

SESQUICENTENNIAL EXPOSITION NUMBER

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



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WRITING THE DECLARATION OF INDEPENDENCE (See Page 112)

WHO IS PROTECTED BY THE FIRST AMENDMENT? (Page 90)

TWENTY CENTS A COPY

WASHINGTON, D. C.

Religious Liberty Association

DECLARATION OF PRINCIPLES

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

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

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LIBERTY

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

Published quarterly by the
REVIEW AND HERALD PUBLISHING ASSN., TAKOMA PARK, WASHINGTON, D. C.

VOL. XXI

THIRD QUARTER, 1926

NO. 3

CHARLES S. LONGACRE, Editor

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Entered as second-class matter May 1, 1906, at the Post Office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918.

SUBSCRIPTION RATES.— One year, 35 cents; three years (or 3 subscriptions, 1 year), \$1.00; five or more copies, mailed by publishers to five addresses or to one address, postpaid, each 9 cents. No subscriptions for less than one year received. Remit by Post Office Money Order (payable at Washington, D. C., post office), Express Order or Draft on New York. Cash should be sent in Registered Letter. When a change of address is desired, both old and new addresses must be given. No extra charge to foreign countries.



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These two original documents, the Declaration of Independence and the Constitution of the United States of America, are now kept under amber glass in the Library of Congress, where they are viewed daily by hundreds of visitors.

LIBERTY

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VOL. XXI

THIRD QUARTER, 1926

NO. 4

The Ideals of 1776

By

C. S. Longacre

THE great and glorious Republic which is the pride of every loyal American was conceived by our founding fathers in Independence Hall and established upon the lofty ideals of 1776. It is most fitting, therefore, that the birthplace of American Independence should receive grateful remembrance by the whole nation on every recurring jubilee celebration.

It is most significant that the God and Author of liberty and human rights, who appeared to Moses on Mt. Sinai, should have instructed Moses to appoint a fifty-year jubilee as a perpetual memorial, upon which occasion every bondman was to be set free and every debt canceled, so every man might be free under the famous proclamation of liberty. The command was:

"Proclaim liberty throughout all the land unto all the inhabitants thereof."

It is still more impressive that this famous proclamation appears in raised letters upon the Liberty Bell in Inde-



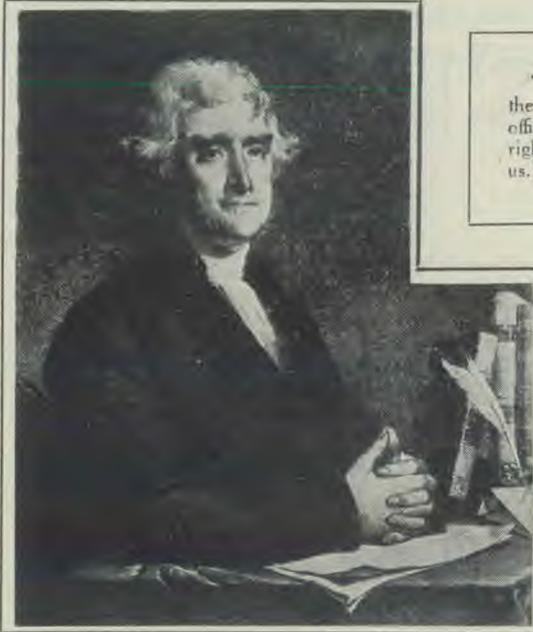
John Hancock

President of the Continental Congress which adopted the Declaration of Independence

pendence Hall, which for the first time in human history proclaimed universal liberty as the right of all men 3,268 years after God had issued the proclamation to Israel. And what seems still more striking is the peculiar incident, however unrelated to the jubilee of Israel, that the American people celebrate such a jubilee every fifty years, and seek to make effective the fundamental principles of civil and religious liberty as set forth in their Magna Charta of human rights—the Declaration of Independence.

America's Great Ideals

We do well to ponder, on this sesquicentennial, the meaning and intent of the great ideals which gave birth to our unrivaled Republic. What were the ideals of our founding fathers? What did they conceive true Americanism to be? What has made our nation the Utopia of nations, the desire of all people? There is only one answer to these questions. Our forefathers aimed



"Our legislators are not sufficiently apprised of the rightful limits of their power; that their true office is to declare and enforce only our natural rights and duties, and to take none of them from us." — *Letter to Francis W. Gilmer, June 7, 1816.*

made the puppet of law and authority.

Our forefathers resolved to reverse the old order of things, and make the conscience of the individual supreme in the domain of religion, barring the state against intrusion into this field.

The Plan of Our Government

For the first time in the history of human government, the great patriots of the American Revolution conceived the plan to found

a state that would guarantee the rights of the individual in the religious as well as in the civil realm against the encroachments of a tyrannical majority or an autocratic minority. They aimed to found a government where liberty under law was to be supreme, and God-given human rights paramount to civil authority. They set a limitation upon the highest law-making power, and placed the inalienable rights of the humblest citizen beyond the control of civil power.

This was a new venture in government, but it has demonstrated the wisdom and foresight of the framers of the immortal documents of the Declaration of Independence and our matchless Constitution, both of which were framed and adopted in the City of Brotherly Love. The Constitution, with its guarantees of civil and religious liberty to the individual, is the supreme law of the land, and all branches of the government are subordinated to its mandates. Our Government is a government, not of men, not even of majorities, but of law. No majority in any State, nor of the whole nation, can set aside the supreme

to establish a government that would protect human rights, instead of demanding their surrender.

For the first time in human history a body of men deliberately affirmed that all men "are created equal," that is, were intended to stand on an equality before the law, being entitled to enjoy alike the same privileges. Our fathers declared that all men were divinely endowed with certain inalienable rights, which no government of men could rightfully abridge. The natural God-given rights of man were exalted above the authority of human government.

In past ages the words "civil and religious liberty" had no meaning to those in authority. The state was absolutely supreme in all things, human and divine. There was no subject under heaven, in heaven, or in hell, upon which the civil government did not feel itself competent to legislate. The individual had no rights which the governments of earth felt obligated to respect. The state was everything, the individual, nothing. The individual existed simply to serve the ends of the state. The conscience of the individual in the realm of religion was

law of the land, nor lawfully override the rights of a single citizen of the United States.

Our forefathers saw that the only possible way of securing their God-given and inalienable rights was to write the fundamental liberties of all men into the Constitution, and then make that Constitution supreme, and prohibit Congress from enacting any law that would abridge or interfere with those rights.

A New Thing Under the Sun

This experiment was a new thing under the sun. You may search the literature and classics of Egypt, Assyria, Babylon, Medo-Persia, Greece, and Rome, and nowhere at any time can you find a line on the subject of civil and religious liberty for the individual, or to the effect that the conscience of the individual in the domain of religion or in the realm of natural rights was superior

to the authority of civil government. The kings of all nations claimed to rule by divine right, and the king could do no wrong.

Thomas Jefferson, the American Moses and deliverer from ecclesiastical bondage, clearly saw the proper functions of civil government, and what steps to take in order to correct abuses of power. He said:

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

The law of essential justice and natural right is superior to every other law and all human tribunals. Providence never ordained civil government to abridge or destroy natural rights, but to protect men in the enjoyment of these rights. Any government that sets its



The Members of the Old Continental Congress Leaving Independence Hall in Philadelphia After the Declaration of Independence Had Been Adopted

authority against these rights and deprives any number of citizens, however small, of the enjoyment of those rights, unless it is for the commission of crime of which they have been duly convicted, is a despotic government.

Church and State in Unholy Alliance

Every government of earth in the past has had an established religion. The churchmen and the statesmen were in unholy alliance, each seeking to further the other's ends by mutual co-operation. They were obsessed with the idea that neither the church nor the state could thrive or exist unless each aided the other. The churchmen forgot to appeal to their Lord and Master in every time of need, but leaned instead upon the arm of flesh. As soon as the church had gained carnal power, she became intolerant and oppressive toward all dissenters and non-conformists. Persecution crimsoned the soil of Europe and Puritan America with the blood of martyrs, who would surrender their bodies, but not their convictions.

Roger Williams and the Pilgrims of New England began to undermine the Puritan theocracy with the doctrine of soul liberty; while William Penn and the Quakers of Pennsylvania founded a colony in which all men were equal before the law. These ideals of human rights and equality of rights held by the Pilgrims and the Quakers finally prevailed over the Puritan theocracy in the North and over the Episcopal autoocracy in the South, and in both North and South these fundamental principles of religious liberty and civil equality prepared the American people for the

establishment of a republic, with church and state completely separated.

Why They Omitted All Reference to God

Our forefathers had suffered all sorts of privations and religious persecutions under the church and state régime. When the opportune time came to throw off the European yoke of civil and religious bondage, and while they held the destiny of America in their own hands, they resolved to do something in the founding of their own government that had never before

been done by any earthly government, and that resolution became the passion of their souls. They resolved to write the fundamental law of the land without putting the name of God, Christ, or the Christian religion into that immortal document, and to set a limitation upon the powers of Congress, making it impossible, under law, for them to invade the citadel of the soul and the realm of religion, so that civil and religious liberty might be guaranteed to every citizen, and America might become in fact the refuge of the oppressed and the land of the free.

It is true that many of the States never caught this vision of true Americanism, and refused to disestablish their religions and to repeal their religious laws. Many of these old-time religious relics which existed under the church and state régime, are still upon the State statute books in violation of the guaranties of religious freedom vouchsafed by the Constitution to every citizen of the United States.

One of two things is inevitable,—either these religious laws will have to



Facsimile of the Engrossed Copy

be repealed ultimately, or our Constitution will perish. We cannot forever permit our Federal Constitutional guaranties of religious freedom to be overriden by these local religious laws which are in direct violation of the intent and spirit of Constitution without finally destroying all respect and reverence for our supreme law. Whenever the local authorities subordinate the Constitution to a level below the authority of their own ordinances, they are cutting the very life out of our Constitution.

The Home of the Free

America is the synonym for liberty — the land of opportunity and the home of freemen. Our forefathers intended to give their children a heritage of religious freedom — a substance, and not a shadow. They hoped that no man would ever be molested by the civil magistrate on account of his religious faith, so long as he respected the equal rights of his neighbors and conformed to the standards of morality and decency. But there has hardly been a single year when some conscientious citizen has not been persecuted for his religious faith, and when religious laws still standing on local statute books were not used to menace

the religious freedom of honorable and respectable citizens.

One of the greatest services which Americans can render their country during this sesquicentennial anniversary is to petition their State legislatures to repeal every religious law and religious test on the statute books of every State in the Union, so that on the subject of religion and religious obligations and observances they may be as silent as is our Federal Constitution.

Let us make the great ideals of Roger Williams and William Penn, which have done so much for the peace and prosperity of our Republic, a reality in all the State governments as well as in our Federal Government, so that the principle of religious liberty may become of universal application, and be made secure in the fundamental law. Let us refer every religious question and obligation back to the churches for determination and promulgation, and leave the civil magistrate free to adjust only man's proper relationship with man.

True Americanism stands for a free church in a free state, where each functions separately and independently in its own distinct sphere of activities.

(Concluded on page 101)



C. E. A. DUMARESQ

Signing the Declaration of Independence

ONE of the most revered objects of admiration and an interesting relic of colonial and Revolutionary times is the famous Liberty Bell in Independence Hall, Philadelphia. It is of particular interest, not only because of the motto inscribed upon it, which itself seems both providential and prophetic, but because its history is so intimately associated with the signing of the Declaration of Independence, the formation of the Constitution of the United States, and the enunciation and development of those principles which have made this nation great.

The bell was ordered made, by a resolution passed by the Pennsylvania Assembly of 1750-51, for the Pennsylvania State House, at Philadelphia, later known as Independence Hall. The order for the casting of the bell was first given to a firm in England. The bell made, however, was not satisfactory, and it was broken up, and, with some added metals, recast by the firm of Pass and Stow, of Philadelphia. This, again, did not prove satisfactory, and the same firm cast it again. This effort was more successful, and produced the bell which announced on the evening of July 4, 1776, the fact that the motion to adopt the Declaration of Independence had passed the Assembly.

A point worthy of note is the fact that each time the bell was recast there were inscribed upon it the words: "Proclaim liberty throughout all the land unto all the inhabitants thereof. Lev. XXV. 10."

This is the jubilee proclamation which God ordained should be proclaimed throughout the land of Israel every fifty

HISTORY

of the

LIBERTY BELL



years, when every servant should be set free, every debt canceled, and every one should return to his original possession of land lost or pledged away through misfortune or adverse circumstances. That such a bell, with such a motto, should be the one first to announce American independence, seems indeed fitting and significant.

The signing of the Declaration of Independence meant much,—a war lasting through eight long years! a victory for human rights and liberties! and a new nation, established upon "a new order of things"! Many feared

the results of such a bold and decided step; others questioned its propriety; and some, like the old bell ringer in the belfry, kept shaking their heads, and saying, "They'll never do it! they'll never do it!" But they did do it, and the old belfry man's eyes expanded, and he grasped the rope with a firmer hold, when a blue-eyed boy flew up the stairs, shouting, "Ring! Ring! they have signed!"

For hours the vibrant lips of old Liberty Bell pealed forth the birth-notes of American freedom. The message was taken up in other parts, and many bells throughout the land proclaimed the joyful news.

When the courageous American patriots had completed signing the immortal document, and the importance of all "hanging together" was mentioned by some one, Benjamin Franklin said, "We must all hang together, or we shall all hang separately."

For nearly sixty years Liberty Bell

did service in Independence Hall, excepting for a short period during the Revolutionary War, when it was taken down and secreted to prevent the possibility of its being taken as "the spoils of war." But on July 8, 1835, it sounded for the last time. While being slowly tolled during the funeral of Chief Justice John Marshall on that day, it cracked, and was silent henceforth forever. And we are not so sure but that this seemingly most unfortunate occurrence was also prophetic. Human slavery was then taking such deep root in this country as to bring on a little later a prolonged and most bloody internecine war for its extirpation; and other elements were also at work, and have since developed to great proportions, to trample upon the dearest rights of all, the rights of conscience, and turn this nation back into the "old order of things,"—the evils of religious bigotry and intolerance.

Old Liberty Bell is now preserved, and may be seen, in a large glass case standing on the ground floor of Independence Hall. It has several times been placed on exhibition at world's fairs and the like. The Declaration of Independence, so closely associated with Liberty Bell, is now on exhibition in a glass case on the second floor of the Library of Congress at Washington, D. C., just east of the Capitol building. It was formerly kept in a glass case in Independence Hall in Philadelphia, but as it was fading so rapidly from exposure to the

light, it was ordered by the Secretary of State to be laid away, in 1902, never again to be exposed to public view. But since then, it has been placed under amber glass which preserves it from further fading, and is now on continual exhibition to all sight-seeing visitors to the National Capital.



Religion Not for Public Schools

PAYSON SMITH, Massachusetts Commissioner of Education, says:

"Religious instruction in the public schools cannot be separated from denominational differences, and would result in drawing lines of race, religion, and politics, from which our schools ought to be zealously protected. We should be careful to keep the state and church absolutely separate, to prevent the least suspicion that we may join the two."

As long as our public schools are under the supervision

of men of this type of Americanism, their future is assured. The quickest way to wreck our public school system, is by the introduction of religious controversies.

'Tis more than passing strange that anybody should insist upon religious instruction in the public schools. Even the reading of the Scriptures without note or comment is in a sense sectarian as between Catholics and Protestants,

and as between Jews and Christians when the New Testament is used.

We believe that the Bible ought to be read by everybody every day, but it does not pertain to the state to compel such reading, even by the children in the public school.



The Spirit of 1776 — Ring It Again



After a Mural Painting in the Library of Congress by Elihu Vedder

Who Is Protected by the First Amendment?

THE idea has been urged recently before a committee of Congress that the first part of the First Amendment to our National

Constitution was designed, not for the protection of the individual, nor even of the people of the District of Columbia, but for the protection of the several States; and that in legislating for the District, Congress sits as a board of aldermen only, and is no more limited by the Constitution than are the legislative bodies of other cities. It must be that those who say this are not so familiar as all Americans ought to be with Article I of the Amendments; here it is:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

If part of this amendment is not designed to protect the individual, but only the several States, if it does not pro-

Amendment?

By

C. P. Bollman

tect the people of the District of Columbia, who will tell us which part is thus limited?

If only the States are to enjoy freedom in religion, if the States only have such rights, if they only are protected in matters of religious concern, must we not conclude that only the States have the right of free speech and free press? May it not be held just as reasonably, that only the States may assemble peaceably and "petition for a redress of grievances"?

Again, if any part of the First Amendment protects the States, but not the District of Columbia, nor individuals, what must we conclude as to the purpose of each of the amendments? How about the third, which provides that in time of peace no soldier shall be quartered in any house without the consent of the owner? or of the fourth, fifth, sixth, seventh, eighth, or ninth?

Further, what about the tenth, which provides expressly and in plain words that—

"The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people."

Here we have a plain and distinct differentiation made between the States and the people; and are not those who reside in the District of Columbia a part of "the people"? And where shall we find any grant of any power to the general Government to legislate in any way, or to any extent, or for any part of the people, upon the subject of religion? The only answer possible must be that not only has no such grant ever been made, but quite the contrary, for there is the broad prohibition of the First Amendment, which forbids to Congress any and all such power: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." If this does not protect the individual, if it can be explained away, overridden, and disregarded, by men sworn to support the Constitution, what security, what safety, is there for any one not strong enough physically to defend his rights? Simply none whatever.

The American idea of rights is not some concession made as a favor, but something recognized as God-given and inalienable. Said the United States Senate, Jan. 19, 1829:

"What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotism

may invade those rights, but justice still confirms them."

This is true today. Congress may yield to the demands of the majority, or even of a thoroughly organized and aggressive minority, and override the Constitution. Even the courts may decide in favor of such a law, so-called, but who can for a moment believe that the Constitution does not mean just what it says, and just what, during all the earlier years of our Government, both houses of Congress understood it to mean?

Nor is it conceivable that only the founding fathers of the Republic and their immediate descendants thought of the Constitution as designed, not only to safeguard the rights of the several States, but to protect also the rights of individual citizens. The Fourteenth Amendment, proposed by Congress June

16, 1866, and its ratification announced by the Secretary of State, July 28, 1868, declares:

"All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States, and of the State in which they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

THE FIRST AMENDMENT

"CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES."

Surely no one in the earlier days of our national history ever thought of construing the Constitution as some now construe it, or of reading into it any such grants of power to Congress as are now claimed for it. It bodes only ill for

our country that we seem to be tending toward a government by clamor, rather than adhering to a government by the Constitution, the supreme law. There is something more sacred than even the arbitrary "will of the majority," either real or assumed, and that something is the God-given, inalienable right of the individual to "life, liberty, and the pursuit of happiness."



Is This a Christian Nation?

TWO or three years since, as stated in the public press at the time, an examiner in English, desirous of testing the amount and the accuracy of the knowledge of several groups of students of some public educational institutions on a certain point of linguistics, set a question asking the candidates to write out the Lord's prayer and underscore in it every word not of Anglo-Saxon origin. To his utter amazement, he found that a high percentage of the examinees declared their inability to answer that particular question on the ground that they did not know the specified prayer.

About the same time the said examiner made his discovery, attention was directed to the fact that a survey made by the International World Movement of the Churches, showed that only eight persons in every thousand in the State of Massachusetts knew either the Lord's prayer or the ten commandments, and that in New York the proportion of those

who had never even heard of these two spiritual agencies was higher still than that recorded in the old Bay State.

Now the question arises, Would any amount of Sunday legislation, or even a Constitutional amendment declaring this a Christian nation, make it such in fact in the face of such appalling ignorance of the very fundamentals of Christianity?

It would seem that the first measure of treatment indicated in the presence of such facts ought to be something designed to make the people Christian before indulging the hope of making the nation Christian. But such a change in individual human character cannot be effected by civil legislation. God only has power to change the human heart.

All is not gold that glitters, neither is all Christian that is so labeled. Even

if every individual in the United States could recite correctly the Lord's prayer and the ten commandments, it would not prove the country to be truly Christian. To Nicodemus Christ said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily,



Tower of Liberty at the Sesquicentennial International Exposition

verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:3-6.

The Man Who Gave the Casting Vote for the Declaration of Independence

VISITING the city of Chester, Pa., the editor of LIBERTY passed an old cemetery near the center of the city, and observed an ancient monument with the Stars and Stripes flying from a high flagpole beside it. This unusual incident convinced him that a prominent patriot was buried at that place, and led him to investigate. The monument proved to have been erected in honor of John Morton, the man who made possible the Declaration of Independence. The following writing was found on the monument, which towered about twenty-five feet in the air.

" John Morton

" Being censured by some of his friends for his boldness in giving the casting vote for the Declaration of Independence, his prophetic spirit dictated from his deathbed the following message to them:

" Tell them that they will live to see the hour when they shall acknowledge it to have been the most glorious service that I have ever rendered to my country."

" In voting by States upon the question of the independence of the American Colonies, there was a tie until the vote of Pennsylvania was given, two members from which voted in the affirmative and two in the negative. The tie continued until the vote of the last member. John Morton, decided the promulgation of the glorious Diploma of America Freedom.

" In 1775, while speaker of the Assembly of Pennsylvania, John Morton was re-elected a member of Congress, and in the ever-memorable session of July, 1776, he attended that august body for the last time, enshrining his name



John Morton

in the grateful remembrance of the American people by signing the Declaration of Independence.

" John Morton was a member of the first American Congress from the State of Pennsylvania, assembled in New York in 1765, and of the next Congress, assembled in Philadelphia in 1774, and various other public stations. Born A. D. 1724. Died April, 1777."

At this distance in point of time, with the Revolutionary War a thing long past, with the men who then pledged not only their "sacred honor," but their lives to the establishment of a new na-

tion now honored not only by America, but by the world, it is difficult to realize the amount and quality of the courage shown by the signing of the Declaration of Independence. It was indeed as Benjamin Franklin remarked at the time, "We must all hang together, or we shall all hang separately;" for that is just what would have happened had the Revolution failed. The fathers of the Republic jeopardized their lives, some on the field of battle, and all faced the gallows. Successful, they are patriots; defeated, they would have been rebels, worthy only of death as felons.

We who are today enjoying the liberty our forefathers purchased by their self-sacrifice, would prize our heritage of freedom more highly if we thought more frequently upon what it cost in blood and treasure, when the people of the thirteen colonies numbered only three million souls, as compared with our present population.



INFLUENCE *of the* QUAKERS

in

AMERICAN HISTORY



MORE than any other one thing, even more than all other things

combined, the desire for freedom led men to settle in the territory of our original colonies. Doubtless some would have come for the spread of empire, some for trade, some for adventure, some for the pursuit of agriculture, had this land offered no greater freedom than they had in the Old World. But it was freedom — liberty, both civil and religious — that the early settlers sought. They had fled from persecution, bitter and cruel. It seems strange therefore, that intolerance so soon found a place among them. The trouble lay in the fact that there was an attempt made in different places to decide what was "truth" and what "error" in matters pertaining to the conscience, and to punish and drive out the "error." No room was left for conscientious differences of opinion in religious matters. Men had to conform to established belief, or suffer the consequences.

To the eternal credit of William Penn, his colony offered to all the freedom which its founder sought for himself. Here was a man who had caught a vision of the true principles of liberty. He saw these as a boon and a blessing

By

H. H. Votaw

for all men, and not for himself and his coreligionists alone. The conception held

by many that there could be no peaceable government unless the affairs of state were administered by men who were orthodox in their religious conceptions, made it essential that religious liberty be granted in order to insure full civil liberty.

Though Penn's teachings with respect to religious liberty shine with a double brilliance because of the times in which he lived and the conscientious way in which he himself obeyed them, his belief

in civil liberty was marked. He dealt generously with his fellow men in civil affairs. His relations with the Indians in particular, constitutes one of the brightest chapters in the history of the early colonies. As a result, the untutored savages loved him and his people, while his fellow Christians in other colonies were persecuting the Quakers. This was indeed an anomalous thing, but the Indians judged by



William Penn

deeds, not creeds, and Penn and his followers so carefully fulfilled their promises that the Shawnees, when finally settled by the government in the Indian Territory, after a period spent in Ohio and Kansas, asked that their teachers be



William Penn's Treaty With the Indians

supplied from the "Friends" they had learned to trust.

As early as 1670, Penn announced that he was "a friend of universal toleration in faith and worship" ("A Quaker Experiment in Government," by Sharpless). In his work, "The Great Case of Liberty of Conscience Briefly Debated and Defended," the main statement is that "imposition, restraint, and persecution for conscience' sake highly invade the divine prerogative."

In the first clause of the charter of 1701, under which the colony was governed until 1776, are found these words:

"I do hereby **grant and declare** that no person or persons inhabiting in this province or territories who shall confess one Almighty God, the Creator, Upholder, and Ruler of the world, and profess him or themselves obliged to live quietly under the civil government, shall be in any case molested or prejudiced in his or their person or estate, because of his or their conscientious persuasion or practice, nor be compelled to frequent or maintain any religious worship, place, or ministry, contrary to his or their mind, or to do or suffer any other act or thing contrary to their religious persuasion."

It is to be noted that none were to be "molested or prejudiced" by or under the civil law because of their conscientious "persuasion or practice." The re-

ligio-political reformer of today is frequently eloquent in declaring that he believes in absolute religious liberty, but at the same time is equally eloquent and very persistent in demanding that the government, State or national, compel all to follow a certain "practice" in religion, no matter what their "persuasion" may be.

How foolish! A law to enforce any religious practice must result in one of two things,—the making of hypocrites or the making of martyrs. Since the man who already conscientiously believes what the law demands, would observe it without legal statute, only the one whose conscience leads him to hold an opposing conviction can be affected. If he is a weakling, the fear of punishment under the law will compel him to give outward obedience, which is hypocrisy. He may walk circumspectly by day, but at night he cringes before his Creator, and seeks the forgiveness which his own conscience tells him he does not deserve. If he is a strong man, his unwillingness to compromise with his conscience and his sincere desire to have the approval of his God, lead him to re-

(Concluded on page 101)

THE four "blue Sunday" bills before Congress have not only stirred to activity the most honorable and industrious citizens of the District of Columbia, but of the whole country.

There has been the hardest fought battle over this issue that has ever been staged before a Congressional Committee in this country. After a three-days continuous fight, through six sessions, totaling eighteen and one-half hours, the good people of the District of Columbia became thoroughly aroused over the dangers threatening their Constitutional liberties. The big caucus room in the House Office Building was filled at each session with anxious spectators opposed to the proposed legislation.

When the seventh session was held a week later, practically every civil and business organization in the District of Columbia had gone on record as opposed to these drastic Sunday observance measures. The Sunday law proposed for the District of Columbia was unanimously opposed by the Washington Chamber of Commerce, and the method employed by the protagonist of the bill was roundly flayed by individual members at the regular meeting of the organization at the New Willard Hotel.

C. Melvin Sharpe, chairman of the chamber's committee on law and legislation, said that he attended the hearings as a representative of the chamber, and was shocked at the procedure. "They set up a regular inquisition. They asked in regard to the religion of those appearing. What has their religion to do with it? And I was riled when a friend of mine who came as a peaceful citizen to object to the bill, was lampooned in a most humiliating way. The methods pursued at these hearings are shocking, and as your chairman I mean to tell you about it," declared Mr. Sharpe. "Washington is in a helpless position, and this bill has a viciousness which is not apparent at once. It is fostered by outsiders, by the Lord's Day Alliance; nobody has been consulted here, and the people of the District are not for it."



Sunday I Before

Charles W. Darr, second vice-president of the organization,

attacked the bill as a measure to force every one to go to church. "When you do that, you are coming close to establishing what everybody is against,—the unity of church and state," said the speaker.

"These divines from other cities should begin at home if they desire to advocate such measures. The people of the District are all reasonable men and women, and quite able to take care of their own business, and do not desire that their Constitutional rights to do what they please so long as they do not interfere with anybody else, be abrogated.

"This legislation is but a stepping-stone for a national law, then a curfew law, then a law which will require everybody to register in church on Sunday. I am in favor of church, I go once or twice every Sunday; but that is my business, and what other people do is their business," declared Mr. Darr amid considerable applause. "If this bill passes, it is the beginning of the end of personal liberty."

The entire chamber was unanimous in its opposition to the bill. "Why, if the country knew the provisions of this Sunday bill, they would laugh it out of Congress," declared Mr. Lawrence.

The Washington Board of Trade, composed of considerable more than eight hundred members of Washington's most respectable business men, went on record 800 to 4 opposing



NATIONAL, D. C. House of Representatives

Hearings Congress



the four Sunday bills before Congress. The Manufacturers and

Merchants' Association unanimously opposed these measures. Practically every civic and citizens' association, representing every district of the city of Washington, opposed these Sunday bills.

The District Labor Union, numbering 65,000 members, and the National Labor Organization, sent their representative, Mr. Colpoys, to oppose the Sunday bills. He stated to the Congressional Committee that the Labor Unions had secured one day of rest in seven by their own efforts without the aid of Congress or the churches, and they did not want the churches or Congress to dictate to them now how the poor laborer should spend that day of rest, or on which day of the week he should rest. He stated that there was no employer powerful enough today to force the

laborer to work seven days each week. Let them try it, he said, and see what happens.

The Labor Unions are capable of looking after this matter themselves, and they are capable of deciding for themselves how to utilize their one day's rest in seven, without dictation from the churches.

He further stated that the most unfriendly act the churches could commit toward the poor workingman was to deprive him of pleasure and recreation on his one day off duty, and shut him up in his squalid tenement.

More than 50,000 baseball fans and more than 65,000 theater and movie patrons are opposed to these bills, and declared through their spokesmen that the Sunday laws would not make them go to church if they closed the doors of the theaters or movies on Sunday. They further stated that if the preachers would preach more of love and less of law, instead of 7,000 attending church services on Sunday nights in Washington and 65,000 going to the theaters, the thing would be reversed.

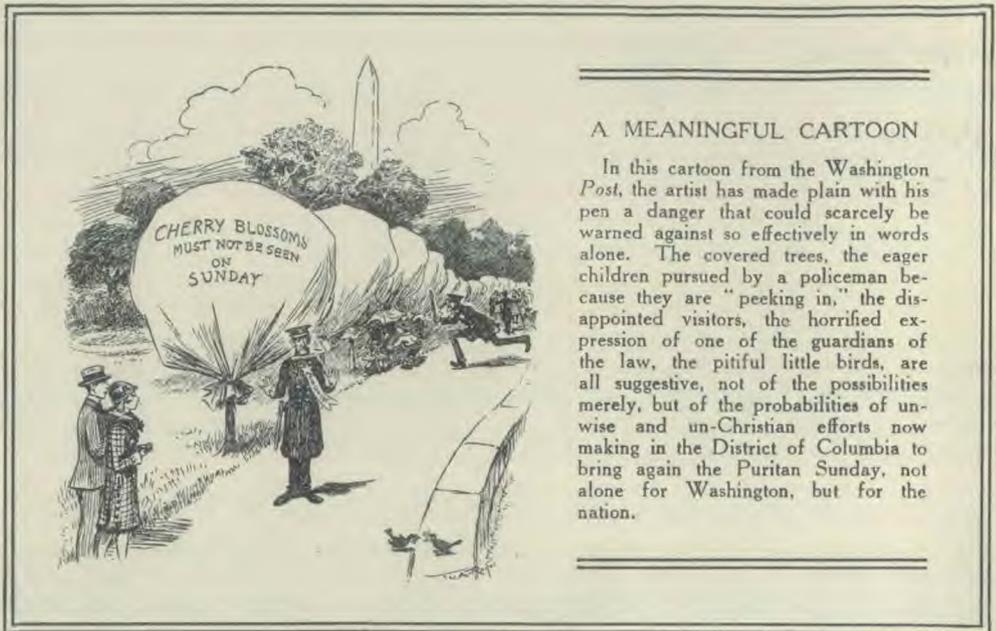
None but preachers and religious workers have spoken in favor of these compulsory Sunday observance measures. It is preachers against lay members and non-members. But the preacher who fulfils his divine commission of making converts to his faith by preaching the gospel and shepherding his flock, is not seen at these hearings unless he appears to protest against these mischievous measures. It is only a few who entertain the idea that they can make converts *en masse* by law, and legislate religion and the fear of God into people, that venture into Cæsar's chamber to ask for the advancement of the cause of religion.

One of the principal arguments advanced in justification of Sunday laws, and in favor of Congress' committing itself to the subject of religious legislation, was the alleged fact that the Supreme Court of the United States had declared this to be "a Christian nation." But the opponents soon exploded this argument by proving that the Supreme Court never rendered any such decision.

Justice Brewer's statement in the Trinity Church case was merely *obiter dictum*, which was no part of the decision in that case, and had no value in law nor was it of any judicial authority. Justice Brewer went way out of his course in making some casual remarks and expressing some personal opinions of his own when he stated that "this is a Christian nation." It is not a Christian nation in law, any more than it is a Jewish nation. We can only speak of its being a Christian nation because a majority of the people who profess



Office Building



A MEANINGFUL CARTOON

In this cartoon from the *Washington Post*, the artist has made plain with his pen a danger that could scarcely be warned against so effectively in words alone. The covered trees, the eager children pursued by a policeman because they are "peeking in," the disappointed visitors, the horrified expression of one of the guardians of the law, the pitiful little birds, are all suggestive, not of the possibilities merely, but of the probabilities of unwise and un-Christian efforts now making in the District of Columbia to bring again the Puritan Sunday, not alone for Washington, but for the nation.

religion adhere to Christianity. But this fact does not justify Congress in passing religious laws to promote the Christian religion, or the peculiar faith and tenets of the majority of Christian sects.

The proponents of the Sunday bills argued that this is a government of majorities, and therefore, since the Sunday observers among Christian sects are in the majority, those Christians and others who observe another day than Sunday as holy time, should be required by law to comply with the wishes and customs of the Sunday observers, and suffer the loss of two days. The difficulty with these religious reformers is that they forget that our Constitution protects the rights of the minority against the unjust encroachments of a tyrannical majority. Inalienable rights and religious freedom are paramount to governmental authority, and in this field the individual citizen is just as free to follow his conscience as is the whole Christian mass, minus one.

Every lover of religious freedom and Constitutional liberty should send a protest to his Representative in Congress,

and urge him to use his influence to defeat such unjust, unfair, discriminatory, un-Christian, un-American, and un-Constitutional legislation.

The titles of these four bills are H. R. 7179, H. R. 7822, H. R. 10123, and H. R. 10311. From the present outlook they will be pending through this and the next session of Congress until finally disposed of. It is high time to let Congressmen know where loyal Americans stand on the subject of religious legislation.



Truth Often Unpopular

It is not unusual for the world to reject the voice of truth, because its tones are strange; to declare doctrines unsound, only because they are new; and even to charge obliquity or derangement on the man who brings forward principles which the selfish repudiate. Such has ever been the way of the world; and Socrates, and St. Paul, and Luther, and others of the most acute dialecticians, have been ridiculed as drivelers and madmen.—*Roger Williams in Massachusetts,* by Bancroft.

The Necessity of Understanding True Americanism

PROF. CECIL J. BOWLING, an educator, in the *Oregon Teachers' Monthly*, wrote some very sensible things about what America is not, and the need of having a better understanding of true Americanism, of which so much is said to so little purpose. There are some organizations in America who seem to think they are 100 per cent American, but their maneuvers are 100 per cent un-American. We take pleasure, therefore, in reprinting a few significant statements from the pen of Professor Bowling on the subject of true Americanism:

"If Americans do not love America, it is because they do not know her; it is because they have never seen her. Men may live in a country and share the blessings of a country without ever seeing her. To understand America is not to look out through the physical eye upon her charms and her wealth; it is not to observe her people enjoying every material comfort and luxury, an easy way to make a good living, the chance to acquire more property than they need, and the blessing of protection in the continued possession of their property. Those who see America aright see her through spiritual eyes. What men think is America is only her countenance, her dress and adornment. What America is, her loyal admirers think out in their minds and feel in their hearts. This is so because America is a wonderful idea which good and great men thought out through centuries of struggle and bitterness, and for the realization of which, in more recent decades heroic men have fought and died.

"Those who believe in America and who love her do not show it by boasting of her vast expanse of acres, her wealth, her natural wonders, her grand cities, her power to sustain herself independently of all the world besides. America has all these things; but she is so much more and means so much more that these things do not seem to be America at all.

"It is easy indeed for speakers and writers to expound upon the value of certain 'civic agencies' in the teaching of Americanism; but it becomes more of a task to put forth a constructive program through which the principles of true Americanism may be taught effectively. I have no complete program to offer. I do have

a suggestion or two which may be of some value in formulating a program for the effective teaching of Americanism.

"My first suggestion is that teachers of Americanism know what Americanism really is before they attempt to instruct the less informed. After the teacher has found out what Americanism is, the next step is to determine the most effective method of instructing others. True Americanism is the direct result of teaching true instead of false patriotism. As long as ultra-patriotism is taught in our schools, that long will our people be searching for some effective method of Americanizing Americans. The greatest factor in 'de-Americanization' today is the type of patriotism generally taught in our schools, and also that taught through the press.

"The great task of America today is not to Americanize the immigrant; it is to Americanize Americans. When Americans are Americanized, the Americanization of those who come to our shores will take care of itself. If true Americanism is a result of the teaching of true patriotism, a suggestion as to how to teach the latter is in order.

"Ignorance and Americanism, ignorance and democracy, cannot mix. Do not tell the growing boys and girls that America is God-given unless you know what is meant by that term yourself, so that you can explain it. We are teaching our growing boys and girls that American democracy is infallible, and that our politicians and statesmen cannot err; and then they leave school and find that they have been misled and mistaught. They lose confidence in their government as a result of this false teaching. Shall we hold the teachers directly responsible for this? No, we cannot. There are many well-informed teachers who want to teach true patriotism; they want to teach both sides of our history as a nation, so that the growing boys and girls will feel a responsibility in helping to correct the existing defects in our governmental fabric; but public opinion has tabooed the negative side of our history, and in turn the average teacher knows that her tenure of office in the community and in the profession depends upon a misinformed or ill-informed public.

"It is folly, if not absurd, to talk about teaching Americanism to Americans until we can put our teaching on a solid fact foundation. We criticize Germany for her part in the past war; we talk about outlawing war, and at the same time continue to teach the same things that Germany was teaching before 1914."

Professor Bowling is correct in stating that a very important side of American history is purposely omitted in our American textbooks which are taught in our State institutions. We glorify our military leaders as the greatest heroes in history, while we are seeking to outlaw war, yet scarcely anything is said in history about the great philanthropists, benefactors, and the leaders in the peaceful pursuits of life, who construct the real fabric of the nation. We minimize our mistakes in the past, and say practically nothing of the errors which were committed by religious organizations that intruded their authority into the civil realm, and oppressed the minority sects, lest we should offend existing church organizations who were the guilty parties in the past.

How can we teach the rising generation not to repeat these same mistakes,

when they are kept in ignorance of the real facts of history? History should give the facts as they are, and tell the truth as it is, no matter where the thunder bolts of truth may strike. That is the best way to keep the world from repeating the mistakes of the past, and it is the only means by which the rising generation can get a correct understanding of the philosophy of life. The best way to teach patriotism is to let our youths know what their forefathers have suffered and what a terrible price they had to pay to purchase our freedom. Let our American histories in our schools voice the ideals of the founding fathers of the American Republic, and uphold the fundamental principles of true Americanism as it was conceived by its authors and founders. This was never more imperative than now.

C. S. L.

Misfits in Religious Liberty

[It is more than passing strange that some people otherwise of clear discernment, cannot see principles that apply to themselves. The following article, which we take from the *Christian Statesman* for April, was by that journal copied from the *Christian Conservator*. It presents a faithful picture of the intolerant attitude of many, if not all, National Reformers.]

THE student of American history will recall that one of the great objections to the clause in the Constitution of the United States granting religious liberty, was the presence of the Catholic Church in some of the colonies, especially in the colony of Maryland. The lessons learned in the Old World were raising the question of the future in this. One hundred thirty-six years of history have only corroborated the fears expressed by some of our forefathers. The question of the principle raised by them is a problem for serious reflection today. What right to existence in a country of religious liberty has a religious organization which does not

recognize that right for others than themselves? An organization which accepts that guaranty for themselves, but does not only not recognize it for others, but takes advantage under it to establish themselves, and at the same time seeks to annul that principle by teaching, and sets itself for the annulment of that law, must of necessity be unsafe in a country granting such liberty.

In certain sections of the country, and especially by certain classes of citizens, sharp resentment is expressed, and no well-informed person can do other than sanction the resentment. For a people to exist and prosper under the benign provision of a constitutional guaranty of religious liberty, and at the same time not instill a spirit in harmony with that principle into their own number, is ungracious, to say the least. To prosper under an arrangement which they would deny to others if they had an opportunity, is ingratitude. To secretly bind a

people against such a principle of blessing and to teach against it, while exerting every possible effort to take advantage of it for themselves, is treachery. The position is indefensible.

But our forefathers extended to this class of persons the right to have advantage of this gracious provision together with themselves, and with us they are partakers of its benefits today. Through one and a third centuries we have lived together under this provision; we are knit together in the same social system, and our business enterprises are largely one. Separation now is out of the question. To deny to them the blessings which we enjoy, although they take a wrong advantage of this heritage, is, except in a case of dire emergency, entirely out of the question. Cordiality and brotherly kindness is the Christian attitude.

While we regard them as neighbors and brothers and seek to win their people to the American viewpoint, we must yet beware of cunning devices to deprive us of the benefits of this principle of liberty. It is our right and our duty to uphold this principle as an equal right to all, and to hold up the ideal that it is the duty of all to hold it honestly and sincerely. No one holding this principle in an insincere manner, or seeking to take advantage of it, has any right to be regarded as a decent or respectable citizen of the United States. Any one who may be so unscrupulous as to assume such an attitude, or who is known to be seeking to hold such a view in secret, should be made to feel in what light American citizens regard it. Any open violation of this principle of liberty should be speedily punished by law. Let those who will not respect our flag, those who do not love our country and her laws, find another home.


 "SON of heaven and earth,
 Attend! That thou art happy, owe to God;
 That thou continuest such, owe to thyself,
 That is, to thy obedience; therein stand."

Influence of the Quakers in American History

(Concluded from page 95)

fuse obedience. He becomes subject to fines and imprisonment or both. He suffers not only these, but the sneers and scorn of his fellow citizens. Only the unalterable conviction that his duty to his God is greater than his duty to any earthly power, keeps him firm in his "practice." He becomes a martyr.

No man's mind can be convinced by legislation. This can be done only by education. It is proper to seek by peaceful means to persuade men in matters of religious belief. It has always been wrong and ever will be wrong to attempt by force what God Himself has never attempted. The sanctity of the soul's citadel has been preserved inviolate by its Creator. Let those who seek the world's betterment preach and persuade. Let those who profess to be spokesmen for the Man of Nazareth never confess, by seeking the aid of civil law, that their Master's power is insufficient to cope successfully with evil.

The Ideals of 1776

(Concluded from page 87)

When the church attends to its own spiritual interests and seeks to advance those interests by gospel methods and means without state aid or sanction, intolerance and persecution become impossible in human affairs. The love for the enjoyment of religious liberty is divinely implanted in the soul of man, and no government has ever prospered that arrogantly trampled it under foot and shackled the conscience of man. The ideals of 1776 were founded upon these eternal principles — Liberty, Equality, Fraternity, and Justice.


 OH, wad some power the giftie gie us
 To see oursel's as ithers see us!
 It wad frae monie a blunder free us,
 And foolish notion.
 — Burns.

“Thou Shalt Love Thy Neighbor as Thyself”

An Appeal by a Schoolman to Schoolmen

By W. Howard Batson, B. S. Ed.

[“All is not gold that glitters,” neither is everything Christian that is so labeled. It is unsafe to judge Christianity by any or even by all of the organizations that are seeking to promulgate it. “Christ is Christianity,” and it is to be judged only by His life and teaching, not by poor human imitations of that life, nor even by the best gloss that may be given it by man’s wisdom. A close view of the genuine cannot but justify the conclusion reached by Professor Batson in this article, namely, that we need, not less, but more real Christianity.—EDITOR.]

WE were sitting before the open fireplace in our college fraternity home. Outside, the bleak December wind howled and scolded, blowing the winter’s snow against the windows, but within all was bright and cheery.

There were seven of us sitting before the fireplace, talking about life and its problems. Silence had momentarily fallen upon us. We were meditating, thinking about what Scott Kelly had just said.

Scott Kelly, clean morally, strong physically, the idol of his fellows, the outstanding leader of his class, had just said: “Talk about churches, the only thing that I can say for them is that they have caused more disharmony and grief in this world than anything else I know of.”

Could this be true? I mused to myself. Was Scott Kelly right, or wrong? I had known him for a long time, and I had always found his judgment good, his conclusions right; but somehow I could not agree with Kelly now, and so I said:

“Kelly, aren’t you just a little wrong this time?”

“Wrong! just look around you,” said Kelly; “talk with people, visit several

different churches next Sunday, and then decide for yourself how much there is in the commandment, ‘Love thy neighbor as thyself.’”

This conversation, these straightforward words from Kelly, became the impetus that sent me forth in quest of truth, seeking, searching to find the insidious cause or source of the world’s disharmony that has made mockery of those words of Christ, “Love thy neighbor as thyself.”

I discovered the solemn truth that today, after one thousand nine hundred and twenty-five years of Christianity, we find man disregarding this commandment, avoiding it, violating it, as plainly evidenced by society all about us. To know that this is true, we have but to look, listen, or read the reports of those who are looking and listening.

The Statement of an Ex-Criminal

Recently an ex-criminal of twelve years’ experience in the underworld stated in one of our leading magazines:

“They’re raising more hell today than ever before in the history of subterranea. They’ve got the police of the country on the run. They’ve got the citizens of the country on the run. They’ve got the judges and the prosecuting attorneys and the rest of the folk who have to do with the unscientific and almost broken-down penal system, ‘up in the air.’ Daylight holdups of banks, jewelry stores, and crime of every imaginable sort have increased tremendously during the past three years. The murder rate has taken a terrific jump. Hardly a day passes but some wild-eyed, bloodthirsty knight of the crime trail whips out his ‘gat,’ and sends a citizen or a police officer to eternity. Our prisons are jammed to the limit. We’ve got to build new ones. Our reform schools are loaded with juveniles between the ages of twelve and twenty.”

And again I read in another popular magazine a report of an investigation of the morals of the younger generation, which states that 322 boys and girls were lodged in the Denver jail during the month of September, 1924 — 100 more than in September of 1920. And in this report a young girl, twenty-one years old, says:

"I rented a small house in the better residential district. Moonshine was delivered when ordered over the telephone. I sold the stuff at fifty cents a drink. The first month I made \$250 profit above all expenses. I didn't like kids — the ones of about sixteen or seventeen — coming into the house, at first, because I was afraid they might talk. But when I found that they outnumbered the older customers, I let them come."

Did Legal Religion Help?

Did King Charles II, and his parliament of Cavaliers, believe and practise this doctrine of brotherly love when they passed the "Test Act," "The Act of Uniformity," and "The Conventicle Act," all of which sought to force man to worship God in the Church of England? Did King Louis XIV of France practise this teaching when he robbed the French Huguenots, persecuted them because they were Protestants, and not members of the same church to which he belonged?

Did the Church of England believe in the divine injunction, "Love thy neighbor as thyself," when they persecuted the Puritans and Pilgrims? Did the Puritans practise it when they persecuted the Pilgrims, Quakers, and other dissenters in America?

"Love thy neighbor as thyself"—if these words of divine wisdom were really understood and lived in actual life, what a great change we would have in society! Catholic and Jewish teachers would not then be discriminated against, and often refused employment in our public schools because of their religious affiliations; churches would be more interested in helping the people to solve their everyday problems than in theological doctrines; children would cease to "hold their parents in contempt as old fos-

sils;" the lounge-lizard would no longer be regarded as a modern Sir Galahad, and the vamp the ideal woman.

If this commandment had been really understood and lived by the parents of the young people of today, we should not find such a condition as has been recently exposed in the Boston public schools. According to the *Baltimore Sun* of April 10, 1925,

"Boston woke up to a moral condition in its high schools which, to say the least, ought to make these educators pause. It is nothing less than wholesale bootlegging and circulation of indecent pictures and improper literature among the city's school pupils."

Unanimous Protest Against Conditions

Never in the history of our nation has there been such a unanimous protest in the literature of the day against the habits and amusements of the young people. Those who know the intimate relationship that exists between the purity of the family life and the national welfare, are rightly alarmed. They can read the handwriting on the wall.

We teachers who are engaged in the greatest of all industries,—the making of man and woman,—have had ample opportunity to see the many counteracting influences which have sprung forth from the universal disregard for this commandment. We believe that it is high time that parents set a good example for their children by living the right kind of life, by asserting its teaching in parental authority that will help to save many of these young people from the results of their own folly.

It is time that man gave up taking the easiest way to luxury, vice, and dissolution of family life, and returned to the truth to be found in "Love thy neighbor as thyself," for in doing this one must cease to harm morally either himself or his neighbor.

And so, after all these years, if I were to meet my friend Kelly, I would say to him, "Kelly, I believe you were partly right, but mostly wrong. Right, because man's organized ignorance, often called a church, has forgotten the truth as

taught by Christ, 'Love thy neighbor as thyself.' Wrong, because you judged the principles of Christianity by man's acts rather than by the teachings and life of Christ Himself."

No, Kelly, we need Christianity — need it more than ever before; but we need real Christianity, not the artificial sham, not the legal makeshift that makes hypocrites instead of Christians.

Reformers Blackening Washington's Good Name

THE *Dearborn Independent* has recently permitted the Sunday law advocates to belabor and blacken the good name and character of their opponents, and now they are taking a hand at blackening the good name of the capital of the nation, because it does not have a compulsory Sunday observance law, to the end that the people in the city of Washington shall go to the churches instead of the theaters on Sunday.

The *Dearborn Independent* says:

"We know what Babylon typified, and pagan Rome, and frivolous Paris."

It compares Washington to all these, and says:

"In the capital of the nation is every evil thing, gambling and legislative dishonesty being the least of evils. The inside story of Washington would somewhat resemble Babylon turned inside out. It is not the place one would expect, in view of the responsibilities with which it is charged. It is a place of frivolity, low trickery, and vice. . . .

"On Sunday its movie audiences outnumber its church attendance 10 to 1. If there is any city in need of the rectifying influences of a meditative and religious Sunday, it is the city of Washington."

The *Dearborn* editor has never lived in Washington, that is very evident, or he would never have printed this libel on the good name of the capital city. His habitat is 600 miles from Washington. The present writer has lived in Washington for fourteen years, and has visited it frequently for thirty years. Besides, he has visited and lectured in cities of every State in the Union, and

so is in a fair position to judge Washington in comparison with other cities.

His personal observation and experience lead him to say without bias that Washington is not only the most beautiful and artistic city in America, but it exceeds in morals many other places, and is a city in which the ideals of true Americanism are more fully exemplified in the administration of its government than in any other American city, unless it be those of California and Oregon.

The District of Columbia, California, and Oregon are the only places in this Republic where church and state are completely separate, and which do not have any religious laws upon their civil statute books. The lawmakers and the people in these sovereignties have caught the vision of true Americanism, and have fashioned their local laws in harmony with the great ideals of civil and religious liberty as vouchsafed to each citizen by our Federal Constitution.

The District of Columbia does not have a Sunday law, because the First Amendment to the Constitution prohibits Congress from enacting any religious law, and thus establishing by legislation the peculiar tenets of certain religious sects. All citizens in the District of Columbia stand on an equality before the law respecting religion, a condition of which the citizens of no American State can boast except those in California and Oregon, States which have repealed all their religious laws.

The responsibility of applying to the District of Columbia by law the "recti-

fyng influences of a meditative and religious Sunday" should not be placed upon the shoulders of Congress, but upon the churches and the ministers of religion by preaching. A "religious Sunday" is entirely outside the civil realm. The question of church attendance and theatergoing was regulated by the civil magistrate under the régime of the Puritans, but our general government is not run on a theocratic basis. Churchgoing and theatergoing are now matters of conscience, and Congress has done well in recognizing the supremacy of the conscience in matters of religion.

Washington is a good deal cleaner than many other cities in America whose young people play poker, shoot craps, and shake dice in a back alley, or practise secret vices in secluded places un-

der enforced absolute idleness, because wholesome recreation is banned. Washington's populace is free to attend respectable public entertainments and to engage in outdoor recreation on Sundays.

We believe in religion, and that all people should be religious, but we do not believe in attempting to make people religious by law. It cannot be done. If it could be done, it would be the duty of the church to practise the plan upon its own church members, and not the prerogative of the state to force it upon all its citizens.

We believe the *Dearborn Independent* owes the city of Washington an apology for blackening its good name, and so grossly misstating facts without offering proof.

C. S. L.

A New Declaration of Independence

By David Paulson, M. D.

PRIMITIVE Christianity rendered the state loyal obedience in all things civil, but refused to obey when civil rulers entered the spiritual domain and made laws binding on the consciences of men. Early Christianity not only propagated the gospel without state aid, but did so in the face of the fiercest opposition. As the church became more powerful, civil government began to court its influence, and the church began to seek the aid of the state in carrying out its divine commission. That ushered in the Dark Ages.

The Reformation, again, directed the church to its true source of power, and gave it a new glimpse, not only of religious, but of civil liberty. But it remained for those who had been oppressed by both church and state in the Old World, to establish a government here in the New World, founded upon the eternal principles of liberty, both civil and religious.

This new government was to legislate only on matters purely civil, leaving to the church and to individuals all questions of religious worship. It did not undertake to regulate the consciences of men in their relation to their Maker. Under this new order of things the church did not lean upon the state, seeking its aid, but it stood alone on the glorious principle that Christ Himself enunciated: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22: 21.

God raised up this nation to furnish a necessary object lesson to the entire civilized world. On this point, President Wilson, in an address to the West Point graduates, said:

"It was as if in the providence of God a continent had been kept unused and waiting for a peaceful people who loved liberty and the rights of men more than they loved anything

(Concluded on page 108)

Frequent Recurrence to Fundamental Principles Necessary

By Stemple White

JUST now, while many collective groups in America are stressing "the blessings of liberty," it is well to remember the words of the fifteenth article of the Virginia Declaration of Rights, written by Patrick Henry, and adopted June 12, 1776. It declared:

"That no free government, or the blessings of liberty, can be preserved to any people but by a firm adherence to justice, moderation, temperance, frugality, and virtue, and by frequent recurrence to fundamental principles."

There appears on the reverse side of the great seal of the United States of America the Latin inscription, "*Novus Ordo Seclorum*," which means, "A New Order of Things." Of all the great nations of earth, ours alone championed the complete separation of church and state. In standing for the inalienable rights of man, as against the Dark Age precedent that the individual conscience in things religious should become the football of civil majorities, this nation, which was conceived in liberty, experienced such historical revolutions as should be familiar to all American citizens.

Frequent recurrence should be given to the early history of America and of the story of colonial times. Frequently should we review the events that led those colonial patriots to launch a new national ship upon the uncharted waters of human history. Fascinating is the history of the newborn stripling who was constantly tempted to adopt such principles as would have made him a religio-political bully, instead of the champion of the oppressed. Such "frequent recurrence" is far more important and far less expensive than the mere annual explosion of fireworks.

Roger Williams

Among those who embarked from the shores of the Old World and braved the

unknown perils of the trackless deep, in order to find some spot where men could worship God according to the dictates of their own conscience, was Roger Williams. This early apostle of religious liberty landed in Massachusetts in 1631. He was banished in 1636, driven out by the established church, and was forced to sleep in hollow logs in winter and to partake of the hospitality of the Indians. He afterward declared that he "would rather live with the Christian savages, than with the savage Christians." He founded the city of Providence, and became governor of the colony of Rhode Island.

William Penn

In 1682 another brave apostle of religious liberty set sail for America, on which soil he was destined to found the great State of Pennsylvania, and also the city of "Brotherly Love," which was later to become the temporary capital of the greatest nation of all time. William Penn and his Quaker friends came over on the ship "Welcome." Before they landed, the following letter was written, September 15, and addressed

"To Ye Aged and Beloved
Mr. John Higginson.

"There is now at sea a ship called the 'Welcome,' which has on board a hundred or more of the heretics and malignants called Quakers, with W. Penn, who is the chief scamp, at head of them.

"The general court has accordingly given secret orders to Master Malachi Huscott of the brig 'Porpoise' to waylay the 'Welcome,' slyly as near the Cape of Cod as may be, and make captive the said Penn and his ungodly crew, so that the Lord may be glorified, and not mocked on the soil of this new country with the heathen worship of these people. Much spoil can be made by selling the whole lot to Barbados, where slaves fetch good prices in rum and sugar, and we shall not only do the Lord a great service by punishing the wicked, but we shall make good for His minister and people.

"COTTON MATHER."

He Kept Faith With the Indians

That godly Quaker providentially escaped from the "slave-rum" runners, and the following month, under a large elm tree on the site of what is now Philadelphia, William Penn made his famous treaty with the red men, who never broke faith with the man who always kept his word with them. Pennsylvania became a haven for the persecuted and oppressed.

In opposing the "taxation without representation" idea, those New World emigrants from the Old World reached the climax in their long struggle for freedom; and on July 4, 1776, they signed the Declaration of Independence, and dedicated the new nation to the proposition that "all men are created equal."

But in 1785 a bill to make provision for teachers of the Christian religion passed the Virginia Assembly. Madison at once wrote his famous "Memorial and Remonstrance" against all such religious legislation, and the result of its general circulation was that on December of the same year, Jefferson's "Act for Establishing Religious Freedom" was passed. Next to the Declaration of Independence, which he also drafted, Jefferson took great pride in his bill in behalf of religious freedom.

The National Constitution

Sept. 17, 1787, the national Constitution was adopted by the thirteen colonies. Two years later, on September 23, there was added the First Amendment to the Constitution, which declares that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." Those American patriots not only sought religious liberty for themselves, but they sought to make it secure for their children.

Then on May 26, 1797, the Tripoli treaty, drawn up by an ex-Congregational minister and approved by President Washington, declared: "The government of the United States is not in any sense founded upon the Christian

religion." Article VI of the Constitution says:

"All treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the constitution or laws of any State to the contrary notwithstanding."

Thus did the founders of this nation endeavor to prevent religious legislation for all time to come. The civil government can properly deal with crime only,—the overt act, breach of the second table of the decalogue,—thus equally protecting all men, whether Jew or Gentile, Protestant or Catholic, religionist or atheist, in the free exercise of their inalienable rights.

Agitation Against Sunday Mails

From 1812 to 1830 there arose in some quarters considerable agitation against the running of mail stage coaches on Sunday. In answer to petitions against the operation of Sunday mail coaches, Hon. Richard M. Johnson wrote the famous Senate Report of Jan. 19, 1829, once again emphasizing the dangers of religious legislation. Among other things he said:

"Though the committee would hope that no portion of the citizens of our country would willingly introduce a system of religious coercion in our civil institutions, the example of other nations should admonish us to *watch carefully against its earliest indication*. . . . 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 to a civil institution. . . . Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World."

Hardly a year passes now, but that numerous religious combinations, backed by the Lord's Day Alliance, are clamoring and lobbying at the doors of our national Congress and State legislatures for drastic Sunday laws. All such "blue

law" relics of the Dark Ages are both un-Christian and un-American. When a certain religio-political agitator made his appeal to President Washington, the wise President advised that clergyman to "go and preach the gospel, and let politics alone." That is good advice for the Sunday law clericals of today. Let every loyal American citizen protest against all such religious legislation, and be loyal to the fundamental principles of liberty for which the flag stands.

A New Declaration of Independence

(Concluded from page 105)

else, to come and set up an unselfish commonwealth."

The Present Outlook

But this glorious picture is fading out. The church is again demanding of civil government laws and regulations favoring its religious propaganda. Politicians and statesmen are again, as at the beginning of the Dark Ages, fawning upon the church to secure its help to further their political aims and objects. The church is rapidly forgetting the lesson of the past, that like causes will produce like results. Unless the church speedily retraces her steps, there will be ushered in another dark age for both church and state.

There are many conscientious souls, with hearts aching over the present outlook, who confidently believe that we have already advanced more than half a generation in that evil direction. One thing is certain: the church always loses divine power when it depends upon human power.

The new Declaration of Independence is a call to the church to cease courting the aid and assistance of civil government, and to remember the words of its Master, "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight; . . . but now is My kingdom not from

hence" (John 18:36); and it is a call to the state to declare that it will forever cease meddling with all matters purely religious. If not, we may speedily expect to see the fires of persecution rekindled in the New World.



Requests Congress to Put God in the Constitution

EIGHTY-SIX citizens of Allegheny County, Pennsylvania, members of the National Reform party, recently petitioned Congress to put God into the Federal Constitution. The petition presented to Congress reads as follows:

"We propose an amendment to the Constitution that will suitably acknowledge Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the ruler of nations, and His revealed will of supreme authority in national affairs, and so place Christian laws, institutions, and usages in our government on an undeniable legal basis."

Because the Constitution makes no mention of God, the petition declares, it encourages and teaches the false view that the authority of government is derived "solely and ultimately from the will of the people, and not from the will of God." Further:

"It encourages the false doctrine that civil government has no moral or religious duties to perform, and that irreligious and even immoral men may properly and safely be intrusted with its administration.

"The refusal of this nation to acknowledge His authority and accept His law exposes us to the chastising and destroying judgment of God!"

The National Reform Association claims that quite a number of Christian denominations are affiliated with their movement, and indorse their program, which is set forth above. They claim that they "cannot accept the Constitution in its present form." They favor changing the First Amendment to the Constitution, which forbids Congress from establishing religion by law, or interfering with the free exercise thereof.

The National Reform Association sent its representatives to plead for the Sun-

day bills now pending before Congress. They want our lawmakers to enact religious laws, and compel all citizens to conform to such laws, irrespective of their religious differences upon the subject. They want no exemption laws for those who observe another day than Sunday as holy time.

If these men could have their way, our government would soon have a complete union of church and state, and the dissenter and nonconformist would feel the heavy hand of oppression again. America is in constant danger of losing her liberties. Subtle influences are constantly working with our statesmen at Washington, and there is a constant need of vigilant watching and protesting against these reactionary forces that are gnawing at the vitals of our Constitutional liberties. America is in greater danger of forfeiting her Constitutional rights than she is of making its provisions too liberal. We need to administer a fitting rebuke to all sinister encroachments upon our inalienable rights as free men under God and under our Constitution.

Blue Laws Invoked in Pennsylvania

THE Sunday blue laws of 1794 were invoked by Burgess W. H. Klinger, of West Pittston, Pa., recently against three "gasoline filling station operators" for accommodating the automobile drivers on Sunday. The three "gas men" were each fined \$4 and costs for selling gasoline on Sunday, and they appealed their cases from the justice court to a higher court.

The cases no doubt will set a legal precedent in Pennsylvania, as heretofore gasoline has been freely sold to automobile men on Sunday. It is a fact, however, that the Sunday law of 1794, when strictly construed, will not even allow automobiles to run on Sunday unless they are used for other than "worldly" pleasure or business. It is evident that

this law is strictly religious, and therefore ought to be repealed.

Americans have drifted away from the old church and state régime of the olden times. The Declaration of Independence and the First Amendment to the Constitution were evidently lost sight of when a committee of seven Scotch Presbyterian Covenanters demanded that this drastic compulsory Sunday observance law be placed upon the statute books of Pennsylvania, and the legislators acceded to their demand. It may be good Presbyterian doctrine, but religious laws have no rightful place upon the civil statute books of any State. Public sentiment is opposed to such narrow, bigoted, fanatical legislation.

Love, the Central Thing in Christianity

THE Rev. Dr. E. Stanley Jones, a missionary from India, interviewed Mahatma Ghandi, the leader of the Indian movement of passive resistance, and quotes Ghandi as saying:

"If you come to us as Christ came to the world, we cannot resist you. Christians to convert non-Christians must live more as Christ lived; they must practise the Christian religion without adulterating it or toning it down; emphasis must be placed on love, the central thing in Christianity, as a working force."

The heathen seem to have a clearer vision and understanding of the real mission of Christianity than have many professors of the Christian religion. You cannot force Christianity upon the heathen any more than you can on civilized and enlightened people. "In the name of Christ" we pass many laws curtailing the liberties of the people, under the pretext that we are "serving God." The motive may be good, but the method is wrong. We should make Christianity attractive and lovable, as Christ made it, and the world will not be able to resist our approach. But this can never be done by acts of Congress, nor by the statutes of the several States; it can be accomplished only by the power of God.

Puritan Religious Persecution Still Rife

WE learn through the press that religious persecution in the enforcement of Sunday laws has been greatly revived since the drive has been made upon Congress by more than twenty religious organizations in behalf of four blue Sunday bills now pending. Reports come in from many cities in many States, from Maine to California, where Sunday crusades are raging. The religious reformers evidently believe this is an opportune time to revive the spirit of the old Puritans.

Word comes from Baltimore that a few busybodies are making it their business every Sunday to spy out other people's liberties on that day. Every Sunday they go about spying in windows to see if they cannot discover somebody doing some unnecessary labor, and then they telephone the police.

On Sunday, April 4, they peeked in the window of a private home, and discovered a man "pressing his pants." They telephoned the police, and the police quickly responded, arrested the man in his own home, and later he was taken before the civil magistrate and fined.

This is only one of many minor infractions of the antiquated Sunday laws of Maryland, for which people in Baltimore are each week haled before the civil magistrates and fined. It seems unbelievable that such things could happen in this enlightened age. But they are happening, and will happen as long as these ridiculous blue laws remain upon our civil statute books.

Just recently a good, industrious, upright citizen near Hagerstown, Md., by the name of J. D. Coffman, was arrested for plowing in the field on Sunday after he had rested on Saturday, being of the Seventh-day Adventist faith. A neighbor who was extremely zealous for Sunday observance let his religious prejudice get the better of him, and had his Christian brother arrested, not because he did not rest one day each week, but

because he refused to rest at the same time he did, and thus pay deference to his religious faith.

Yet there are some people who tell us that Sunday laws are not religious, and interfere with nobody's religious liberty. The judge in this instance, however, dismissed the case, with a warning not to break the Sunday law of Maryland in the future. It seems strange that a judge cannot see that a man who has rested on the seventh day should not be compelled by law to rest also on the first day.

The first right of every American is equality before the law; and the highest rule of every court is that essential justice is above all law.



Michigan's Most Ineffective Statute

A CHURCH movement is on foot in Michigan in certain towns along the Great Lakes, to close amusements on Sundays at the lake resorts. Clare Retan, the deputy State Attorney-General of Michigan, however, does not think much of the attempt to enforce the Michigan Sunday law in this respect. He says:

"The Michigan Sunday law has caused more discussion than any other Michigan law. It is one of the State's most ineffective statutes. It is unlawful for a citizen to attend a show on Sunday. If a violator gets into court, the judge declares it a civil action. The complainant gets vengeance only by starting a civil suit to claim damages equal to the amount of the fine. This is not done.

"The Michigan Sunday law was inherited from its Territorial days. The law was included in the compilation of 1857, twenty years after the Territory became a State. The supreme court of the State decided, however, that the act creating the law does not make the breaking of it a misdemeanor."

The statute is as follows:

"No person shall keep open shop, warehouse, or workhouse, or shall do any manner of labor, business, or work, or be present at any dancing, or at any public diversion, show, or entertainment, or take part in any sport, game, or play, on the first day of the week."

In spite of this law, people go to shows and dances, play ball, and enter many public diversions and entertainments on Sunday. The statute has been inoperative for years, and under the rules of law is considered obsolete. Such prohibitions on Sunday are strictly religious, and properly belong to church discipline instead of civil statutes.

Seeking Church Attendance by Law

At the recent hearings before the Congressional Committee on the four compulsory Sunday observance bills pending before Congress, the interesting facts were brought to light by the proponents of the Sunday bills that more than 65,000 people attend the theaters and movies on Sunday nights, and only about 7,000 people are found in the Washington churches on the same nights. The proponents or preachers wanted Congress to close the theaters and movies on Sundays so the 65,000 theatergoers might "drift back to the churches."

The question resolves itself into this proposition: Shall the 7,000 dominate the 65,000? Shall the churches so poorly patronized by the public and their own members on Sundays, close up every avenue of recreation so that the people will by indirect legislation be compelled to attend church services on Sunday, if they go anywhere, as in Puritan times? If theaters are civil and moral on week days, they are civil and moral on Sunday. A thing is civil and moral, or uncivil and unmoral, on every day of the week. Religion alone forbids on Sunday what otherwise is perfectly honorable and legitimate on every day. But religion is no valid reason why the state should enforce church attendance on Sunday, by closing up all counter-attractions. Rev. W. F. Crafts once declared before a committee of Congress, "If you take the religion out, you take the rest out."

Our Nation Not Founded Upon Creed

HON. CHARLES EVANS HUGHES, formerly Secretary of State, denounced "group hatred and religious bigotry," in a speech at the Hotel Astor recently, in which he laid down some sound American principles, as follows:

"Ours is a nation which was founded in neither race nor creed, but rather in the adherence to principles of liberty and brotherhood. From the earliest beginning of our history as a people, it was our need and our privilege to invite all mankind to come and work together toward the building of a new world conceived in liberty and dedicated to equality. To this end our forefathers guaranteed to every man freedom of worship and the rights of citizenship, regardless of faith or place of origin.

"It is fitting that we, the heirs of a noble past, should remind ourselves, and our fellow citizens, of those great principles, and that all should dedicate ourselves anew to observing them by mutual understanding, friendly accord, and earnest co-operation for the common good."

This is pointedly put and eloquently stated. Few Americans realize what liberty and equality before the law mean. When they think of religious liberty, they think of their own race and their own religion and their own church. To grant religious freedom to the dissenter and nonconformist, or the members of another race or religion, has not entered the minds of a large number of Americans who think they have a monopoly on Americanism. Mr. Hughes gives Americanism the right ring. It is not founded on religion or creed, but on the eternal principles of liberty, justice, and equality.

More Intolerant Than We Thought

IN a recent issue of the LIBERTY magazine, the editor quoted the following statement from a letter written by the secretary of the Lord's Day Alliance of Canada to the Seventh-day Adventist school at Lacombe, Alberta:

"Those who keep Saturday strictly as a day of rest and worship shall have exemption from the action of the law on Sunday."

We credited the Lord's Day Alliance with favoring such an exemption for Seventh-day Adventists; but now the secretary of the Alliance writes the editor of the *LIBERTY* magazine, and says he favors no such exemption for those who observe another day than Sunday as holy time. He says:

"If exceptions like that were made in the law, then the Mohammedan would be asking for Friday, and some other new religion would spring up with the idea that Thursday was the 'true Sabbath.'"

He then says that he wishes us to state the true position of the Lord's Day Alliance on this subject, which is that of not favoring an exemption for any one who observes another day than Sunday. We most cheerfully make this correction, but are sorry that the Lord's Day Alliance is far more intolerant than we supposed. We had thought the Lord's Day Alliance meant what it said when its officials appear before legislative bodies, and assures the legislative committees and Seventh-day Adventists that they favor an exemption for those who observe another day than Sunday as holy time. But from this letter of the secretary of the Lord's Day Alliance it appears that they favor one thing before the law is enacted, and an entirely different thing after they get the law.

Again, the editor of the *LIBERTY* magazine quoted this statement from the secretary's letter referred to above:

"I have called the attention of the provincial police to the matter, . . . that Seventh-day Adventist people are violating the Lord's Day Act by working on Sunday."

The editor of *LIBERTY* then made the following statement:

"A number of our people have already been prosecuted by the Lord's Day Alliance under the Lord's Day Act, after they have conscientiously observed the seventh day."

But the secretary reminds the editor that—

"This is not in harmony with fact, as the Alliance never institutes prosecutions, that being the function of the police."

He wishes that we "correct" this also in *LIBERTY*. What wonderful logic! "I

have called the attention of the provincial police to the matter," says the secretary of the Alliance. Then when Seventh-day Adventists are arrested, fined, and imprisoned by the police and the courts, the secretary says, "The Alliance never institutes prosecutions, that being the function of the police."

Comment on such a course of action is not necessary. We will let the public draw its own conclusions. It is not the first time a religious persecutor has advanced such logic by placing the stigma of persecution upon the civil officers.

We gladly insert this suggested "correction" for the benefit of the public, so the aims, purposes, and methods of the Lord's Day Alliance may be better understood in the future.

C. S. L.



Anent Our Cover Design

OUR cover design, reproduced from the original painting by J. L. G. Ferris, shows Benjamin Franklin and John Adams in consultation with Thomas Jefferson over the Declaration of Independence. The precious document was drawn up by Jefferson sometime between June 11 and June 28, 1776. It is stated that "so eloquent and perfect" was Jefferson's "expression of love of liberty that only a few verbal alterations were made" in the Declaration as prepared by him. The picture shows the room at the southwest corner of Seventh and High (Market) Streets, Philadelphia, where Jefferson lived, only a short distance from Independence Hall.



SOME people believe in religious liberty only for themselves, not for the fellow that holds a divergent view. Some believe in burning everybody's witches but their own. Some are happy only when they succeed in passing a law that makes others miserable. But the only legitimate purpose of civil law is to declare and to guarantee rights.

Imposing a Religious Sunday

DR. THOMAS SEMMES, pastor of the Meade Memorial Episcopal Church of Richmond, Va., says:

"The religious, or spiritual, Sunday is for the church, and the outside world ought not to interfere with it, and the church should not try to impose its spiritual Sunday on the unbelieving world. The church, of course, desires to draw as many into the spiritual observance of Sunday as possible, but that is a matter of individual conviction and choice, and not for civil legislation. As a matter of fact, the church does not enlist over half of its members in the religious observance of the day; how, then, can we expect to compel the majority of the population, not in the church, to observe it?"

"The same principle should rule in the question of compulsory reading of the Bible in the schools. The Bible has a religious and spiritual value, and a moral and literary value. A school may use it for teaching it as literature, or for its moral precepts; but to compel its reading or study by law is a mistake, and a violation of religious liberty. The home first and the church next should teach the child religion, and not the state."

This is good, sound logic, and we wish all Episcopalian ministers had as clear a vision of religious liberty. God has His witnesses in every church who are holding up the torch of religious liberty, and who protest against the wrong way of applying Christianity.



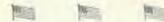
"Bobbed-Hair Theology"

BISHOP CANDLER, in his reply to Dr. Fosdick on "modernism" in Sunday's *Atlanta Journal*, makes the following pertinent observations:

"Jesus Christ was not a reformer. Our Lord never attempted to reconstruct society through civil law. Slavery prevailed everywhere in His day, but He inspired and led no abolition or emancipation movement. Jesus never attempted what is now called 'social salvation.' With Him the renovation of society would inevitably follow the regeneration of individuals. Dr. Fosdick will not succeed in his attempt to overthrow historic Christianity. Whether called 'modernism' or 'rationalism,' liberalism is a passing fad, a sort of bobbed-hair theology and flapper philosophy."

Bishop Candler is right. No religious reform movement will ever succeed that

seeks the kingdom of God through the gateway of politics. Any reform that ignores the teachings and methods of Christ is doomed to failure.



Can a Moral Issue Be Immoral?

THE editor of the *Miami Herald* (Fla.) raises this issue, Can a moral act be immoral? He says:

"Because he operated his theaters on Sunday in New Jersey, the owner was committed to jail for violations of the vice and immorality act. Just what is there immoral about running a playhouse on Sunday if it is moral on Monday? An act cannot be moral one day and immoral the next. Law might prohibit the operation of theaters on Sundays because of Sabbath-day beliefs, but that is not a question of morality. Laws are made ridiculous by interpretations and enforcements. The other day a woman was arrested in some other State under a similar statute, because she put up a clothes line on Sunday, although cleanliness is supposed to be next to godliness. Laws and public groups go to extremes, first one, then the other. The pendulum swings back and forth in an effort to maintain the balance."

Religion alone decides what is proper or improper on holy days. An act of immorality is immoral on every day of the week. When a moral act is declared wrong on Sunday, it becomes a religious issue, and not a moral or civil question.



No Inherent Harm in Sunday Movies

MAYOR THOMAS A. FYFFE, of Rahway, N. J., was besieged by various religious organizations to prevent the opening of Sunday movies, and he informed his co-religionists that he personally saw no inherent harm in Sunday movies or Sunday sports, any more than in Monday movies and Monday sports. From a civil standpoint the mayor's position is absolutely sound. Things which are civil are civil on every day of the week. We are not legislating on religion in America, or at least we ought not to be. But unfortunately many do not seem to understand this.

INDEPENDENCE HALL, PHILADELPHIA

INDEPENDENCE HALL is "a famous historical building situated on Chestnut Street, Philadelphia. Originally erected in 1732-34, it was used as the Pennsylvania State House, and from 1775 to 1781 was the meeting place of the Continental Congress. Here Washington was appointed commander-in-chief,



and in the east room the Declaration of Independence was signed. During 1789-1800 the hall was the seat of the United States Supreme Court. The famous Liberty Bell hangs in the rear hall of the first floor. The place was restored in 1898, and now contains an interesting collection of Revolution relics."

