before Christ the prophet Daniel predicted the rise of the Papacy, which, during the dark ages, was to "wear out the saints of the Most High." He identified the same power in these words: "He shall *think to change the times and the law*." Dan. 7: 25, A. R. V.

In the year A. D. 54, the apostle Paul, in writing to the Thessalonians of the

second advent of Jesus Christ, warned them that the papal principle of *lawlessness* was already at work in the Christian church. He said:—

"For the *mystery of lawlessness* doth already work: only there is one that restraineth now [the pagan empire of Rome], until he be taken out of the way. And *then* shall be revealed the *lawless one*, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming." 2 Thess. 2: 7, 8, A. R. V.

In verses 3 and 4 the apostle also refers to the Papacy as "the man of sin ["lawlessness," margin] . . . that opposeth and exalteth himself against all that is called God."

With this evidence before us of the utter lawlessness of the Papacy, is it any wonder that the people in Catholic countries and those under

her sway elsewhere, have no regard for either the sanctity of the Bible Sabbath or the spurious sabbath that Rome has created? Or is it any wonder that civil as well as religious lawlessness is rampant in Catholic Europe, Catholic Mexico, Catholic South America, and in our great American cities, which are controlled by Rome to-day?

Viewing Rome's past history, involving the terrible and revolting fruits of the union of church and state, with its enforcement of dogmas and holy days, and its resultant persecutions for conscience' sake, will the Bible-loving Protestant people of America consent to be the *tools of the Papacy* in enforcing her man-made spurious "Lord's day"? What shall be the response of American Protestants to Rome's bold and lawless effrontery in attempting to break, falsify, and alter God's holy law? Will you submit to legal enforcement of Rome's *revised decalogue* upon your consciences?

On the eve of the Epiphany, 1912, Pope Pius X addressed a letter to Cardinal Gibbons, congratulating him, as chancellor, upon "the steady and vigorous growth of the Catholic University which, located at Washington, the capital city of the American republic, . . . is now become the fruitful parent of knowledge in all the sciences, both human and divine. . . . We are fully determined on developing the Catholic University. For we clearly understand how much a Catholic university of high repute and influence can do toward spreading and upholding Catholic doctrines and furthering the cause of civilization. To protect it, therefore, and to quicken its growth, is, in our judgment, equivalent to rendering the most valuable service to religion and to country alike.—*Catholic Messenger, Worcester, Mass., Nov. 15, 1912.*

The Menace of a National Religion

C. S. LONGACRE

OUR nation was founded and thus far has been maintained without a national religion. It was not a "happen so," but was intentional on the part of the founders of our republic. The object in this international departure from the long-established custom of nations, was to avoid the baneful results of a union of state and church, and to prove that life, liberty, happiness, and prosperity could be fostered best for all citizens under "the new order of things."

During the last two years the National Reformers have repeatedly voiced and published the following statement: "The nation must have a religion of its own and a worship of its own." They have lobbied Congress and the State legislatures for more than twenty-five years, and have urged the enactment of laws which would tend to establish the Christian religion as a part of the fundamental law of the land. Their continued efforts in that direction are a perpetual menace, and their success would be a national calamity.

The very first amendment to the national Constitution reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Why was this amendment added to the Constitution? The founders of the nation purposely separated religion from the state because of their friendliness to religion, and not because of hostility toward it. They did it in order that religion might be free, and might rest upon the foundation where Christ himself placed it,—the immovable Rock,—the only foundation against which the gates of hell would not be able to prevail. They knew that the republic could not survive unless all religions and sects, as well as each individual person, stood on the same equality before the law. The Constitution purposely aimed to vindicate "the divine right of individuality in religion, and in religion above all."

National religion and individuality in religion can not exist together. The republic can not exist with both any more than it could exist "half free and half slave." The right of individuality in religion and the equality of all religions before the law are the very essence of Protestantism and the very soul of republicanism. Any idea that is opposed to this principle is anti-Protestant and antirepublican. Any movement whose aim is to establish here a national religion is an enemy not only to the Constitution, but to the republic itself.

A national religion can not exist without a national head, any more than a human body can live and operate without a head. Never yet has a nation had a national religion without the appointment of one to be the head of that religion.

If the United States should establish a national religion, some particular religion would have to be established, and some one appointed as its pontifex maximus. The numerical preponderance of Roman Catholics in this country over the members of any other denomination gives us a very plain clue as to who that pontifex maximus would be. The strangest thing about this whole movement to establish a national religion in the United States is that such a suicidal proposition should come from an organization professedly Protestant, and from men who call themselves Americans. Nothing could be more foreign to true Protestantism and to the American idea of civil and religious liberty than the union of religion with the state. God wants and needs no help from Cæsar. The Lord wants no puny human hand to steady his ark, and he said so in the experience of Uzza, who put forth his hand to steady the ark in days of old. No greater dishonor could be shown to God than to make the stability and perpetuity of his government depend upon the arm of flesh.

A national religion in a republic can not be maintained without that religion

being the religion of the people who comprise the nation. The nation must tax all its citizens, and make that religion compulsory, and safeguard it by decrees and penalties. To insure to a nation a religion and a worship all its own, the nation must make the religion legal, compulsory, and unchangeable. It does not take a sage or a prophet to see how such a scheme would work out in its final analysis. If there were any whose consciences were still unseared, the establishment of an inquisitorial court would be necessary, and a revival of the rack, the gibbet, the fiery furnace, and the lions' den. The Daniels would still continue to do as they had done aforetime. The "worthies" would still refuse to bow the knee to the king's decree. To the faithful and conscientious dissenters it would mean a repetition of the bloody history of the past.

What would be gained by the establishment of a national religion? Would such an act make all the citizens religious? Would it save the unsaved? Would it impart a single virtue or clothe its citizens with righteousness? "Whatsoever is not of faith is sin." No one can be saved by proxy. We are saved as individuals. Every man must give account of himself to God. An active, living, personal faith in God is alone acceptable to him. The kingdom of heaven would not gain a single soul by such a transaction.

If the majority of a nation should pass a law that would establish their faith as the national faith, the minority would have the same right when they grew to be the majority, to establish their faith as the national religion, and to disestablish the former one, just as political parties are put in and out of power by a decision of the majorities. It would then be only a matter of time until the head of the national religion would take precedence over, and be exalted above, the head of the political parties. In other words, there would take place in the United States what took place in the Roman empire. First, there would be fierce contentions between religious organizations

until the most powerful would place itself at the head as supreme. This battle won, the next assault would be upon the political parties to subordinate the political bosses to the pontifex maximus of the national religio-political party. The next step after the head of the national religion is made supreme over all and placed above all, is to place that supremacy beyond the reach of man or parties to establish at will, and to claim that his appointment to supreme office, power, and authority is from heaven.

This is not a mere fancy. This is exactly what was done before when the so-called Christian religion was established as the national religion. The experiment has been tried repeatedly among the nations of ancient and medieval times, and all we need to do before we try the experiment again is to read the bloody history of the past, and we shall protest loudly against any movement that shall attempt a repetition.

Like causes always produce like results. This is an unalterable law in history. If we start at the same point and travel over the same course, we are inevitably bound to terminate at the same place, and we shall reap the same ruinous results in the end that the others have. The promise of such a harvest is in the nature of the seed, as like seed will produce like fruitage.

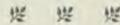
Religion is regarded as a sacred institution, and its adherents will die before they will suffer it to be trammelled; hence the bloody religious wars and unparalleled persecutions when a transition of national religions occurs where majorities and politics decide such matters. Religion and political parties do not rest on the same basis; they can not be operated by the same laws, nor by the same character of men; they can not be established and maintained by the same means, nor disposed of in the same way. History has demonstrated this fact repeatedly.

James Madison saw this principle clearly when he said: "Religion is not in the purview of human government. Religion is essentially distinct from human

government and exempt from its cognizance. A connection between the two is injurious to both." The only basis upon which the civil officers and church officers can get along without being a menace to each other, and can fulfil their respective offices in state and church, justly, peaceably, and without partiality, is the only safe and wise platform, de-

clared by the great Galilean Prophet, the greatest Teacher among men, when he uttered those immortal words: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Here is separation for us; and what God has put asunder, let not man join together.

South Lancaster, Mass.



The Statue of Liberty, the Gift of France to America

A. J. SAXBY BOURDEAU

THE subject of the cover design for this number of LIBERTY is well known to every American. Bartholdi's famous Statue of Liberty, or Liberty Enlightening the World, on Bedloes Island, in New York harbor, was presented by France to the American government in commemoration of the centenary of its independence. It was dedicated Oct. 28, 1886, and stands to-day as a great token of the devotion of the French nation to the American principles of civil and religious liberty. Some time ago, when visiting this monument, the writer copied the following inscription, not frequently quoted nowadays, found upon the inside wall at the foot of the statue:—

The New Colossus

"Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land,
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of exiles. From her beacon hand

Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.

"'Keep, ancient lands, your storied pomp!' cries she
With silent lips. 'Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me.
I lift my lamp beside the door.'"

We are told that thousands of immigrants from other lands—the oppressed classes— anxiously watch for a first glimpse of this emblem of freedom, tears staining the faces of many as they first view its form through the gloom of the early morning. May the pledge of liberty made by this Statue of Liberty to the oppressed of all nations never be broken by the American nation. If America's liberties are ever destroyed, it will be by those forces that stand for a union of religion and the state.

Religious Liberty in the Dutch Republic

C. M. SNOW

WE can not speak of religious liberty in the Dutch republic without mentioning Spain; and we can not speak of Spain in this connection without mentioning the Inquisition; for back of all that the Dutch republic suffered at the hands of Spain lay that cruel institution known as the Holy Office, but which was, without doubt, the most unholy and unfeeling institution that has ever afflicted the human race.

The Inquisition in Spain as a living reality was created by Tomas de Torquemada in August, 1483. It had been authorized by Pope Gregory IX in 1235; but up to 1480 no court of the Inquisition had been established there. Tomas de Torquemada was the spiritual adviser of Isabella of Castile for ten years before her marriage to Ferdinand of Aragon; and after their marriage, this Inquisitor-General became the confessor, or spiritual adviser, of both the king and the queen. Out of that triple alliance, dominated by the cruel hand and the rapacious instincts of Torquemada grew the unutterable miseries of two nations, Spain and the Dutch republic, and of innocent and peaceful peoples in lands beyond the sea. That institution, which one writer declares "poisoned the whole social life of Spain," so that while it made men orthodox in outward appearance, it "tended also to make them false, and suspicious, and cruel," was the direct offspring of the Papacy, the foster-child of the Spanish government, and the vigorous and zealous desolator of every land afflicted by Spanish control while the institution was in actual operation. But the result of its creation did not cease with the expiration of its official license. The destruction of thousands of the best and brightest and most prosperous citizens took out of Spain the very salt of her preservation.

The records indicate that over ten thousand persons were burned alive in

Spain during the eighteen years of Torquemada's supremacy alone, while scores of thousands were punished in other ways, and their property acquired by the Holy Office and the government. That institution is the very kernel of that business spoken of and condemned in the book of Revelation—making merchandise of the "souls of men." Rev. 18: 9-14. There were two thousand accusations to each single acquittal; and each conviction was followed by the confiscation of all the property of the accused. Of the amount thus confiscated the Holy Office took one third and the government two thirds. The Holy Office, through this means, literally rolled in wealth, and it thought to make sure of its own continuance by allowing the larger portion of the plunder gained by this inhuman robbery to go to the government. Of that institution Burke says:—

"The hidden enemy, the secret denunciation, the sudden arrest, the unknown dungeon, the prolonged interrogatory, the hideous torture, the pitiless judge, the certain sentence, the cruel execution, the public display of sacerdotal vengeance, the plunder of the survivors, innocent even of ecclesiastical offense,—all these things are known to every reader of every history. All other considerations apart, it is an abuse of language to speak of the proceedings before the Inquisition as a trial, but the tribunal was nothing but a board of conviction."—*Quoted in "History of Spain," by Archibald Wilberforce, page 96.*

The Holy Office laid its hand upon the dead as well as upon the living. Graves were opened that their occupants might be adjudged guilty and burned, and the property they had left to their heirs be taken from them to swell the coffers of the Holy Office and the government. Queen Isabella, in seeking to clear herself from odium, said:—

"I have caused great calamities. I

have depopulated towns and provinces and kingdoms, for the love of Christ and his holy mother; but I have never touched a maravedi of confiscated property; and I have employed the money in educating and dowering the children of the condemned."

This declaration of Isabella concerning her attitude toward the descendants of those condemned by the Inquisition is shown by Spanish state papers to be utterly unfounded. See "History of Spain," Wilberforce, page 92. Spain opened her own veins and literally sacrificed her life as a great power on the altar of "an insane desire for religious unity."

The blight of the Inquisition upon the Spanish nation can never be eradicated. When the Jews and the Moors had been practically harried out of Spain, and that source of revenue was dried up, the Holy Office began to turn its attention to the matter of heresy among the rank and file of the church. The nature of the people had been demoralized by what they had seen in the cruel public burnings and stranglings of Jews and Moors and converts from those classes whose conversions were discounted; but now when this work was turned upon the bona fide members of the church, and "every man's hand" was against his neighbor, the character of the people began to be demoralized more rapidly and more strikingly. Every one was suspected. Every one became suspicious; and it became true that a man's most dangerous associates were those of his own household.

"The lightest word might lead to the heaviest accusation. The nation became somber and silent. Religious life was but a step removed from heresy. Religion died. Original thought was above all things dangerous. Social intercourse was obviously full of peril. A prudent man kept himself to himself, and was glad to escape the observation of his neighbors. Castile became a spiritual desert."—*Burke, quoted in "History of Spain," page 98.* "The Castilian, who had always been independent himself, be-

came intolerant of the independence of others. Then, indeed, he added the cruelty of the priest to the cruelty of the soldier, and wrapping himself in the cloak of a proud and uncompromising national orthodoxy, became the most ferocious bigot in two unhappy worlds."—*Id., quoted in "History of Spain," page 56.*

It was not to be expected that Spain, with such a heritage and such a tutelage, and bearing in her own national character the ugly scars and the baleful results of her training, would deal more gently and considerately with her possessions far away than with her subjects within her own borders. Neither did she. In whatever country her legions operated, the people were smitten with the mailed fist; conscience was made a malefactor; freedom of the mind was stifled; religion was a form without the substance; and many of the brightest and best of the people were offered on that altar of oppression—the creed of a state religion.

That was the cruel power and the cruel system which fastened itself upon the frugal people of northwestern Europe who for centuries had carried on against the sea a struggle for existence. They were a hardy people, and their struggles against adversity bred in them an independence which even the fires of the Inquisition could not burn out of them. Early historians represent them as endowed with the most heroic valor. Though a people few in numbers, they made brave opposition to the subjugation of their land by the Romans and the Franks. Even with such powerful opponents they scorned to accept "peace at any price."

As early as the days of Charlemagne we find that portion of the Netherlands people known as the Frisons wringing from their quasi-conquerors provisions that seem little if any inferior to the provisions of the English Magna Charta, wrested from King John some four hundred years later. They secured the freedom of every order of citizens and the right of private property—a right which admitted no authority of the sovereign to

violate by confiscation, except in cases of actual treason. They secured the privilege of trial by native judges only, and according to their national usages. The military service which the Franks were allowed to require of them was almost a negligible quantity, and they secured a recognition of hereditary title to feudal property, in direct line, on payment of certain dues. This made their portion of the Frankish dominions totally different from the other portions of the monarchy, and the people themselves free from such servitude as weighed down the French nation.

Concerning these people and their attitude toward the papal representatives working among them, the historian Grattan says:—

“In no part of Europe was the good sense of the people so effectively opposed to the unreasonable practises of Catholicism in those days. The Frisons successfully resisted the payment of tithes. . . . They forced their priests to marry. . . . They acknowledged no ecclesiastical decree if secular judges, double the number of the priests, did not bear a part in it. Thus the spirit of liberty burst forth in all their proceedings, and they were justified in calling themselves Vri-Vriesen, Free-Frisons.

“No nation is more interested than England in the examination of all that concerns this remote corner of Europe, so resolute in its opposition to both civil and religious tyranny; for it was there that those Saxon institutions and principles were first developed without constraint, while the time of their establishment in England was still distant. . . . Liberty was a matter so difficult to be comprehended by the writers of those times that Froissart gave as his opinion, about the year 1380, that the Frisons were a most unreasonable race, for not recognizing the authority and power of the great lords.”—“*History of the Netherlands*,” by Thomas C. Grattan, pages 49, 50.

Concerning this interesting people this also is recorded:—

“In 1257 the peasants of Holland and the burghers of Utrecht proclaimed freedom and equality, drove out the bishop, and the nobles, and began a memorable struggle which lasted full two hundred years.”—*Id.*, page 53.

In 1312, at Cortenberg, was concluded that famous contract which required the Duke of Brabant to create a legislative and judicial assembly meeting every twenty-one days to attend to the business of the province. This assembly consisted of fourteen deputies, of whom only four were to be nobles and ten were to be chosen by the people. The duke was forced to sanction and guarantee the popular privileges and the superiority of the people over the nobles. He must obey the legislative decisions of the council, and was not permitted to levy arbitrary taxes or duties upon the people.

The government of the United States of America was germinant in these acts and in these provisions established among the people of the Netherlands when as yet the discovery of America was in the future by nearly two hundred years. The spirit of constitutional liberty and of an unfettered conscience was struggling for expression thus early in that remote corner of the world; and the influence of those early endeavors, those struggles for the blessings of light and liberty, is felt to-day in some degree in nearly every portion of the world.

Among this people came the agents of the Roman system of state-enforced religion, to crush out all independence of thought, all conscience in religious things, and all religion not cast in the mold of the Roman creed. The struggle between the liberty-loving people of the Netherlands on the one hand and the rule of Rome backed by the carnal power of a subservient state on the other, constitutes one of the most instructive and intensely interesting episodes of human history.

(To be continued)

Religious Liberty Planks in the Pennsylvania Prohibition Platform

A. J. SAXBY BOURDEAU

MANY read with regret the story of the rejection of Dr. Silas C. Swallow's religious liberty plank by the National Prohibition Convention held at Atlantic City, N. J., July 10-12. See article "Rome and the Prohibition Party Platform," in the previous issue. It is gratifying to note, however, that the Prohibition party of Pennsylvania assembled in State convention at Philadelphia, July 9, 1912, incorporated two excellent religious liberty planks in its platform, the principles of which are worthy of the greatest commendation. They read:—

"We are concerned with no man's re-

ligious faith, but we stand for the absolute separation of church and state.

"We are opposed to the appropriation of public funds, municipal, State, or national, for any religious or sectarian purpose."

This platform is also praiseworthy in that it does not contain any plank advocating the enforcement of any day of rest. All honor to the stalwart patriotism and consistency of its framers, who confine their efforts to the consideration of plans having to do purely with man's relation to his fellow men and not with his duties to his Maker.

True Americanism

W. F. MARTIN

NOT long since, Rev. J. S. Martin, general superintendent of the National Reform Association, was in the city of Portland, Oregon, arranging for the World's Christian Citizenship conference. Sunday morning, April 21, he spoke in the third Presbyterian church. The trend of his sermon was that the youth of the land should be trained in morals and the Christian religion; that the state should take charge of this training. Among other things he said: "There should be the most positive kind of instruction in all these institutions [public schools and State universities] in Christian morality and religion as well as in political truths, which are so plainly taught in the Word of God. All I have to say is that the school, whether a kindergarten, a grammar school, a high school, a normal school, or a university, which does not train its youth in harmony with these things, is not truly American."

We wish to notice some of these state-

ments in the light of this closing thought. Is it true Americanism for the government to enforce the teachings of the Christian religion upon its citizens? Is it repudiating the principles of true Americanism for an institution supported and fostered by the state not to teach the principles of Christianity? The writer of these lines has the highest regard for Christianity and all its principles. It does not follow, however, that he would advocate the compulsory acceptance of his belief by those who do not have the same regard for Christianity. The real question at issue, however, is what relationship the state should sustain to the Christian religion according to true Americanism.

In order to understand this aright, it will be necessary to go to the record of the founding of the American government. For a number of years before the adoption of the Constitution, great men had seen the evils resulting from a

church-and-state union, and had set themselves to remedy those evils. It might be well right here to say that true Americanism is not to be measured by the religio-political ideas of Cotton Mather, John Cotton, and the intolerant doctrines of the New England Puritans, neither is it to be judged by the church-and-state idea of the early colonial period of Virginia. Rather, true Americanism is to be tested by the doctrines set forth by the great statesmen who laid the foundation of the government,—the men who conceived the ideas of liberty; who sat in the councils where great ideas were born; and who went forth and preached them to the masses. The names of such men as Madison, Jefferson, Henry, and Washington shine with the luster of true Americanism. Let us see what they and others of their period have said about the relation of religion to the civil government.

In 1776 a convention of the brightest minds of Virginia was called to draft a bill of rights for the colony. As finally adopted through the efforts of Madison and Mason, the sixteenth article declared "that religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, and not by force or violence; and therefore all men are equally entitled to the free exercise of religion according to the dictates of conscience." This has been called the day-break of religious freedom. What is this but true Americanism?

About this same time, Jefferson set about to establish religious freedom. For nine years he fought unceasingly. In 1785 he had the following enacted into a law: "That no man shall be compelled to frequent or support any religious worship place or ministry whatsoever." Jefferson considered this of equal importance with the Declaration of Independence. To tax a people to have their children taught a religion, whether that be the belief of the Christian or the Hindu, would be in direct violation of this proviso. It has never been suspected that Jefferson was not a true American.

An interesting incident marked the progress of the debates that preceded the adoption of this law. In the preamble it is declared that all attempts to influence the mind by temporal punishments have a tendency to beget habits of hypocrisy and "are a departure from the plan of the holy Author of our religion." A member of the convention proposed to insert before the phrase, "The holy Author," the words Jesus Christ. This was rejected, not from a sense of antagonism to the Christian religion, but from a desire to grant equal rights to men and women of all creeds and beliefs. True Americanism grants equal rights to the Jew, the Christian, the Mohammedan, and to the man of no religious belief whatever.

During the administration of President Washington a treaty was signed with Tripoli, one clause of which declared that "the government of the United States of America is not in any sense founded on the Christian religion." This certainly voiced the sentiments of Washington, and Washington certainly was a true American.

These illustrations might be multiplied, but it is not necessary. Philip Schaff says: "North America was predestined from the very beginning for the largest religious and civil freedom, however imperfectly it was understood by the first settlers. It offered a hospitable home to immigrants of all nations and creeds. The great statesmen of the Philadelphia convention recognized this providential destiny, and adapted the Constitution to it. They could not do otherwise. To assume the control of religion in any shape except by way of protection would have been an act of usurpation and been stoutly resisted by all the States." In view of all this, let no one say that true Americanism demands that the Christian religion be taught by the state, and that people be taxed for its support. Rather let the idea prevail that religion should be left to the individual. "Keep the church and the state forever separate."

College Place, Wash.

LAWS CONCERNING SUNDAY

STATE.	CITATION TO LAW.	DAY OF REST SPECIFIED.	WORK PROHIBITED.
Alabama	Criminal Code, 1907, § 7814.	Sunday	Compelling children, apprentices, or servants to perform any labor; or keeping open a store.
Alaska	Acts of Congress, 1898-99, ch. 429, title 1, § 141.	Sunday, or the Lord's day.	Keeping open any store, shop, grocery, ball-alley, billiard-room, or tippling-house for purpose of labor or traffic.
Arkansas	Digest of 1904, §§ 2030-2033.	The Sabbath, or Sunday.	Laboring or compelling apprentice or servant to labor.
Colorado	Rev. Stat., 1908, §§ 1844, 1845.	Sunday	Barbering in cities of first and second class.....
Connecticut	Gen. Stat., §§ 1369, 3719-3751, 3875; L. 1907, ch. 189.	Sunday	Secular business or labor, or keeping open any shop, warehouse, or manufacturing or mechanical establishment, or exposing any property for sale. Running trains between sunrise and sunset; handling, loading, or unloading of freight.
Delaware	Rev. Code, p. 953.....	Sabbath	Performing worldly employment, labor, or business. Traveling, carting, etc., by carriers, pedlers, wagoners, stage-drivers, carters, butchers, or drovers; exposing goods for sale.
Florida	L. 1899, ch. 264.....	Sunday	Barbering
Florida	Gen. Stat., §§ 3565-3567.	Sunday	Following any pursuit, business, or trade..... Employing apprentice or servant in labor or other business.
Georgia	Penal Code, 1895, § 420 as am'd by L. 1897, No. 138, p. 38, and L. 1899, No. 253, p. 88, § 422.	Sabbath day ..	Running of freight-, excursion, or passenger-trains.
Hawaii	Rev. Laws, 1905, § 3190, as am'd by L. 1905, Act No. 15; and § 3192.	Lord's day ... Sunday	Pursuing one's business, or the work of his ordinary calling. All labor
Idaho	L. 1907, p. 223.....	Sunday	Keeping open shops, stores, or places of business for purposes of trade or business.
Illinois	Rev. Stat., 1905, ch. 38 (Crim. Code), § 261.	Sunday	Labor which disturbs the peace and good order of society.
Indiana	Ann. Stat., 1908, § 2364.	Sunday	All persons over fourteen years of age engaging in common labor or usual avocations.
Iowa	Code of 1897, § 5040..	Sunday	Buying and selling, or laboring.....
Kansas	Gen. Stat., 1905, ch. 31, art. 7, §§ 2341, 2342.	Sunday	Laboring, or compelling an apprentice or servant to labor.
Kentucky	Stat., 1909, § 3664.....	The Sabbath...	Any work or business or the employing of others in any work or business.
Kentucky	§ 3665	The Sabbath...	Barbering
Louisiana	Rev. Laws, p. 234, Acts of 1886, No. 18.	Twenty-four hours, beginning at 12 o'clock Saturday night.	Keeping open stores, shops, saloons, and all places of public business licensed under laws of State or local body.
Maine	Rev. Stat., ch. 125, §§ 25, 28.	Lord's day ...	Keeping open shops, workhouses, or places of business, traveling, or doing any work, labor, or business.
Maryland	Pub. General Laws, art. 27, §§ 365-367.	Lord's day, commonly called Sunday.	Doing any work or bodily labor; willingly suffering children or servants to do any labor.

LABOR IN THE UNITED STATES

PENALTY FOR VIOLATION.	EXCEPTIONS ALLOWED.
First offense, fine of \$10-\$20; second, fine of \$20-\$100 and three months in jail or at hard labor. Fine of \$5-\$50.....	Domestic service, works of charity; druggists, railroads, steamboats, stages; manufacturing requiring continuous operation.
Fine of \$1.....	Drug stores, doctor shops, undertakers, livery-stable keepers, barbers, butchers, and bakers; circumstance of necessity or mercy may be pleaded in defense.
Fine of \$25-\$50, or 15-30 days in jail, or both. Fine of not over \$50.	Household duties of necessity, comfort, or charity; steamboats; manufacturing enterprises requiring continuous operation; persons who on account of religious belief keep another day as Sabbath.
Fine of \$250.....	Works of necessity or mercy; persons who conscientiously believe that another day should be observed as Sabbath and do observe such other day, provided they do not disturb those attending public worship on Sunday.
Fine of \$4, and on failure to pay, 24 hours' imprisonment. Fine of \$8, and on failure to pay, 24 hours' imprisonment.	Works of necessity or mercy; trains carrying U. S. mail; trains authorized by railroad commissioners; unloading of freight on authorization of railroad commissioners up to 8 A. M.; street-cars.
Fine of \$10-\$20, and on failure to pay, not over 10 days' imprisonment. Fine of not over \$50.	Works of necessity and charity.
Fine of not over \$10.....	Work of necessity; printing of newspapers before 6 A. M. and their sale during day.
Superintendent of transportation liable in each county for misdemeanor.	Ordinary household business of daily necessity, or other work of necessity or charity.
A misdemeanor..... Fine of not over \$50, or imprisonment not over 30 days.	Regular mail- or passenger-trains; stock-trains delayed beyond schedule time while running to next point where animals may be fed or watered; freight-trains arriving at destination by 8 A. M.; special trains carrying perishable freight; trains running chiefly in other States.
Fine of \$25-\$100, or 30 days' imprisonment; and for second offense, both. Fine of not over \$25	Works of necessity or charity. Works of necessity or mercy; newspaper printing-offices, steamship, railroad, telegraph and telephone companies, hotels, inns, restaurants, cigar stores, ice-cream parlors, soda-water stands, drug stores, livery-stables, licensed shore boats, news-depots, graziers and ranchmen, electric-light plants, gas-works, slaughter-houses, transportation of personal baggage to and from vessels or railroad-stations, loading and unloading of vessels, sale and delivery of milk, bread, fruit, and ice, and until 10 A. M. the sale and delivery of fresh meat, fresh fish, and fresh vegetables, and the delivery and gathering of laundry; barber shops until 11 A. M.
Fine of \$1-\$10.....	Hotels and restaurants, livery-stables, sale of medicines, etc., undertakers, news-stands, sale of non-intoxicating refreshments, candies, and cigars.
Fine of \$1-\$5, with imprisonment until paid.	Works of necessity or charity; handling of passengers by watermen and railroad companies, unloading of cargoes by watermen, carrying over of travelers and persons moving their families by ferrymen; labor by those who keep another day as Sabbath.
Fine of not over \$25.....	Works of necessity or charity; those who conscientiously observe the seventh day of the week as Sabbath; travelers and those who convey them, family moving, keepers of toll-bridges and toll-gates, ferrymen, and persons engaged in publishing and selling newspapers.
Fine of \$2-\$50	Works of necessity or charity; those who conscientiously observe the seventh day as Sabbath, travelers, families emigrating, keepers of toll-gates and bridges, and ferrymen.
Fine of \$10-\$25, or 5-10 days' imprisonment, or both, for second offense; first offense, fine of not over \$5. Fine of \$25-\$50, or 10-30 days' imprisonment, or both.	Works of necessity or charity; those observing some other day as Sabbath; ferrymen crossing passengers.
Fine of not over \$10.....	Works of necessity or charity; operation of ferries, skiffs, steamboats, or steam- or street-railroads; those who observe one day in seven other than Sunday as Sabbath.
Fine of \$5	News-dealers, soda-fountains, recreation and health resorts, watering-places, public parks, sale of ice, newspaper offices, printing-offices, bookstores, drug stores, apothecary shops, undertakers, market, bakeries, dairies, livery-stables, railroads, hotels, boarding-houses, boats, warehouses for freight, restaurants, telegraph-offices, theaters or any place of amusement, stores for purpose of selling necessities for sickness or burial purposes.
	Works of necessity or charity; persons conscientiously believing that the seventh day ought to be observed as Sabbath and do refrain from work on that day.
	Works of necessity and charity.

LAWS CONCERNING SUNDAY

STATE.	CITATION TO LAW.	DAY OF REST SPECIFIED.	WORK PROHIBITED.
Massachusetts ...	Rev. Laws, ch. 98, § 2, as am'd by L. 1904, ch. 460; § 3 as am'd by L. 1902, ch. 414, and L. 1908 chapters 126, 273, 333, 343.	Lord's day ...	Keeping open any shop, warehouse, or workhouse, or doing any labor, business, or work, or taking part in any sport, game, play, or public diversion.
Michigan	Comp. Laws, 1897, ch. 154, §§ 5912, 5918, 5920-5922.	First day of the week.	Keeping open shops, warehouses, or workhouses, or doing any manner of work, labor, or business. Barbering
Minnesota	Revised Laws, 1905, §§ 4980-4982.	Sabbath day....	Trades, manufactures, and mechanical employments; public selling and offering for sale, and all other labor.
Mississippi	Code of 1906, §§ 1366, 1367.	Sunday	Laboring at any trade, calling, or business, or employing an apprentice or servant in labor or other business; selling merchandise.
Missouri	Ann. Stat., 1906, §§ 2240, 2241, 2243.	Sunday	Laboring, or compelling or permitting an apprentice or servant to labor or perform any work; selling goods.
Montana	Revised Codes, 1907, §§ 8370, 8371; Penal Code, §§ 531, 532.	Sunday	Barbering
Nebraska	Comp. Stat., 1907, § 7915.	Sunday	Common labor by persons fourteen years old and upward.
New Hampshire..	Pub. Stat., 1901, ch. 271.	First day of the week, commonly called the Lord's day.	Work, business, or labor of a secular calling; play, game, or sport; keeping open of shops, warehouses, cellars, restaurants, or workshops "for the reception of company;" selling of merchandise.
New Jersey	Gen. Stat., 1895, p. 3707.	The Christian Sabbath, commonly called Sunday.	Traveling, worldly employment, business, labor, etc. Crying or exposing for sale wares, merchandise, fruit, herbs, meat, fish, goods, or chattels, or selling same. Driving stages, except for necessity or mercy, or to carry mails. Traveling, etc., by wagoners, etc.; and butchers or their servants loading or unloading goods, or driving cattle or sheep. Transportation of freight.
New Mexico	Comp. Laws, 1897, §§ 1368, 1370.	Sunday (period from sunrise to midnight of that day).	Any labor
New York	Penal Law, art. 192, ch. 40 of the Consol. Laws, §§ 2143, 2144, 2146, 2147, 2153.	Sunday	All labor; trades, manufactures, agricultural or mechanical employments; public selling or offering for sale of any property, including uncooked flesh foods. Barbering
North Carolina..	Pell's Revisal of 1908, § 2836. § 3844.	The Lord's day, commonly called Sunday. Sunday (between sunrise and sunset).	The doing of any labor, business, or work by any tradesman, artificer, planter, laborer, or other person; hunting, fishing, or fowling; using any game, sport, or play. Loading or unloading of freight-cars, running of trains.
North Dakota ...	Penal Code, §§ 8567-8577.	First day of week.	Servile labor, public sports, trades, manufacturing and mechanical employments, public traffic, serving process.

LABOR IN THE UNITED STATES — Continued

PENALTY FOR VIOLATION.	EXCEPTIONS ALLOWED.
Fine of not over \$50 (proprietor of entertainment, fine of \$50-\$500).	Works of necessity or charity; sacred concert or entertainment for religious or charitable purposes; lighting, heating, power, and water plants; telegraph or telephone service; sale of drugs and medicines, physicians' and surgeons' supplies, tobacco, ice-cream, soda-water, and confectionery; letting of horses and carriages, boats; unpaid work on pleasure-boats; running of ferries, street-cars; publishing and selling of newspapers; sale, delivery, and transportation of milk; keeping open of public bath-houses; baking and selling bread before 10 A. M. and between 4 and 6:30 P. M.; blacking boots before 11 A. M.; digging of clams and the dressing and icing of fish; exposure of photographic plates and films for pleasure, provided that the pictures are not sold; delivery of ice-cream.
Fine of not over \$10.....	Works of necessity and charity; promises of and solemnization of marriages; those who conscientiously believe that the seventh day ought to be observed as the Sabbath, and who actually refrain from business and labor on that day.
Fine of \$10-\$25, or not over 30 days in jail, or both. Fine of \$1-\$10, or not over 5 days' imprisonment.	Preparation and serving of meals; sale of prepared tobacco, fruits, confectionery, newspapers, drugs, medicines, and surgical appliances; works of necessity and charity.
Fine of \$20.....	Works of necessity or charity; labor on railroads, steamboats, telegraph or telephone-lines, street railways, in the business of a livery-stable, meat-market or ice-house, or apothecaries and druggists.
Fine of not over \$50.....	Household offices of daily necessity; works of necessity and charity; crossing of passengers by ferrymen; persons exempted who belong to a religious society which observes another day as Sabbath, and who observe such Sabbath.
Fine of \$15-\$50 for first offense; fine of \$25-\$100 for subsequent violations.	
Fine of \$1-\$5.....	Works of necessity and charity; law does not apply to those who conscientiously observe the seventh day as the Sabbath; families emigrating, landing passengers by watermen, toll-keepers, ferrymen, moving families, or running of necessary trains by railroads.
Fine of not over \$10, or not over 30 days' imprisonment, or both.	Works of necessity and mercy; necessary repairs upon mills and factories which could not be made otherwise without loss to operatives; entertaining of boarders; sale of milk, bread, and other necessities of life, drugs and medicines.
Fine of \$1 (persons fourteen years old and upward).	Works of necessity or charity; one passenger-train each way over all roads; transportation of mails; persons who observe the seventh day of the week as Sabbath; printing and selling newspapers, selling and delivering milk; walking, riding, and driving for recreation, and hiring horses and carriages for that purpose; regular trips of ferry-boats.
Fine of \$2	
Fine of \$8	
Fine of \$2	
Fine of \$5-\$15, or 5-15 days' imprisonment.	Works of necessity, charity, or mercy; irrigation and necessary gathering of crops by farmers; performing of their duty by cooks, waiters, and other employees of hotels and restaurants, and butchers and bakers.
	Works of necessity and charity; a sufficient defense is that another day is uniformly kept as holy time, and that labor done on Sunday did not disturb others; articles of food may be sold before 10 A. M., meals may be served at any time of day; and prepared tobacco, milk, ice, soda-water, fruit, flowers, confectionery, newspapers, drugs, medicines, and surgical appliances may be sold in a quiet and orderly manner.
First offense, fine of not over \$5; second offense, fine of \$10-\$25, or 10-25 days' imprisonment, or both.	From June 15 to September 15 in Saratoga Springs, and in New York City throughout the year, barber shops may be open on Sunday until 1 P. M.
Fine of \$1.....	Works of necessity or charity.
A misdemeanor in each county in which violation occurs. Fine of \$500 for each offense. Fine of \$1-\$10	Transportation of U. S. mails, passengers with their baggage, and ordinary express freight in express-cars; trains starting on Saturday may, to reach terminus, proceed until 9 A. M. Sunday, but no longer. Works of necessity or charity; a sufficient defense to show that another day is kept as holy time and that work done on Sunday did not disturb others who kept that day as holy time.

(To be concluded)



TEMPERANCE



The Modern Verdict Concerning Alcohol

D. H. KRESS, M. D.

A GREAT change in opinion has taken place recently in regard to the value of alcohol as a beverage and a medicine. A little over forty years ago a Quaker applied for life-insurance in an English company. He was carefully examined, and pronounced an excellent risk, with one exception—he was a total abstainer from the use of wine and whisky. While the man who habitually drank to the point of drunkenness was not received even then by insurance companies, the one who used liquor in so-called moderation was regarded a better risk than the total abstainer. The highest degree of health, it was thought, could only be enjoyed by the moderate drinker.

Insurance companies to-day no longer consider the abstainer a poor risk. The overweight produced by the use of alcoholic beverages is no longer regarded by them as an indication of robustness and health. By carefully kept records these companies have ascertained that the one who is below the normal body weight is a safer risk than the overweight. Insurance companies are now seeking, not moderate drinkers, but total abstainers.

For years medical men have regarded alcohol in some form as the great standby at the sick-bed. No drug appeared to do so much for the patient. For headache, for stomach-ache, for sleeplessness, for nervousness, for fatigue, for irritability, in fact, for any disagreeable and unwelcome symptom, wine, beer, whisky, or brandy was resorted to. I remember well when the wine or whisky bottle was found in almost every home, to meet the emergencies

which might arise. The presence of the bottle had, no doubt, much to do in creating the many emergencies; for the bottle was always in demand.

A great change has taken place during the past few years in the minds of medical men regarding the value of alcohol as a remedy in disease. In the hospitals its use has been diminished one half to two thirds during the past ten years. Some hospitals have abandoned its use altogether. Medical men no longer place the same dependence on alcohol as a remedy in sickness; some have dropped it entirely from their list of remedies.

What has brought about this change?—Scientific experiments and studies have demonstrated that alcohol does not do what was claimed for it. It does not bring health to the sick man. It produces a *feeling* of health in sickness, for the same reason that it causes a feeling of wealth in poverty. It produces mental paralysis, or a state of partial unconsciousness. For this reason, the poor man, although poorer, is less conscious of his poverty, and the sick man, even though seriously ill, is less conscious of his condition. Alcohol tears down the danger-signals nature wisely erects along the pathway of transgression.

Alcohol is not merely a narcotic poison, a deadener, it is also an irritant, and as such does injury to every tissue with which it is brought in contact. Under its narcotic influence the injury resulting from the irritation is not appreciated. For instance, alcohol is taken to relieve the unpleasant symptoms associated with an irritable stomach, in dyspepsia. While it paralyzes the nerve terminals of the stomach, thus affording relief from the local symptoms, it increases the irritation, or aggravates the condition which is responsible for the unwelcome symptoms. Naturally, when

the narcotic effect has worn off, the abused and much-injured organ cries out louder than before, and another dose is demanded to again afford relief. In this manner the desire for alcohol is often created and maintained. The person is under the delusion that he is improving, while the local condition is constantly becoming more serious.

It is not the one who goes on an occasional spree and then abstains who sustains the greatest injury. The one who resorts to alcohol in small doses daily is being injured to a greater extent than the man who drinks to excess occasionally. It is the continuous, mild irritation that brings about the organic degenerative changes in the blood-vessels and organs of the body.

In health the body is protected from germs of disease by an army of soldiers known as leucocytes, or white blood-cells. Alcohol, by paralyzing these cells, makes them incapable of protecting the body from germs of disease. Some time ago a young beer-drinker met with an injury which necessitated a surgical operation. When entering the operating-room, he inquired of the surgeon: "Doctor, will the operation kill me?" "No," the doctor replied; "the operation won't kill you, but the beer may." The operation was skilfully and successfully performed, but the wound refused to heal. Blood-poisoning set in, and the man died. Beer was responsible for his death.

Among the poor and ignorant, beer, stout, and wine are still considered nutrients and foods. The nutritive value of these beverages amounts to very little. They are never taken because of the nutritive properties they contain. No intelligent physician ever prescribes their use for the purpose of imparting strength. They are used and prescribed because they deaden the sensation of fatigue which is felt by the poorly nourished body in need of food or of rest.

Alcohol does not impart strength; therefore it can not be considered a nutrient or food. By numerous experi-

ments, made upon animals and upon men, it has been found that even small doses of alcohol diminish the working power. Athletes abstain from its use in order to excel. Railway engineers and other employees in positions requiring accuracy are not considered safe if they use alcohol in moderation. It has also been found necessary to restrict the use of alcohol on the battle-field. The abstinent soldier is more reliable. He marches better; he shoots better; he is not subject to frequent attacks of sickness and other indispositions, as is the user of alcohol. In exposure to severe cold, alcohol has been found dangerous to life because it reduces body temperature.

The additional burdens thrown upon the liver by the use of alcohol make it incapable of oxidizing uric acid and other dangerous body wastes; as a result, these get past the liver into the tissues, where, by constant irritation, they do great injury. Gout, rheumatism, neuritis, irritable temper, and periods of despondency and depression, are frequently associated with the moderate use of alcohol. A state of chronic congestion is also brought about in the organs of elimination—the kidneys and lungs. Kidney diseases, pneumonia, and other lung diseases are more common among moderate users of alcohol than among total abstainers.

Alcohol, however, exerts its most ruinous effects upon the most delicate and sensitive structures of the body; namely, the brain and nerve tissue.

Sunday Laws and Prohibition

THE *Signs of the Times* of Oct. 1, 1912, contains the following question and answer, to which we gladly give space here:—

"Please give the reasons why a law prohibiting the manufacture and sale of intoxicants is right, and one forbidding Sunday labor is wrong. Are not both class legislation?"

"The design of the prohibition of the

manufacture and sale of intoxicants has naught to do with class. It does not prevent any one from drinking, if he has liquor. It does prohibit the manufacture and sale for public purposes. One of the chief reasons for doing this, from a political standpoint, is the enormous drain that the liquor business is upon the community. If those who manufacture and sell liquor, met all the expense and tragedy of the liquor traffic, that would be one thing. But they do not. They impose upon the community a fearful burden, which the community itself must bear, in the drunkards and paupers they make, in the widows and orphans, or worse than widows and orphans, in the crime and corruption that is fostered, in a hundred different ways breaking down all barriers of law, of society, and loading continually heavy burdens upon the community. The saloons make necessary the great number of police in our cities and towns; they furnish a great deal of the material for the courts. The mere suggestion of these will bring to the minds of our readers very much more than we have mentioned as the result of the liquor traffic. It has to do wholly and solely with the economic problem of our cities and towns. In a long series of years, a country could better afford to pay pension to the men engaged in the liquor traffic, until they died, than to allow the traffic to go on; and this from a purely economic standpoint.

"A Sunday law is altogether different. It is class legislation; it is more, it touches the rights of mankind. It touches the very highest class of those rights, the right to worship God according to the dictates of one's own conscience, and the right to earn a living for his family, working in what way and how long one will. It does not strike directly at evils, economic or otherwise. It certainly has been demonstrated that the Sunday is as well kept in communities where there is no Sunday-law as in communities where there is one. Neighbors get along just as peacefully; there is just as much quiet; there is far more

agreement, less trouble and prejudice in every way, than where Sunday laws exist. Their most serious effects often fall upon the most conscientious and faithful.

"In nearly all cases of prohibition of the liquor traffic, time is given for the saloon man to adjust his business. Adjusting his business, he has no trouble from the law. He could not say that conscientiously he must follow that business. No saloon-keeper in the world would ever make such a claim as that. Any other business equally profitable, or less, would be preferable: for few saloon-keepers would actually prefer a business like that, were they not trained to that one thing. But this is not the case at all with the Sunday law. It does have to do with conscience and one's relationship to his God."

The High Cost of Dying

THE American people are drinking more whisky and beer and smoking more cigars than ever before in history, according to tax returns received by R. E. Cabell, Commissioner of Internal Revenue. From July 1 to Oct. 1, 1912, more than 3,800,000,000 cigarettes were smoked, an increase of 1,000,000,000 over the corresponding period of the previous year, which broke all records. The nation consumed 33,150,000 gallons of whisky during July, August, and September, an increase of 450,000 gallons as compared with that quarter of 1911. Nearly 1,950,000,000 cigars were smoked during that time. The cigar consumption promises to establish a new record. A total of 19,800,000 barrels of beer was consumed during the three months, which was 320,000 barrels more than the same period of 1911. The growing consumption of these articles has greatly augmented the government's revenue. The internal revenue receipts for October, already more than \$2,000,000 greater than October, 1911, will eclipse all records for any October, in the judgment of Mr. Cabell.—*The Presbyterian of the South*, Nov. 6, 1912.

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