

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



© J. L. G. FERRIS, PHILADELPHIA

WASHINGTON'S LAST SPRINGTIME AT MOUNT VERNON. A STROLL IN THE GARDENS WITH HIS ADOPTED DAUGHTER, NELLIE CUSTIS.

THE BLUE LAW MENACE BEFORE CONGRESS — Page 38

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; associate, H. H. Votaw), or any of the affiliated organizations given below:

AFFILIATED ORGANIZATIONS

Atlantic Religious Liberty Association (affiliated organizations in Maine, Vermont, Massachusetts, New Hampshire, New York, Connecticut, and Rhode Island): Office, South Lancaster, Mass.; secretary, E. K. Slade.

Eastern Canadian Religious Liberty Association (affiliated organizations in New Brunswick, Nova Scotia, Quebec, Ontario, and Newfoundland): Office, Oshawa, Ontario; secretary, C. F. McVagh.

Central States Religious Liberty Association (affiliated organizations in Kansas, Nebraska, Missouri, Colorado, and Wyoming): Office, 303 W. Seventh St., College View, Nebr.; secretary, S. E. Wigh.

Columbie Religious Liberty Association (affiliated organizations in Pennsylvania, Ohio, New Jersey, Virginia, West Virginia, Delaware, and Maryland): Office, 507 Flower Ave., Takoma Park, D. C.; secretary, B. G. Wilkinson.

Northern Religious Liberty Association (affiliated organizations in Minnesota, Iowa, North Dakota, and South Dakota): Office, 2718 Third Ave., South, Minneapolis, Minn.; secretary, Charles Thompson.

North Pacific Religious Liberty Association (affiliated organizations in Oregon, Washington, Idaho, Montana, and Alaska): Secretary, H. G. Thurston, Box 598, Walla Walla, Wash.

Pacific Religious Liberty Association (affiliated organizations in California, Nevada, Utah, and Arizona): Secretary, W. M. Adams, Bin 7, Lodi, Calif.

Southeastern Religious Liberty Association (affiliated organizations in Florida, Georgia, North Carolina, and South Carolina): Office, 202-216 First National Bank Bldg., Chattanooga, Tenn.; secretary, W. H. Heckman.

Southern Religious Liberty Association (affiliated organizations in Alabama, Kentucky, Tennessee, Louisiana, and Mississippi): Office, 2001 24th Ave. N., Nashville, Tenn.; secretary, O. F. Frank.

Southwestern Religious Liberty Association (affiliated organizations in Arkansas, Oklahoma, Texas, and New Mexico): Office, 518-519 Terminal Bldg., Oklahoma City, Okla.; secretary, M. E. Van Kirk.

Western Canadian Religious Liberty Association (affiliated organizations in Alberta, British Columbia, Manitoba, and Saskatchewan): Office, Lacombe, Alberta; secretary, S. A. Ruskjer.

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. XXIII

SECOND QUARTER, 1928

NO. 2

CHARLES S. LONGACRE, Editor

CALVIN P. BOLLMAN, Managing Editor

HEBER H. VOTAW and WILLIAM F. MARTIN, Associate Editors

CONTENTS

PROTEST OF THE PRESS AGAINST SUNDAY BLUE LAWS	35
THE BLUE LAW MENACE BEFORE CONGRESS	38
BLUE LAW ADVOCATES RESORTING TO UNCONSTITUTIONAL METHODS	40
A TRAVESTY ON LAW AND JUSTICE	41
SHALL RELIGION BE REGULATED BY POLICE AUTHORITY?	42
SUNDAY COASTING PROHIBITED IN WASHINGTON, D. C.	43
CALIFORNIA EDITOR AND PEOPLE AGAINST COERCIVE RELIGION	44
PURITANISM A REPLICA OF ANCIENT PHARISAISM	46
AMERICANS, GUARD YOUR LIBERTIES!	48
RELIGIOUS LEGISLATION REPUDIATED AND CONDEMNED BY EARLY AMERICAN STATESMEN	50
A BAPTIST VIEW OF CHURCH AND STATE	55
SPARKS FROM THE EDITOR'S ANVIL	64

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, 85 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.



EWING GALLOWAY, N. Y.

The Famous Old Liberty Bell in Its Permanent Home in Independence Hall, Philadelphia

Liberty Bell is one of the most cherished of the historic relics that have come down to us from the days of '76. Would that the sound principles of civil government for which our forefathers pledged their sacred honor and their lives, were to-day guarded with the same jealous care as is the grand old Liberty Bell.

LIBERTY

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

VOL. XXIII

SECOND QUARTER, 1928

NO. 2

Protest of the Press Against Sunday Blue Laws

By
The Editor

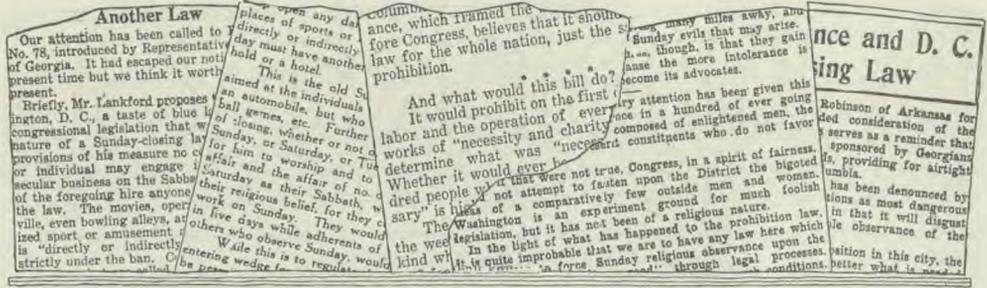
A Press Symposium

SINCE the Sunday blue law campaign has been launched by certain religious organizations, to induce Congress to enact a drastic compulsory Sunday observance law for the District of Columbia, which is later to serve as a model law for the entire nation, the press from practically every city and hamlet in America has rallied most energetically

and loyally to the standard of religious liberty and human rights as guaranteed under the Federal Constitution to every American citizen. The press is lifting its voice in protest against the intolerant spirit of this un-Christian and un-American ecclesiastical movement which is making a strenuous effort to compel all the people of the United States ulti-

BLUE LAWS.

Agitation for revival of the so-called "blue laws" has been a larger circuit in the past. The Lord's Day Alliance, through the spokesmanship of its president, David C. Wylie, is advocating the reviving of Sunday sports and entertainments and the restoration of a universal day of rest." Coincidentally, Representative Lankford, of Georgia, is pressing a bill which would close theatres, dancing pavilions and other amusement in Washington on Sunday.



mately to conform to the religious standards and peculiar beliefs advocated by certain "reform societies," which fail to distinguish between the obligations a man owes to God and the duties he owes to his fellow men. We can quote from only a few of the many editorial comments made by newspapers and magazines which have voiced their opposition to this ecclesiastical legislation in the form of the proposed Federal Sunday law now pending before Congress.

The Religious Liberty Association, of which the LIBERTY magazine is the official organ, has carried on a defensive warfare against all compulsory Sunday observance bills introduced into Congress, since the first Sunday bill was introduced in 1888 at the instigation of the National Reform Association. We have defended the natural God-given rights of every man, no matter what his race, nationality, or religion, against all untoward encroachments; and we certainly are happy to have so many able and courageous codefenders join the cause of human freedom to preserve our precious heritage of religious liberty at this critical hour. We have petitioned and memorialized Congress and our State legislatures whenever an attempt has been made to legalize religion and religious customs under the penal codes, and we rejoice that our efforts to defeat religious legislation in the past have not been in vain. The press has nobly responded to our appeals in the past to defend our Constitutional liberties, and the editors of the secular papers of the country have not failed us in this present nation-wide campaign.

The Vancouver "Evening Columbian" Says Sunday Laws Are Un-American and Un-Christian

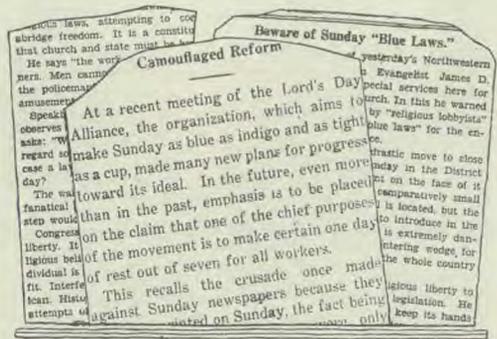
The Vancouver *Evening Columbian*, in an editorial of January 4, after scoring the so-called "blue law advocates" for their "warped viewpoint," points out the dangers of this kind of legislation as follows:

"At every session of Congress some hide-bound individual with more brazenness than brains introduces a Sunday observance law. Legislators with a warped viewpoint are not uncommon objects in either national or State capitals, but none of them give us the pain that the so-called blue law advocates inflict.

"Most of these would-be reformers belong in the medieval age, and doubtless would be in their seventh heaven if they could push some restrictive legislation down the throat of an unwilling victim.

"The present session of Congress is not immune from the reforming bug. . . .

"Sunday laws are both un-American and un-Christian. The United States government promises religious liberty to all, and it isn't any of the government's business what its citizens do on Sunday any more than on any other day. Furthermore, several religious denominations observe their Sabbath on other days. What would be done to these people if such a law was passed? Religious persecution would probably be the result. The state would no longer be separated from the church.



tempt in which it is held here on some other day off Sunday...
 permits Congressmen most of am get extra pay for...
 unethical practices to Sabbath. It's safe to say that the num...
 ord of righteousness who are forced to work Sunday...
 that their districts against their will is negligible now Labor...
 "Such congress unions have seen to that. Workers want...
 again train their one day of rest, most of them more than one...
 the 70th congress day in fact, before the Lord's Day Alli...
 is brought up and work Sundays now get special compensa...
 "The Lankfor therefor long before the Lord's Day Alli...
 reform organiza tions took the matter up. Those who di...
 bar Sunday mo work Sundays now get special compensa...
 and labor excep ing privileges that even everything up for...
 "Representa them. Workers themselves have long since...
 Ca. says that passed the stage of one day of rest and are...
 "His argu ment until they insist on a whole Saturday...
 for the first who keep because o...
 "It was despite the fact that are business of...
 Rhinon of the

activity open. Outdoor sports, either as partic-
 ipant or spectator, engage millions every Sun-
 day, much to the benefit of the physical being
 and hardly to the detriment of the spiritual.
 Theaters and kindred amusements attract mil-
 lions more. Shut the door to these activities,
 and a shockingly large number of people will
 find entertainment in less wholesome sources.
 "The closing of an athletic field or theater
 never sent to church one who would not have
 gone there otherwise. But it might send him
 to some low dive."

"The true Christian opposes Sunday blue
 laws. John Wesley said: 'Abhor every ap-
 proach in any kind or degree to the spirit of
 persecution. If you cannot reason or persuade
 a man into the truth, never attempt to force a
 man into it. If love will not compel him to
 come, leave him to God, the Judge of all.'"

**The "Northwestern" Sounds a Warning
 Against Sunday Blue Laws**

**The Wheeling "News" Says Sunday Blue
 Laws Help Dives More Than the Church**

The *Northwestern*, of Oshkosh, Wis.,
 of Dec. 8, 1927, in an editorial, sounds
 a warning note against the Lankford
 Sunday bill, claiming that it "is ex-
 tremely dangerous, since it would prove
 the entering wedge for extension of these
 blue laws, until the whole country would
 be affected." The editorial continues in
 part as follows:

An editorial in the Wheeling (W. Va.)
News of January 26, says that Lank-
 ford's Sunday bill, sponsored by the
 Lord's Day Alliance and other reform
 organizations, in closing places of inno-
 cent amusement on Sunday, is not going
 to send people to the church, but "to
 some low dive," after they have closed
 every avenue on Sunday but the one
 leading to the church. Under the cap-
 tion, "Blue Laws," the editorial says in
 part:

"If the fanatical Lankford bill should become
 a law, the next step would be to make its scope
 nation-wide.

"The motives of those who would strip Sun-
 day of its every nonreligious activity are above
 reproach. There can be little doubt that these
 zealous souls are moved solely by a desire to
 promote the glory of God on earth and to im-
 prove mankind. The difficulty with their plan,
 however, is that it would not attain the end de-
 sired. Indeed, it is by no means certain that
 it would not result in more harm than good. To
 the great mass of the American people, Sunday
 offers the only day of recreation, and the nature
 of this recreation depends upon the avenues of

"Congress has no right to circumscribe reli-
 gious liberty. It cannot restrict or interfere
 with the religious beliefs and customs of the
 citizens. Every individual is guaranteed the
 right to worship as he sees fit. Interference
 with that right would be un-American. History
 is full of the tragedies that came from attempts
 of bigots to rule the spiritual life of the masses.
 There should be no place for intolerance in this
 country."

**The Charleston "Gazette" Says Sunday
 Observance Legislation Does Churches
 Immeasurable Harm**

The Charleston (W. Va.) *Gazette* of
 January 6, in an editorial, says that the
 Lankford Sunday bill and the National
 Reform Association propaganda at gov-
 (Continued on page 60)

"I pledge allegiance to the flag of the
 States and to the Republic for which it
 one nation, indivisible, with liberty and
 justice for all."

BILL CURBS LIBERTY

Before the house of representatives at...
 has appeared "House Resolution...
 closing in the District of Colum...
 unlawful in the district for any...
 any of their agents, directors or...
 son to labor or pursue any trans...
 Lord's day, commonly called...
 and charity always excepted. In...
 the Lord's day, except in works...
 list of exceptions is a long one...
 stores to sell medicines, supplies...
 all morals, for garar...

M. G. FITZPATRICK, Publisher

ANOTHER "SUNDAY" BILL

Probably no one is such a nuisance as
 fanatic—and none more disturbing to the
 security of a nation. It is bad enough,
 to be a fanatic on any subject; but
 conceive it to be their duty to
 do as they do, especially on
 the most pests of all.

Recently forgotten that the
 States preserve to the individ-
 ual that it should do so—cor-
 views and religious ob-
 jects to observe Wed-
 nesday, that is his privi-

Blue Noses Scheming Agin Us

ing is not strictly an editorial. Rather, it is a
 lions congress must face when it convenes. In
 the Star's Washington correspondent, Rodney

TO PROTEST "BLUE" LAWS

When the average resident of the District
 of Columbia hears the average resident of the District
 of Columbia, many
 sorts of experiments, many
 ed out.
 e of the most awful imagin-
 die after a few days here
 to the incessant huddlings
 of the Blue Law advocat-
 of citizens wake up in the
 scheme for improving the busi-
 ness of Washington to put the
 congress governs the...



The Blue Law Menace Before Congress

By
C. S. Longacre

© U. & U., WASH., D. C.

CONGRESS is confronted with the greatest menace it ever faced along the line of Sunday blue law legislation. A powerful lobby is working persistently to commit Congress to religious legislation of the old Puritan type. Twenty-two religious organizations sent their representatives to speak before the House District Committee in behalf of the Lankford compulsory Sunday observance bill, when it came up for consideration in the sixty-ninth Congress. The Lord's Day Alliance has laid plans to make an even greater demonstration of religious organizations and speakers in behalf of the present drastic Sunday measure known as H. R. 78.

The Lord's Day Alliance admits framing this bill, ostensibly for the District of Columbia, but in reality it is planned as a model law for the whole nation. This drastic religious measure, dictating how every one shall observe Sunday, was introduced into Congress on the very first day of the present session. It prohibits all employment and all business of every kind on Sunday, except works of necessity and charity. The Puritans never were more drastic in

their restrictions. The only difference between the Puritan law and this proposed law, is the severity of the penalty.

This proposed bill also prohibits all innocent recreation, amusements, diversion, sports, entertainments, educational lectures, concerts, travelogues, and public assemblies of every kind where "an admission fee is directly or indirectly received." The objective of the bill is to prevent the "commercialization" of Sunday. All "secular" affairs are to be declared criminal on Sunday, and no money must be received either "directly or indirectly" to promote "secular matters."

Inconsistency of Reform Organizations

While the reform organizations support this bill which forbids the commercialization of Sunday in order to promote "secular" interests, yet they in turn are continually taking advantage of Sunday, and large Sunday assemblies, to commercialize Sunday for what they denominate secular business. They say they are not working for a religious law, but for a civil law. A civil law is a secular law, and the propaganda therefore which they carry on must of necessity be secular propaganda, if they are true to their

claim. Yet these organizations are raising thousands of dollars every Sunday in cash and pledges to carry on their "secular" propaganda in behalf of their so-called "civil" bill. If this is not commercializing Sunday to promote "secular" affairs, we would like to know what it is. If they answer that their propaganda is not "secular" but "religious," then they are both inconsistent and illogical, and give away their whole case. Whichever horn of the dilemma they choose to take, they stand convicted of either commercializing Sunday in promoting secular affairs, or of advocating a religious law before Congress, and carrying on religious propaganda in its behalf.

No Necessity for Sunday Law

It is agreed by all sensible people that every employee should be guaranteed one day of rest out of every seven. Every working man is entitled to have one day a week off. The labor unions throughout the country have secured one day of rest out of every seven for their own members, without legislation or the aid of the civil government. The leaders of the labor unions claim that they are perfectly sat-

isfied with present conditions, since they have secured one day of rest out of every seven by their own efforts, without legislation, and that they do not want the government or anybody else to select the day upon which they must rest nor prescribe for them the manner in which they shall observe the day. Any legislation along this line, they say, would be religious legislation.

Moreover, all public utilities, and the government itself, which employs men and women to work in continuous service units, where the work has to be done on each day of the week, have adopted the rotating system, by granting each employee one day off out of every seven. The employer discovered that it does not cost him any more a week in continuous service units to hire seven men to work six days a week on the rotating plan than it costs him to work six men seven days a week on the non-rotating plan. There is therefore no necessity for a Sunday law to protect the "poor working man," as the Sunday law advocates claim. This plea of the reformers in behalf of the "poor working man" to protect his

(Continued on page 53)

THIS PROPOSED SUNDAY LAW WOULD MAKE IT

A CRIME TO SELL



A RAW POTATO



A CAN OF CORN



A LOAF OF BREAD



A POUND OF COFFEE



A GALLON OF KEROSENE



A CIGARETTE



A HORSE COLLAR



A MAGAZINE

NOT A CRIME TO SELL



A COOKED POTATO



CORN ON THE COB



A SANDWICH



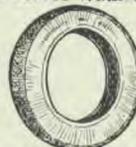
A CUP OF COFFEE



A GALLON OF GASOLINE



A CIGAR



AN AUTOMOBILE TIRE



A NEWSPAPER



STAGE DRIVING PROHIBITED

"If any stage or stages shall be driven through any part of this State [N. J.] on the first day of the week, called Sunday, except . . . in cases of necessity or mercy, . . . the driver or drivers . . . shall . . . forfeit and pay the sum of eight dollars for every such offense."—Section 3, *New Jersey Sunday Law*.

Blue Law Advocates Resorting to Unconstitutional Methods

ACCORDING to a newspaper account in the *Dumont-Interboro Review*, of Dumont, N. J., the people of that city were subjected to unusual treatment at the hands of the city officials during a recent Sunday afternoon theater exhibition. Some of the church leaders of Dumont appeared before the city council, and demanded that the theaters be closed on Sunday. The mayor and council accordingly issued an order to close the Dumont Theater, operated by Ruckle Brothers. The Dumont Board of Trade demanded that the council either rescind its resolution opposing commercialized Sunday amusements, or that they be consistent and enforce all the "blue laws" on the statute books. Mayor DeLong replied that it "would be ridiculous to enforce the obsolete sections of the blue laws."

But one section is no more "obsolete" than another. They all have the same legal status. It is ridiculous to enforce that part of the blue laws which is agreeable to our wishes, and then declare that part obsolete which happens to be distasteful to us.

The Dumont Board of Trade then went on record as backing the opening of the

By
The Editor

local theater on Sundays, and making a test case of the antiquated blue laws of New Jersey, which forbid all music except church music on Sunday, all amusements or diversions of every kind, and all travel of every sort, "except to and from church," and then no greater distance than twenty miles.

Many people were gathered in the theater when the municipal officials arrived and arrested the manager of the theater. The organist was ordered to cease playing by police Chief Grimes, and five additional policemen and Justice of the Peace Frank J. Hamilton entered the place. The pictures went on as Justice Hamilton quoted a section of the "blue laws" of New Jersey, and then read a form of "Riot Act" phrased as follows:

"By virtue of an Act of this State entitled, 'An Act to prevent routs, riots, and tumultuous assemblies,' I am directed to and charge and command all persons, being here assembled, immediately to disperse themselves and peaceably to depart to their habitations, or to their lawful business, upon the pains and penalties contained in the said Act. God save the State."

The people were stunned and surprised to have the "Riot Act" read to them,

(Continued on page 56)

A Travesty on Law and Justice

By

W. F. Martin

THE United States Congress had hardly convened this winter, until the self-styled reformers were on hand with their sumptuary bills which they clamor to have made into laws. To prepare the way for his Sunday-closing measure, Congressman Lankford spoke to two different gatherings the Friday before Congress opened on Monday. His first meeting was with some ladies in the Mt. Vernon Methodist Church, Friday afternoon. There were about thirty present, including more than a dozen who were not in favor of the bill.

Mr. Lankford stated that the bill has two purposes: First, to prevent the hiring of people to work on Sunday; and second, to prevent those who may be hired from working on Sunday. He was free to class Seventh-day Adventists with all ungodliness because of their opposition to legal Sunday closing. By listening to him, one would be led to think that all relations to Christianity were to be judged by one's relation to his proposed Sunday law.

The facts are, no one is opposed to any one's keeping Sunday, but it is the legal compulsory phases of the bill that are objectionable. The Lankford Sunday bill, like all other such measures,

is utterly inconsistent. The avowed purpose of the bill is to make it unlawful for any person, firm, corporation, or any of their agents to employ any one to labor at secular business on Sunday. Only works of necessity and charity are excepted.

Now, notice: if the bill becomes law, it will be unlawful for grocery stores to sell foods. Canned goods, such as corn or tomatoes, are not to be sold. They are not necessities. Beverages and cigars can be sold. When did it become a fact that bread and butter were not necessities and that tobacco and beverages are necessities? At what period did it become a work of charity for sight-seeing busses to run on Sunday? What sanctifies their work, and curses the baseball game or tennis court?

Then why is it worse for a plasterer to ply his trade on Sunday than for the chauffeur to drive his taxicab on that day? This list might be greatly extended, but it is not necessary, as the inconsistency of it is so apparent that it is enough to but call attention to it.

All Sunday legislation is wrong. It makes a crime out of an honest deed. It naturally follows that it makes a criminal out of an honest man. Such a law is a crime against civilization. It is better fitted for the Dark Ages than for our supposedly enlightened times. Good laws calculated to suppress evil deeds and to

(Concluded on page 49)

If the Lankford Sunday bill becomes law, it will be unlawful for grocery stores to sell foods. Canned goods, such as corn or tomatoes, are not to be sold. They are not necessities. Beverages and cigars can be sold. When did it become a fact that bread and butter were not necessities and that tobacco and beverages are necessities? At what period did it become a work of charity for sight-seeing busses to run on Sunday? What sanctifies their work, and curses the ball game or tennis court?



Shall Religion Be Regulated by Police Authority?

By
M. C. Taft

CIVIL matters under proper police regulation are just and right, but if extended into the religious realm, the Inquisition, with all its inhuman torture and butchery, is established. Can you imagine a police regulation requiring prayer! What would the citizens of this great Republic think of such a measure? To have a policeman or any other officer of the law call at the home to find out if the inmates had established the family altar and repeated the Lord's prayer regularly or otherwise, and if not, subject the family to fine or imprisonment, would establish a tyranny under the Stars and Stripes worse than any yet recorded.

Armed with this so-called "police regulation," a policeman, constable, or sheriff has already invaded the quietude of the home of peaceful, God-fearing citizens, and brought them before courts as criminals. And for what? Simply for worshipping the God of their fathers according to the dictates of their consciences. In the United States alone, from 1885 to 1896, over one

hundred of its citizens were prosecuted for performing quiet work on Sunday. Many served time in jail, and some in the chain gang. It is rather a savage "police regulation" which makes honest toil a crime of sufficient turpitude to warrant the sending of Christian citizens to jail and to the chain gang. It is the same kind of regulation that in the Dark Ages sent men to the dungeon and the stake. It is this same wicked thing which stands

to-day as a blot upon the statute books of many States, and which Congress is to be asked to enact into law at this session.

What opinion would the people of this nation have if Congress, under the guise of a "police regulation," should enact a law requiring the observance of the Lord's supper at stated periods, or that all believers and unbelievers alike should receive the rite of baptism by such mode as Congress

might conclude as Scriptural, and have a policeman call with power to arrest those who either conscientiously or other-

(Continued on page 57)



In the United States alone, from 1885 to 1896, over one hundred of its citizens were prosecuted for performing quiet work on Sunday. Many served time in jail, and some in the chain gang.



FOR more than a century Congress has refused to enact any compulsory Sunday laws for the District of Columbia because of the Constitutional inhibition limiting the powers of Congress relative to religious enactments. A former Board of Commissioners of the District of Columbia undertook to pass some police regulations on this subject, and they made a jumble of it. One of the police regulations they enacted was to prohibit all coasting on Sunday. Washington seldom has heavy snowfall; Sunday, January 29, was the first good

Sunday Coasting Prohibited in Washington, D. C.



© H. MILLER

House Pages Defeat Senate Rivals in Their Annual Snow Battle at the Capital

coasting day of the winter. Says an editorial in the *Washington Post*:

"The kiddies looked forward to it, and the fathers and mothers throughout the city were anticipating a return to childhood pleasures. But it was Sunday. Of course, no one conceived that Sunday coasting would be any different from that on any other day, except that there would be less traffic and the danger of accident more remote, combined with the fact that Sunday was a day when the men of the house were relieved from arduous labors, and could enjoy the fun with mother and the children.

"But here the trouble began. A police regulation prohibited all coasting on 'the Sabbath,' and if the citizens of Washington had adhered strictly to the rule, there would have been no sledding on the winter's finest day for sport. Fathers and mothers, however, realizing the unreasonableness of the regulation, promptly took the law into their own hands, patrolled the streets, and in various parts of the city coasting went on as it should have done.

"Any regulation that makes lawbreakers out of children and their parents in their indulgence in a harmless sport, should never have been put on the books, and it is difficult to define the reasoning which placed it there. It would be far better to prohibit coasting on week days, because of the heavy traffic, than it would on Sunday, but coasting should be allowed under safe conditions for the children of Washington on every day that the elements make possible. . . .

"The senseless rule of prohibiting enjoyment of coasting when it is most logical, should immediately be rescinded. There is no conceivable reason for it, and the District is making itself ridiculous by allowing it to remain a regulation."

The other police regulations passed by the commissioners are just as ridiculous,

(Continued on page 58)

California Editor and People Against Coercive Religion

MORE than one hundred thousand citizens of California have sent vigorous protests to Congress, petitioning the national lawmakers not to enact the drastic compulsory Sunday observance measure H. R. 78 into law. California recently repudiated its own Sunday laws on a referendum, when over 500,000 votes were cast against the Sunday laws, winning out by a majority of 168,211 votes.

The editor of the Ontario (Calif.) *Weekly Herald*, in the issue of Jan. 12, 1928, published a very illuminating editorial against the Lankford Sunday bill now pending before Congress, giving his reasons why California should not in-dorse this religious measure, as follows:

"During the last few days quite a large number of the citizens of Ontario have been much concerned about a bill which has been introduced in Congress for the protection of and the enforcement of the 'Lord's day, commonly called Sunday.' The opposition in Ontario to this measure has been so great that more than a thousand signatures have already been secured and sent to Washington in protest. The bill was introduced in the House of Representatives by Mr. Lankford, of Georgia, and is sponsored by several 'reform bureaus' of Washington, besides various other religious organizations.

"While the bill itself is designated as applying to the District of Columbia only, it has caused much uneasiness throughout the entire country because of the precedent it is intended to set before Congress. . . .

"With the history of six millenniums before us, it is too late now for the great American government to adopt the very principles which have been a scourge and a blight on every land and every clime where they have been adopted. Every national history reeks with the tears and blood of its citizens as its noblest men and women have gone down under the hand of religious oppression. How impossible it is to name any species of cruelty and savagery that



have not been practiced in the name of religion, and still the perpetrators dreamed they were doing God's service!

"We should bear in mind that the men and women who did such atrocious deeds, who secured the enactments which have so disgraced the very name of religion, were no better, or no worse, than the ordinary run of human beings. In many cases they appeared to be above the ordinary. Their trouble, however, was in the self-delusion that in some way the Almighty had given them the authority to take His place in the religious concerns of men and women, and thus as His representatives they carried their self-appointed task to its ultimate conclusion. And so the jails, the stocks, the racks, the gibbets, and the stake became their handy tools, as they disgraced their religion and their God.

"At nearly every session of the California Legislature attempts have been made to saddle upon the citizens of the State some sort of religious measure, but at the present time we have no such State law. Whenever the legislature has yielded to the clamors of religious organizations for coercive measures, either the people have recalled such measures nearly two to one, or the courts have thrown them out as unconstitutional. That such laws have no place in a country where religious freedom is promised to every citizen alike, seems plain except to those who believe that religion cannot prosper unless its observances are upheld and enforced upon the people by civil enactments; but should a national law be enacted, then California would be subject to the will and caprice of the Washington lobby-

ists, and must thus bend the neck to religious coercion.

"The present Congressional bill demands the closing of stores, forbids all kinds of work, and demands the closing of all places of amusement where an entrance fee is demanded. The same inconsistency that is always present in Sunday legislation appears here also. A man may enter a restaurant and buy a loaf of bread or a quart of milk, . . . and be a law-abiding citizen; but if the same man enters a grocery store and buys a loaf of bread or a quart of milk, the storekeeper is subject to a fine of from \$5 to \$50 for the first offense, but should he sell a loaf of bread again on Sunday during his natu-

ral life, or while the law is on the statute books, he must pay a fine of from \$25 to \$500, or spend six months in jail. This all so savors of the days of Puritanic oppression that one wonders if the wheels of progress have not really turned back, and one asks if we are not indeed headed for the Dark Ages of the middle centuries.

"Just why Christian people cannot live in peace with their neighbors we cannot see. In this glorious country of ours everybody is granted the same privileges, and all are equally protected by the government, and yet there is a discontent because all do not happen to adopt just the same forms of observances. Some of the people choose to observe Sunday as the right

(Continued on page 63)



This all so savors of the days of Puritanic oppression that one wonders if the wheels of progress have not really turned back, and one asks if we are not indeed headed for the Dark Ages of the middle centuries.

"Just why Christian people cannot live in peace with their neighbors we cannot see. In this glorious country of ours everybody is granted the same privileges, and all are equally protected by the government, and yet there is a discontent because all do not happen to adopt just the same forms of observances."

"A man may enter a restaurant and buy a loaf of bread or a quart of milk, . . . and be a law-abiding citizen; but if the same man enters a grocery store and buys a loaf of bread or a quart of milk, the storekeeper is subject to a fine of from \$5 to \$50 for the first offense, but should he sell a loaf of bread again on Sunday during his natural life, or while the law is on the statute books, he must pay a fine of from \$25 to \$500, or spend six months in jail.





"Canst Give a Good and Sufficient Reason for Not Attending Divine Service Last Lord's Day?"

Puritanism a Replica of Ancient Pharisaism

By

S. H. Carnahan

THE Puritans could not reform the Church of England according to their desires; hence they came to America to found a new commonwealth "to work out their own ideas of church and state." They established the Massachusetts Bay Colony. "They had no idea of founding a colony where different forms of worship could exist side by side; they believed that all men in religious matters should think and act in the same way; this was called 'uniformity.' Like most men of the age in which they lived, they did not believe in religious toleration." "The ministers were magistrates, and only church members were allowed to have a voice in the government; for forty years perhaps three fourths of the men had no vote."

The Puritans settled in this country during the years 1628-1630, where they

might worship as they wished, but did not grant this freedom to others.

In 1631 that broad-minded, liberal-viewed, equal-rights man, Roger Williams, came to the colony. But because he taught "that the civil power should have no control over a man's conscience, and that no one should be forced to support public worship," he was sentenced to be banished to England.

Hearing of the plot to seize him for this purpose, he fled into the wilderness, where, befriended by Massasoit the following year, 1636, he founded Providence, at the head of Narragansett Bay.

Anne Hutchinson, who ably defended her right to take part in church government, and other refugees from the Massachusetts colony, founded Portsmouth and Newport. In 1644, Roger Williams secured from Parliament a charter unit-

ing these different plantations into the only colony where perfect religious liberty was allowed, and where all alike were protected in their religion.

Lord Baltimore had proclaimed religious toleration for Protestants and Catholics in Maryland.

One of the first legislative acts in favor of anything like toleration was the Toleration Act passed in 1649 by the Maryland Assembly. However, it did not grant perfect toleration, for "severe penalties were prescribed against all persons denying the divinity of Christ, or using reproachful words against the virgin Mary or the apostles."

Many people came to this colony, even Puritans from England, and when sympathizers were in the majority, intolerance held sway again; for the people made Maryland an

Episcopal colony, and disfranchised the Roman Catholics and Quakers, and taxed all to support the Church of England, which was made the established church of the colony in 1692.

In 1676, William Penn and others bought an interest in West Jersey, where, in 1681, the assembly met at Burlington and drew up a document defining the rights of the people. The colony was a real democracy, and liberty of conscience was for all.

Early in the next year, Penn and eleven others purchased East Jersey; later they sold half their interest to twelve others. Among these twenty-four owners were "Papists, Dissenters, and Quakers, Royalists and Puritans;" yet there seems to have been no discord, says the historian. Later this

(Concluded on page 59)

The illustration below is a general view of "Dower House," the ancestral home of the Lords Baltimore, great land-owners of early colonial days, and lords of what is now Maryland. It is about twenty-five miles from the national capital, and is now owned by Mr. and Mrs. Percy Duval. This historic mansion and outstanding example of pre-Revolutionary architecture, was built by the second, fourth, and fifth Lords Baltimore, beginning in 1643, from plans by Sir Christopher Wren, the great architect of St. Paul's Cathedral and other notable buildings, and enlarged in 1689 and 1720. The grounds were laid out by Major L'Enfant, who planned the city of Washington. The boxwood hedge before the house was left over from that planted at Mount Vernon, and the tree in the center was planted by General Lafayette on one of his visits. The ivy on the left was given Lord Baltimore by General Washington, and came from the Mount Vernon stock.





"They are satisfied if the camel is only permitted to insert his nose into the tent of his master for the present. They are confident that when once this religious camel gets his head into the tent, he will be able later on to enter with his whole body and kick the master out."

Americans, Guard Your Liberties!

THE San Diego (Calif.) *Herald*, in an editorial, has the following to say about the compulsory Sunday observance bill, H. R. 78, now pending before Congress:

"An effort is being made by fanatical religionists to have passed in the District of Columbia special laws for the observance of the Sabbath not dissimilar to the 'blue laws' enacted by the Pilgrim Fathers, the same ones whose Puritanical ideas led to intolerance, which was manifested in both the political and spiritual realm.

"In colonial New England, at least ten offenses [really thirteen] were punishable by death. Heading the list of these capital crimes stood 'idolatry' and 'witchcraft.' It seems almost inconceivable that at any time in the history of our country such intolerance should have been sanctioned. It seems absurd that any one in this enlightened age should wish to revive those dead laws of an age of superstition and ignorance. Yet it is true.

"The effort that is being made to have the District of Columbia pass laws forbidding any one from performing any labor on the Sabbath day, or engaging in any pleasurable pastime, has the sanction of many religious organizations,

and if they succeed in having such laws passed, it will be followed by an attempt to have Congress pass similar laws to be nationally enforced. The fact that such laws are in conflict with the Constitution does not deter the fanatics, who hope to have the Constitution amended to suit their purpose.

"The two greatest Presidents that ever adorned the executive office were George Washington and Abraham Lincoln; both these men stood for liberty of conscience. Washington said, 'Happily, the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection shall demean themselves as good citizens.'

"Lincoln said: 'Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men, in all lands everywhere. Destroy this spirit, and you have planted the seeds of despotism at your own doors. Familiarize yourself with the chains of bondage, and you prepare your own limbs to wear them. . . . The people of these United States are the rightful masters of both Congress and courts, not to overthrow the Constitution, but to overthrow the men who pervert the Constitution.'

"It is hoped by the *Herald* that every liberty-

loving American, whether a church member or not, will sign a protest, to be sent to Washington, D. C., against the passage of such un-American laws. Should the fanatics succeed in having the District of Columbia adopt such wicked and unjust laws, their next move will be to have it make an amendment to the Constitution.

"Americans! Wake up and guard your liberties!"

Is It Mild?

The proponents of this compulsory Sunday observance bill claim that this drastic measure is but a mild one. They claim that what America "needs is more of the spirit and breath of the Puritan." The present bill is to be followed with still more rigid restrictions. They are satisfied if the camel is only permitted to insert his nose into the tent of his master for the present. They are confident that when once this religious camel gets his head into the tent, he will be able later on to enter with his whole body and kick the master out, as in the case of the camel in the Arabian fable. Americans must guard against the first intrusions of this religious camel, if they intend to remain the masters of their own liberties. Eternal vigilance is as truly the price of liberty now as it was in the days of the American Revolution.

IF man had the power to be his own savior, he would never enter the portals of the tomb and remain there till corruption disintegrates his body.

THE ultraliberal man is one who steps on the gas when the red signal light warns him to stop.

A Travesty on Law and Justice

(Concluded from page 41)

punish evil-doers are to be fostered and commended, but to have a bill passed by the Congress of the United States, such as this proposed Sunday law, would be a travesty on American law, and its enforcement would be nothing short of a tragedy.

Should it become law, the Lankford bill would send honest, hard-working men to jail, depriving them of their freedom and honestly earned means of sustenance.

We say, For shame, if Congress listens to these radicals, and allows itself to be a party to their scheme, for it will bring distress and perplexity upon a part of its honest citizenry. Send a man to prison for working at an honest trade? No! Let it not be done as long as American people love the priceless boon of liberty and have any regard for the work of the founding fathers of the Republic.



Hindering Religious Progress

THE *Detroit Free Press*, in speaking of the Lord's Day Alliance and its Puritan Sunday program for which it is seeking Federal aid, says:

"They would probably sound the death knell of all church influence in the United States outside the ranks of the most puritanical and strait-laced. We can think of few things that would hurt the prestige of the church more than their program would. The very discussion of it is an injury to religious progress."

JEFFERSON'S PROPHECY

THE spirit of the time may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion.—"Notes on Virginia," query xvii.

Religious Legislation Repudiated and Condemned by Early American Statesmen

By the Secretary of the Progressive Civic League of Oak Park, Illinois

RELIGIOUS legislation was outlawed more than a century and a quarter ago, when the Constitution was adopted. A majority of the men who framed our Magna Charta of liberty were undoubtedly religious. They were guided by strong convictions of truth and justice. They were surrounded by state-established churches that were enforcing Sunday laws. Yet they ignored these examples and precedents and took an advanced step. They instituted a new order of things by rejecting all entangling alliances between preacher and politics, and founding a government in which religion and state were totally divorced. As stated by William C. Cook, of the New York bar:

"The whole world practically considered it necessary that there be a recognized, established church of some kind, supported in part at least by the state. America broke away from this, and gave complete religious liberty."—*American Institutions and Their Preservation*, p. 35.

The First Amendment

For their own safety and for the benefit of their posterity, so far as they could secure it, they wrote into the Bill of Rights that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The reason for the adoption of the First Amendment to the Constitution is well stated by the United States Supreme Court:

"The oppressive measures adopted, and the cruelties and punishments inflicted by the governments of Europe for many ages, to compel parties to conform, in their religious beliefs and modes of worship, to the views of the most numerous sect, and the folly of attempting in that way to control the mental operations of persons, and enforce an outward conformity to a prescribed standard, led to the adoption of the Amendment in question."—*Davis vs. Beason*, 133 U. S. 333, 341.

Compulsory Sunday laws will create the same condition that produced the First Amendment, for they attempt to "enforce an outward conformity to a prescribed standard" set up by "the most numerous sect." Whether to the same degree or not makes no difference; the wrong lies in the digression from principles of truth and justice, not in the extent to which punishment or persecution is carried.

Congress Rebukes Sunday Law Advocates

That our patriotic statesmen of early days were opposed not only to a union of some church and the state, but also to legislation on any particular religious opinion as well, was soon settled in the history of our country under the Constitution. Hardly a score of years had passed after the adoption of this document when the spirit of selfishness and intolerance began to make itself felt.

The same question of Sunday legislation came before Congress as is now being urged upon it. Various religious societies and organizations began to protest against the carrying of mails on Sunday. The identical arguments were then presented as we are hearing to-day in defense of Sunday measures.

The House of Representatives appointed a committee to consider this matter that was being forced upon them. The committee recognized the importance of the task imposed upon it, and in introducing its report, said:

"It is fortunate for our country that the proposition should have been made at this early period, while the spirit of the Revolution yet exists in full vigor."—*American State Papers*, Class VII, p. 329.

Our lawmakers of that time were familiar, first hand, with the sanguinary

struggle through which our nation had passed in securing the boon of religious freedom. As their statement deals directly with the Sunday law question and its relation to the rights protected by the Constitution, it is of great value and importance in dealing with the proposed Sunday legislation that is being demanded of our present lawmakers. The document says, in part:

Limited Powers of Congress

"Congress acts under a Constitution of limited powers. The committee looks in vain to that instrument for a delegation of power authorizing this body to inquire and determine what part of time, if any, has been set apart by the Almighty for religious exercises. On the contrary, among the few prohibitions which it contains, is one that prohibits a religious test, and another which declares that Congress shall pass no law respecting the establishment of religion, or prohibiting the free exercise thereof."—*Ibid.*

Referring to Sunday directly, the committee continued:

"If a solemn act of legislation shall in one point define the law of God, or point out to the citizen one religious duty, it may, with equal propriety, proceed to define every part of divine revelation, and enforce every religious obligation, even to the forms and ceremonies of worship, the endowment of the church, and the support of the clergy."—*Ibid.*

The United States Senate, in considering a similar bill to set Sunday apart, gave the following answer:

"The proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy."—*U. S. Senate Report on Sunday Mails, January, 1829.*

Thus our highest law-making bodies unconditionally condemned Sunday legislation as unconstitutional, and contrary to the spirit of Christianity and to our civil institutions. Some of America's greatest statesmen were members of the Senate and House when this matter was discussed and the reports accepted.

Congress Declares Sunday a Working Day

Saturday night, May 20, 1826, when the House of Representatives was in session, and the hour of midnight arrived,

Mr. Powell, of Virginia, introduced this resolution: "Sunday is not, in the contemplation of the laws and Constitution of the United States, a legislative day upon which business ought to be transacted by the House of Representatives." The motion was voted down, and business continued until 4:30 the next morning.

Again, March 26, 1836, at midnight, "Mr. Lawler raised a point of order, that it was not lawful to continue the session of the House after twelve o'clock on Saturday night, so as to break in upon the sabbath." The House again refused to discontinue its session because of Sunday.

It is evident that our statesmen of that time did not consider that the "laws and Constitution of the United States" gave any pre-eminence to Sunday over other days, although there are some at the present time who are declaring that they did. While Congress generally adjourns over the first day of the week out of deference to its members who worship on that day, it has the liberty to labor on that day if it wishes.

Both houses of Congress have repeatedly remained in session on Sunday since those early days. Senator Bacon stated:

"There is nothing in the law which denies to Congress the right to sit on Sunday, and I have frequently seen Congress sit on Sunday."—*Congressional Record, Dec. 1, 1913.*

Furthermore, Congressional committees sometimes carry on their work on the first day of the week, and almost without exception all Presidents have signed bills on that day and engaged in other labor. Surely the people who elect these officials have the same right to work or play on Sunday as they have. When Congress declares that it has the right to do this under the "laws and Constitution of the United States," it equally asserts the right of others to do the same.

Sunday Law Advocates Inconsistent

In a document circulated by Congressman Lankford in defense of his Sunday bill, it is declared that Washington is a "Sodom of ungodliness" because of

"flagrant Sunday desecration" and the "turning away from God, of which Sunday desecration is a part."

A day cannot be desecrated that has no sanctity. There is no "turning away from God" when Sunday is used as a day for work or pleasure, for the first day of the week has no holiness whatever except that which has been conferred upon it by human authority. Many feel free to use Sunday for their own pleasure, because they do not accept the decrees of the church when it supplants the Scriptures. They may not observe the Sabbath of the fourth commandment, but they know that there is no divine authority for Sunday observance.

Sunday Laws Fail

Far beyond the value of any academic discussion of this problem of Sunday laws are the facts of experience. What does history have to say about it? For fifteen hundred years church and state combinations have been experimenting with Sunday laws, hoping to benefit the church by a uniformity of practice secured by special legal enactments. Instead of increasing reverence for the church and its holy day, it has made the church a tyrant with no respect for the beliefs and lives of dissenters. It has injured its own cause by creating idleness, restlessness, and resentment. The state, in following the dictates of religious zealots, has become an engine of tyranny.

Colonial Sunday Laws Discredited

Our country has had its share of religious persecution. Men and women have been tortured and even put to death for the most innocent and harmless acts on Sunday. The colonies had everything favorable to carrying out a union of church and state and enforcing Sunday laws. They had a zeal for religion, and accommodating civil magistrates were ready to enforce their dogmas. But the results of their experiment have convinced many that our forefathers were wise when they rele-

gated such codes to the days of ignorance and superstition, where they belong. They should be in a museum, and not in a statehouse.

Sunday Laws a Failure in Europe

In 1857 a Conference of Evangelical Christians was held in Berlin. Delegates from America as well as other nations attended. The following statement regarding the outcome of Sunday laws in Central Europe was made by Rev. E. Kuntze:

"Many regulations have, therefore, been made; old laws for the observance of the Sabbath have been renewed in the mining districts; Sunday labor has been abolished since 1853 in Mecklenberg; the order has been given for the observance of the whole of the day in the province of Saxony; they have endeavored to abolish Sunday labor in the factories, and the payment of the laborers on that day; the government has limited the post delivery on Sunday; and the assembling of the militia has been fixed for a week day. It has also been attempted to do away with the Sunday markets and fairs. But as people, taken as a whole, they have lost the love for a really Christian observance of Sunday, and all the efforts in this respect have been followed by but a small degree of success." —*The Religious Condition of Christendom*, page 359.

It is the same old story of trying to make people religious by cracking the whip of temporal punishment over their heads. It is useless to attempt it. The time and money devoted to such a program might better be used to persuade the people to accept the principles of the gospel. Then they will be religious without any law.

Poor Result of Sunday Laws in England and Scotland

England and Scotland had Sunday regulations for years. Abundant opportunity was thus given to determine their benefit to the people. A writer in the *British Contemporary Review* gives his observations in these words:

"There is the risk, in all regulations on religious matters, of producing hypocrisy, secret license worse than that which shows itself openly, a strong repugnance to what is so enforced, turning the blessing into a curse. . . . A mere police restraint on Sunday traffic or Sunday trading, however necessary it may be

to the ends for which a Christian state is justified in imposing it, leads but to a poor result." — *Vol. I, p. 168.*

America is not the place nor 1928 the time to revive the dying embers of religious intolerance and persecution.

Statesmen are needed to-day who will uphold the principles of liberty, though still surrounded by a religio-political environment. Some of the same old "blue paper" Sunday laws are on the statute books of this nation to-day that were there when the Constitution was adopted. It is hoped that our national lawmakers will again repudiate these obnoxious precedents, continue to support the torch of liberty, and vindicate the stand of their distinguished predecessors, by rejecting all religious legislation.

The Blue Law Menace Before Congress

(Continued from page 39)

right to one day of rest every week, has already been met and provided for in the rotating system, and they are really camouflaging the issue to give it plausibility and respectability, and to win supporters to their waning cause. But the "poor working man" is not deceived by this sugar-coated pill they are offering him, when in turn they force him to sit on the horsehair sofa or in a solid wood armchair all day Sunday, with nothing to do but twiddle his thumbs.

Clearly a Religious Measure

The Lankford Sunday bill now pending before Congress, which is creating such a mighty stir, is strictly a religious measure in behalf of sectarian organizations. Every one will admit that if Friday were set aside as a day of rest and worship in response to a demand from the Mohammedans, it would be sectarian legislation. Every one will agree, also, that if Saturday were set aside as a day of rest and worship in response to a request of Jews, Seventh-day Adventists, Seventh Day Baptists, and the Church of God people, it would likewise be sectarian legislation. Log-

ically, if Sunday is set apart as a day of rest and worship by the state in response to a request of a large number of Sunday observers, it would likewise be sectarian legislation. All religions are supposed to stand on an equality before the law, without being granted any special privileges or favors by the state.

If the Lankford Sunday bill concerned itself about securing to the working man one day of rest in seven, without telling people which day they should observe or how they should observe it, it might meet the approval of most of the citizens in the United States. But the Lankford bill refers four times to "the Lord's day." The term "Lord's day" is a religious title, and no civil law should bear a religious title. It is a law enacted in defense of a day, instead of protecting the working man in the enjoyment of his rights.

The Lankford bill contains many inconsistencies in its prohibitions and exceptions. This proposed law would make it —

A Crime to Sell	Not a Crime to Sell
A raw potato	A cooked potato
A can of corn	Corn on the cob
A loaf of bread	A sandwich
A pound of coffee	A cup of coffee
A gallon of kerosene	A gallon of gasoline
A horse collar	An automobile tire
A magazine or a cigarette	A newspaper or a cigar.

What law of nature makes beverages and cigars a necessity on Sunday, and a loaf of bread and a pound of butter luxuries? When did a newspaper become a necessity, and a magazine not? When did the operation of sight-seeing busses in Washington become a work of charity, and baseball, tennis, and golf criminal?

Why is it criminal to compensate the participants in a sacred concert on Sunday, and not a crime to pay a church choir? Why is it criminal for a baseball player to entertain for compensation, and a righteous act for the chauffeur to drive his taxicab for pleasure seekers for hire?

Why should the telephone girl be guaranteed twenty-four hours of rest each week, and the housemaid be compelled to do seven days of work?

Devoid of Justice

This proposed religious law is entirely devoid of equal justice and of Christian charity. It compels those who conscientiously observe another day to observe Sunday also "as holy time." It is intolerant, selfish, partial, un-American, un-Christian, unjust, unfair, and unconstitutional. It is an attempt to Puritanize America by legalizing religious obligations and persecuting dissenters.

The object of this bill is to compel all people to go to church on Sunday. A clergyman advocating Sunday legislation then pending before Congress, said:

"Give us good Sunday laws, well enforced by men in local authority,

and our churches will be full of worshipers, and our young men and women will be attracted to the divine service. A mighty combination of the churches of the United States could win from Congress, the State legislatures, and municipal councils, all legislation essential to this splendid result."—*Rev. S. V. Leech, D. D., in the Homiletic Review.*

The Pittsburgh circuit conference of the Evangelical Lutheran Synod of Missouri went on record against compulsory Sunday observance by adopting the following resolution:

"That the state should at all times guard itself against the intrusion of the church into its affairs, just as much as the church should at all times guard itself against the intrusion of the state into purely spiritual matters."

Sunday observance is a religious act, and not a civil duty. Civil law applies on every day of the week. A Sunday law

is therefore religious, and not moral or civil.

The church has no business in politics, and the state should refuse to sanction, support, and subsidize religious obligations and customs. The tragedies of religious intolerance due to overzealous and misguided Christians in the past, should forewarn America against its repetition.

It is high time that somebody in America had the courage to sound an alarm against these encroachments upon our liberties, or our free republican institutions will be doomed and ecclesiasticism will dominate American politics. The churches, as such, have no business in politics. They are injuring their own influence and prestige with the people. Statistics show that Protestant churches are losing their own members at the rate of

INTOLERANCE

ACROSS the way my neighbor's windows shine,
His roof-tree shields him from the storms that
frown;
He toiled and saved to build it, staunch and
brown;
And though my neighbor's house is not like mine,
I would not pull it down!

With patient care my neighbor, too, had built
A house of faith, wherein his soul might stay.
A haven from the winds that sweep life's way.
It differed from my own — I feel no guilt —
I burned it yesterday!

— Selected.

500,000 annually. One of the facts responsible for this great shrinkage is the sad fact that too many pulpits are transformed into political forums.

The right to persuade men to observe the Sabbath should be sacredly protected, but the prerogative to force men in this matter should be denied the civil magistrate.



DIE when I may, I want it said that I always plucked a thistle and planted a flower where I thought a flower would grow.

It adds nothing to my satisfaction to know that another man has been disappointed.

I say try! If we never try, we never succeed.—*Abraham Lincoln.*

A Baptist View of Church and State

THE Chicago *Tribune* of Jan. 8, 1928, quotes the following paragraph from *The Baptist* of Dec. 24, 1927, on the subject of church and state:

"What is government? It is essentially the organization of the community as a whole for the promotion of the common good, having the power of compulsion as far as may be necessary for that end. That kind of an institution the Baptist Church can never be, and that power it can never use. It cannot consistently look to the state for support or aid."

Pertinent Comment

The *Tribune* makes the following pertinent comments upon the Baptist doctrine of the separation of church and state:

"The church teaches, urges, and exhorts. It does not use compulsion if it accepts the doctrine of *The Baptist's* editorial. The political action of churches and their organizations is to obtain the enactment and enforcement of civil laws. That is compulsion. They seek to give civil authority rules to enforce upon the population, and to equip the civil authority with force to compel obedience to these rules. The nonconformist is to be coerced by the power of the state. The inspiration for these rules comes from the organized churches. The application of them is given to the armed power of the state and to its judiciary system.

"This may be called anything you like, but it is a practical combination of church and state, the church providing the moral ideas and the state the means of enforcing them. The churches mature and develop their ideas. They seek compliance with them in the national and State legislatures by moral pressure and by creating a fear of consequences in case of non-compliance. When the church ideas have been put into laws, the church organizations then seek the armed force of government to make them effective.

"It would be difficult to see how any of the political-action church organizations could find any warrant for this policy in the statement of *The Baptist's* editorial: 'That kind of an institution the Baptist Church can never be, and that power it can never use.' Many of the moral doctrines of the political action churches, are doctrines of general acceptance. They must be if civilization is to exist. Others are controversial, and some are not accepted, at least

at the value the church organizations put upon them. They are accepted within the churches by voluntary subscription, but they are carried into political action, as unquestionable and also as uncompromising. They become dictates. They require compulsion. The church has no way of using force. It asks the state to do so.

"Compulsion and church organization united in political action combine to transfer the issue from the domain of conscience to the arena of force. So far as the *Tribune* is concerned, it will rest on the doctrine of church and state contained in *The Baptist* editorial."

University Professor Replies to "Tribune"

The next day the *Tribune* printed the following reply from Clarence P. Manion, professor of law, University of Notre Dame:

"In the editorial quoted from *The Baptist* in last Sunday's *Tribune*, the following definition of 'government' is given:

"It is essentially the organization of the community as a whole for the promotion of the common good, having the power of compulsion as far as may be necessary for that end."

"In its main editorial the *Tribune* quotes this definition, and apparently accepts it as its own. If the above is a proper description of the purposes of government, then objection to the political activity of the churches is entirely unjustified. Where the government has a *carte blanche* to establish the 'common good,' then who is better qualified than the churches to say what is 'good'?"

"The mistake lies in the basic misapprehension of the purpose of government. That purpose was deliberately stated in the American Declaration of Independence, to wit: 'We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men.' Thus government in America is certainly not instituted for the promotion of what is judged now and again to be the 'common good.' The sole purpose of government in this country is, or should be, to preserve the God-given inalienable rights of the individual citizen, and to interfere with those rights only (as in the case of larceny, for instance) when the licentious exercise of them by the individual citizen has proximately caused an injury to the equal right of his neighbor.

Nothing to Do With Common Good

"Strictly speaking, government in America has nothing to do with 'good' either common or otherwise. It does not or should not know the terms 'goodness,' 'badness,' 'morality,' or 'immorality.' Its business is to keep the individual citizen free. The church is then expected to take hold of this free citizen, and without any assistance from the state, persuade him to be 'good.'

"The strict application of this fundamentally American conception would make the union of church and state impossible, but any compromise of the principle makes such a union inevitable. If the American governments restrain themselves to their commission as outlined by our first great American state paper (the Declaration of Independence), and cease to pursue the Lorelei of 'public morality' and 'common good,' we will have free citizens and free and (I trust) influential churches entirely separate and distinct from any union with the state. Baptists, Methodists, Catholics, *et al.*, who really believe in the practical application of American principles of liberty, and have confidence in their own respective powers of unaided persuasion, should lend their support to such a condition, and thus make the bugbear of church and state union impossible for all time."

Where "Liberty" Stands

The LIBERTY magazine stands on the American platform as conceived by the founding fathers, that the civil government is primarily ordained to protect the inalienable rights of the citizen in the pursuit of human happiness. The civil government can rightly deal only with civil affairs and regulate man's relationship with man. It cannot determine for man what his relationship to God and religion shall be. Goodness, righteousness, holiness, and sanctification, are terms which can find their definitions only in God, and all such virtues can be imparted to man only by faith. "Righteousness" is not "by the law," the Good Book tells us, therefore civil government cannot establish it by law. It is impossible to make people "good" or "righteous" by law. There is no such thing as "civic righteousness," or "civic holiness," or a "civil Lord's day," or a "civil Lord's baptism." The Bible alone defines such terms, and all of them have to be received by faith in order to be acceptable to God and a benefit to man.

"General Welfare"

The preamble to the Constitution states that the purpose of the American government is to "establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." The phrases to "promote the general welfare" and to "promote the common good" are entirely different in meaning. The term "welfare" refers to man's material and physical prosperity and health, and not to his eternal well-being. The term "good" refers to man's spiritual condition, the state of his soul, as an inward heart religion engendered by heavenly influences. Therefore, the state can only promote the "general welfare" and the church the "common good," each in its separate and distinctive field; for one refers to the physical and external well-being of man, and the other to the spiritual and internal status of the soul.

Blue Law Advocates Resorting to Unconstitutional Methods

(Continued from page 40)

and to be commanded immediately to disperse to their homes or places of business, especially when there was no riot, but a "peaceable assembly." Like the American patriots assembled on the commons at Lexington, they decided to stand their ground, and if arrested, plead the First Amendment to the Federal Constitution as a sufficient defense. Most of them remained, and the show went on.

Members of the Dumont Board of Trade gathered around the theater proprietors, and discussed steps to have the entire provisions of the Sunday blue laws enforced in the town. Some one demanded that the football game in progress on the Lamklub field between the firemen of Company No. 3 and the Lamklub, be stopped. Besieged by numerous complaints along this line, Judge Hamilton and officer Mansfield went to the football field, where the above "Riot Act" was again read to the players and the

assembled spectators. The players and spectators, numbering some five hundred, laughed at the foolishness of the proceeding when they were "peaceably assembled," and the players finished the game and the spectators remained.

If this proceeding were not so serious, we too might laugh at the apparent farce, and pass it up without further comment. But when public officials will so yield to the ecclesiastical demands of a certain reform element as to read the "Riot Act" and in the name of the State will command all persons who are gathered together in a peaceable assembly, as they have a "right" to do under the First Amendment of the United States Constitution, without being molested by the civil authorities, it becomes more than a laughable matter.

It proves that our fears are well-grounded, relative to the extreme lengths and unconstitutional methods to which the Sunday law advocates will resort in carrying out their un-American and un-Christian program of compulsory Sunday observance.

These "reformers" have repeatedly charged us with being traitors to our government because of our opposition to religious laws and proposed Sunday legislation. They say that the desecration of Sunday should be put on the same basis as the desecration of the American flag, and that it is just as heinous a crime to murder Sunday as to murder a man. These statements all show to what lengths these reformers will go in perverting justice and overriding the Constitutional guaranties of civil and religious liberty.

The First Amendment to the Constitution expressly states that "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." Moreover, the Fourteenth Amendment says that "no State shall make or enforce any law which abridges the privileges or immunities of citizens of the United States."

These Sunday law advocates are ready and willing to override every provision of the Federal Constitution, and wreck the Constitution itself, in the enforcement of antiquated and obsolete Sunday laws enacted centuries ago, when the colonies had a union of church and state. Such encroachments upon the Constitution and its guaranties of human rights should be viewed with alarm by every friend of liberty and American ideals of orderly government. Eternal vigilance must ever be our watchword, or our heritage of freedom will soon be demolished by these sincere but misguided religious zealots.



Shall Religion Be Regulated by Police Authority?

(Continued from page 42)

wise refused to conform to this Congressional regulation? And what could be said of the statesmanship of those who, because importuned by the clergy for such laws, would grant their request and pass the measure under the garb of a "police regulation"? It would not be any more contrary to both the letter and the spirit of the Constitution which says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," for Congress to enact a law enforcing prayer, the observance of the Lord's supper, or baptism, than to enact a law enforcing the observance of the Lord's day. One would be as Constitutional as the other.

It is this kind of Sunday legislation that Congressman Lankford introduced at the opening of the Seventieth Congress. Innocent as the Lankford Sunday law appears to many who have not carefully considered the matter, it involves, nevertheless, an assault upon the principles which are fundamental to the maintenance of universal justice and equality of men within the scope of its jurisdiction. In the enactment of such a law as is proposed, Congress is not only establishing "police regulations" interfering with the religious and civil liberties of

the individual, but is deciding a religious controversy, and telling the citizens when to rest and when they must not work.

Blue Law of Georgia Forbids Bathing

Section 421 of the Georgia Code of 1926, entitled, "Indecent Bathing," is a relic of one of the blue laws passed in 1866 and in operation to-day in the State of Georgia. It reads as follows:

"Any person who shall bathe in a stream or pond of water on the Sabbath day, in view of a road or passway leading to or from a house of religious worship, shall be guilty of a misdemeanor."

The penalty imposed for a violation of this law is by a fine not to exceed one thousand dollars (\$1,000); or imprisonment not to exceed six months; or to work in the chain gang on the public roads, or on such other public works as the county or State authorities may employ, not to exceed twelve months.

As this law makes no exception of persons bathing clothed with proper bathing suits, it must be construed to prohibit all manner of public bathing. No one needs a legal mind or a keen vision to ascertain if this is a religious law. If this law was not intended for the enforcement of Sunday observance, it would prohibit bathing every day of the week, in view of any road and near any house, whether a house of religious worship or otherwise, because if it is indecent to bathe on Sunday, it is indecent to bathe on other days of the week.

Can you imagine your boy or girl being arrested and haled into court, stamped a criminal, and subjected to imprisonment if unable to pay a fine, or work in the chain gang, all because of taking a bath on the "Sabbath" day? To uphold this kind of law as a "police regulation," bathing on the "Sabbath" day in Georgia must "endanger the public health," "affect the public safety," or be "dishonorable" or "immoral."

Police Officers Decide What Is Necessary Work

Section 9 of the Massachusetts blue law, in operation to-day, allows the chief of police or other officer to issue permits

for the performance on the Lord's day of necessary work. The law allows the officer the power to decide for you the question of necessity.

Under this statute, if you wanted to do a little work in your garden on Sunday, such as pulling a few weeds or hoeing, you must go to the chief of police or some other officer, and if the officer decides it is necessary work, you would probably be given the right to work in your own garden. If this officer decides it is not necessary work, you are estopped under the "police power" or "police regulation" upon the grounds that pulling weeds or hoeing in your garden on Sunday "endangers the public health" or "affects the public safety," or that such work is "dishonorable" or "immoral." These are some of the blue laws that are unrepealed and occupy pages in many State statutes to-day.

The hour has surely come when it is the duty of every liberty-loving American to pronounce by pen and voice his protest against any more legislation, under the guise of "police power," either State or national, that will endanger our religious liberties. It will be a dark hour in the history of this great Republic if Congress enters upon a career enforcing the religious opinion of the majority. Are the people willing that it shall be done?



Sunday Coasting Prohibited in Washington, D. C.

(Continued from page 43)

and recently the District prosecuting attorney has refused to prosecute cases under these police regulations, holding that the police authorities of the District of Columbia exceeded their police powers in legislating upon new matters which belong to Congress.

The constitutionality of these police regulations regulating the religious conduct of people on Sundays is to be tested out before the District Supreme Court. Such unreasonable regulations, enacted at the instigation of churchmen, as a gen-

eral rule, produce disrespect for all law and authority, and the sooner they are repealed the better. The Puritan régime of prescribing religion by law should be discontinued in America.



Puritanism a Replica of Ancient Pharisaism

(Concluded from page 47)

colony of freedom furnished a place of refuge for persecuted Presbyterians of Scotland.

Also in 1681 William Penn obtained a charter from Charles II for the territory of Pennsylvania, which was named by the king in honor of Admiral Penn, William's father. Here was established a refuge for persecuted Quakers and others, where they might have liberty of conscience and political equality.

Speaking of different forms of government, Penn said, "Any government is free to the people under it (whatever the frame) where the laws rule and the people are a party to those laws; and more than this is tyranny, oligarchy, or confusion. . . . Liberty without obedience is confusion, and obedience without liberty is slavery."

In 1683 Penn laid out the city of Philadelphia, a word which means "brotherly love." Penn died in 1718 at the age of about seventy-four years. About seventy-six years later, 1794, this noted free State passed its Sunday law, which still exists to this day. To get the law enacted, a committee of seven Scotch Presbyterian Covenanters urged the matter before the legislative committee, presenting as a precedent a copy of the Sunday law of Charles II enacted in England in 1676.

In those colonies where the Indians saw the whites manifesting the spirit of charity toward one another, and where the natives were treated justly, they gave little or no trouble. If the example of Roger Williams, of the Dutch, of Lord Baltimore, and of William Penn had been followed, much different would have been our country's early history.

It was in Puritan New England where, under church-state rule, many persons were put to death, being condemned as witches or wizards. And, too, it was in those colonies where the most exacting and severe laws were enforced relative to Sunday observance. Those who did not regard the laws according to their idea were apprehended, fined, and made to wear a mark indicative of their crime, such as, D for drunkard, H for heretic; for each crime there was a special punishment.

The Puritan's manner of government and idea of Sunday observance was more like that of the Pharisees in the days of Christ than like that of old England. And we all know that, even while Christ, the Lord of the Sabbath, observed the same day of the week as did the Jews, because He did not observe it in the *same manner* as they did, after their own traditions, they condemned Him as a Sabbath breaker, and had the state—the Roman power—sentence Him to death.

Do we, American people who fought for political freedom and framed a governmental Constitution to protect our religious liberty, want to let the old Puritan idea come in and dominate our national laws as it did some of the colonial laws? (The quotations herein and the facts given are from "A History of the United States," by Allen C. Thomas, M. A., formerly professor of history in Haverford College, Pennsylvania.



HE who nails the ten commandments to the cross, abolishes all righteousness. Only the handwriting of ordinances was thus taken out of the way.



THE strangest anomaly is that greatness comes to those who least seek for it and flees from those who have the strongest craving for it.



It is easier for a rich man to join the church than to enter the kingdom of heaven.

The Protest of the Press Against Sunday Blue Laws

(Continued from page 37)

ernment expense is "doing the churches immeasurable harm." This interesting editorial in part says:

"Our attention has been called to House Bill No. 78, introduced by Representative Lankford of Georgia. . . . Briefly, Mr. Lankford proposes to give Washington, D. C., a taste of blue laws,—to have Congressional legislation that would be in the nature of a Sunday-closing law. . . .

"Moreover, in connection with this, and supplementing a drive of its own for the same purpose, the National Reform Association of Pittsburgh is using Lankford's Congressional frank to broadcast an alleged 'speech' of his on this subject. The speech consists mainly of a lengthy quotation from an officer of the National Reform Association. Lankford's own remarks in this 'speech' show that it was never delivered before Congress. We have seen a copy of this speech sent out under the frank of a Georgia Congressman, addressed to a post office in West Virginia and bearing a Pittsburgh postmark. A strange conglomeration, this!

"Of course, the question of blue laws in the capital city is a matter of small moment to the country at large. The good burghers of our cities, with their night clubs, movies, theaters, and the like, will not give the poor Washingtonian a passing thought. . . . But the principle goes a bit deeper than the mere question of what Washington will do on Sunday. This can be nothing more than an entering wedge for national legislation of the same sort—a constitutional amendment—something the National Reform Association and the Lord's Day Alliance pine for with great longing. That is something to give one pause. And what about the good money of the taxpayer that is being spent to broadcast this hokum in the interest of lobbies that swarm about Washington? What does he think about it?

"The separation of the church and state is one of the corner stones of this government. Not until recent years has it even been questioned. Fanatical reformers who would use legislation to attempt to force people into the churches, are doing the churches immeasurable harm. Sane, honest church people recognize this, and deplore the activities of a few misguided, if sincere, fanatics."

The Waterville "Sentinel" Scores "Camouflaged Reform"

The Waterville (Me.) *Sentinel* of Dec. 15, 1927, in an editorial scores the Lord's Day Alliance's attempt to fasten a Sunday blue law upon the country by means

of a "Camouflaged Reform." Under this caption the editorial runs in part as follows:

"At a recent meeting of the Lord's Day Alliance, the organization, which aims to make Sunday as blue as indigo and as tight as a cup, made many new plans for progress toward its ideal. In the future, even more than in the past, emphasis is to be placed on the claim that one of the chief purposes of the movement is to make certain one day of rest out of seven for all workers.

"This recalls the crusade once made against Sunday newspapers because they had to be printed on Sunday, the fact being entirely overlooked that they were only read on Sunday, the work on them being done through the week and Saturday night. This idea of giving workers one day of rest in seven is just as ridiculous. . . .

"It's safe to say that the number who are forced to work Sundays against their will is negligible now. Labor unions have seen to that. Workers want one day of rest, most of them more than one day in fact, and made all arrangements therefor long before the Lord's Day Alliance took the matter up. Those who do work Sundays now get special compensating privileges that even everything up for them. Workers themselves have long since passed the stage of one day of rest, and are insisting on a whole Saturday off as well, despite the fact that most of them now have half of Saturday and all of Sunday for their leisure.

"Hence the day of rest proposition has to be taken as a sort of camouflage for something deeper. This, of course, is the desire to make all conform to a standard set up by the Alliance. This is the vital object of the organization, and it's not so much because people have to work on Sunday as because they do not employ their leisure properly when they are not working, that inspires the members. But this is a much more difficult proposition to put over, hence the greater emphasis of the day of rest idea.

"This burning desire to make other people do as some one else thinks they should is one of the most irritating features of American life. We enjoy such an abundance of liberty here that any fanatic feels free to bind others to his own standards. Fortunately, however, reformers of the militant, domineering type are finding the going getting harder all the time. More and more are they forced to dress up their hobbies in something that's more generally accepted, and force them ahead with some more or less false pretense, like this day of rest idea of the Lord's Day Alliance.

"If you listen, therefore, for any hearty cheers from the ranks of labor for this Lord's Day Alliance program, you will be wasting your good time. Labor can look out for its own day

of rest, and will be better satisfied if permitted to spend that day as it pleases, rather than follow a standard set up for it by the professional reformers."

The "Commercial Reporter" Protests "Blue Laws"

The *Commercial Reporter* of Fond du Lac, Wis., Dec. 3, 1927, in an editorial, says that the Lord's Day Alliance and similar organizations are attempting to work up a strong religious lobby at Washington "to secure the passage of legislation for the District of Columbia, prohibiting all sports, theater and motion picture productions, and the sale of anything except drugs and medicines on Sunday." The editorial continues as follows:

"It is admitted this is but the opening wedge of an effort to make such a law effective in all States. The movement will be met by an equally determined opposition, which will declare that any such legislation is an infringement upon the liberties of the people, and is, moreover, overstepping the dividing wall between affairs of church and state.

"Congressmen will be 'showered' with petitions against the passage of any such law, and Congressman Florian Lampert will receive a number of petitions from Fond du Lac which are now being circulated in the city. The petitions are being freely signed."

Congressmen have been fairly snowed under with petitions protesting against the passage of the Lankford Sunday bill.

The Tucson "Star" Says Sunday Blue Laws Are an American Curse

The *Star* of Tucson, Ariz., defends the Washingtonians in their fight against the Lankford Sunday bill, in the following interesting editorial:

"One way or another, the average resident of the District of Columbia is always getting it in the neck. He's the poor dog on which all sorts of experiments, many of them painful indeed, are first tried out. . . .

"Whenever a citizen or group of citizens wake up in the middle of the night with a new scheme for improving the human race through further regulation, he — or they — collect money for train fare and dash off to Washington to put the scheme into operation.

"The theory is that because Congress governs the District of Columbia without any help from Washingtonians, the people here can be made to stand for more than other folks. Reform waves spread quicker if they can dig their toes in these sacred precincts, and once Congress

passes a law for the District, it's much easier to get it to pass a similar law for the rest of the country. . . .

"The system permits Congressmen who may be guilty of all sorts of unethical practices to go back home and point to a public record of righteousness. It's a great favorite for those who know that their districts are hotbeds of bigotry and intolerance. . . .

"The Lankford bill, which was written by a Sunday closing reform organization headed by Rev. Harry L. Bowlby, would bar Sunday movies, Sunday baseball, and other amusements and labor, except that of 'necessity and charity.'

"Representative Lankford, a former city judge in Douglas, Ga., says that Washington is the nation's 'Sodom of ungodliness.' His bill was a perennial here, and caused no excitement until the last Congress, when hearings on it were held for the first time.

"It was at one of these hearings that Congressman Tom Blanton, of Texas, assaulted Congressman Sol Bloom, of New York, after which Reverend Bowlby is alleged to have attacked the committee stenographer, and to have joined with Blanton in kicking an anti-blue law man as he lay helpless on the floor.

"Apparently because of the heckling by Blanton and his friends of clergymen and others who appeared against the Lankford bill, the hearings were one long bedlam.

"This year the blue law proponents are more confident than ever, although only the fact that Washingtonians have no vote would seem to hold any hope that Congress would pass such a bill. . . .

"Intolerance is the curse of America. Blue laws are an outward indication of the intolerance existing in our country."

The Walla Walla "Union" Says Sunday Bill Should Remain in Committee

The *Walla Walla Union*, of Walla Walla, Wash., Dec. 22, 1927, in an editorial, says the Lankford Sunday bill curbs liberty, penalizes dissenters, and should never come out of the committee room. We quote in part from the editorial as follows:

"This is the old Sunday closing business over again, and aimed at the individuals who cannot afford to play golf or run an automobile, but who get their amusement at theaters, at ball games, etc. Further it makes Sunday the arbitrary day of closing, whether or not one believes it is. If a man believes Sunday, or Saturday, or Tuesday, or any other day is the day for him to worship and to transact no business, that is his affair, and the affair of no one else. Adventists who keep Saturday as their Sabbath, would be penalized, because of their religious belief, for they could not engage in business

or work on Sunday. They would be forced to make a living in five days, while adherents of the Protestant churches, and others who observe Sunday, would have six days to do it in.

"While this is to regulate the District, it would be only an entering wedge for other States. It is a bill which should never be permitted to come out of the committee rooms."

**The Olean "Times" Opposes H. R. 78
As "Religious Law"**

The *Times* of Olean, N. Y., Dec. 19, 1927, in an editorial, opposes the Lankford compulsory Sunday observance bill as a fanatical religious law persecuting dissenters. In part the editorial says:

"Probably no one is such a nuisance as a religious fanatic, and none more disturbing to the peace and security of a nation. It is bad enough, in all conscience, to be a fanatic on any subject; but those who are imbued with religious fervor to such an extent that they conceive it to be their duty to *make* all other people do as they do, especially on the Sabbath, are the worst pests of all.

"It is frequently forgotten that the Constitution of the United States preserves to the individual—or it was intended that it should do so—complete liberty as to religious views and religious observances. If the individual wants to observe Wednesday as his particular Sunday, that is his privilege; and if he does, he should be at perfect liberty to go about his ordinary business on the day other people may desire to observe as *their* Sunday.

"Having fully absorbed that point, let us now consider a bill which has just been introduced by Congressman Lankford.

"The proposed law is ostensibly for the District of Columbia; but it is stated that the Lord's Day Alliance, which framed the bill and is sponsoring it before Congress, believes that it should become a model law for the whole nation, just the same as national prohibition.

"And what would this bill do? . . . It would make acts criminal on Sunday—the Sunday of the Lord's Day Alliance, of course—which are not criminal on other days of the week; which would appear to be conclusive evidence that the law would protect a day instead of the citizen, and would, therefore, be a religious law regulating religious conduct on Sunday.

"The bill, of course, does not take into consideration the fact that the Sabbath of its sponsors is not the Jewish Sabbath, is not the Sabbath of the Seventh-day Adventists, not the Sabbath of other God-fearing and highly religious bodies. . . .

"On the other hand, were the bill to become law in the District of Columbia, and eventually throughout the nation, it would *force* the members of religious bodies who observe their Sabbath on another day than on the first day of

the week, and those who, while churchgoers, see no objection to Sunday amusements and recreations, to do on the first day of the week just what the Lord's Day Alliance and other intolerants of similar ways of thinking would have them do, and prohibit them from doing those things which the Lord's Day Alliance would not have them do.

"We have too much faith in the intelligence of the members of Congress, and of the American people at large, to believe that any such law will ever be passed.

"The Lord's Day Alliance, and all others who think as they do, should be respected for their views, and permitted to practice them to the fullest extent, without let or hindrance from others; but they should observe the same tolerant attitude toward those who may not see exactly eye to eye with them."

**Washington "Times" Against Lankford
Sunday Bill**

The following forceful editorial appeared in the *Washington Times* of January 20, denouncing the Lankford Sunday bill:

"The eloquent appeal of Senator Robinson of Arkansas for religious tolerance and broad-minded consideration of the religious or other views of all citizens, serves as a reminder that there is pending in Congress a bill, sponsored by Georgians and other citizens of particular creeds, providing for air-tight Sunday closing in the District of Columbia.

"It is of interest, also, that the bill has been denounced by District pastors, citizens, and organizations as most dangerous to the best interests of true religion, in that it will disgust many who believe in orderly, sensible observance of the Sabbath day.

"The bill has run up against bitter opposition in this city, the citizens of which feel that they know better what is needed for Washington than citizens living many miles away, and that they will be able to correct Sunday evils that may arise. . . .

"Congress, in a spirit of fairness, would not attempt to fasten upon the District the bigoted ideas of a comparatively few outside men and women. Washington is an experiment ground for much foolish legislation, but it has not been of a religious nature. . . .

"It is quite improbable that we are to have any law here which will attempt to force Sunday religious observance upon the people, or 'make them good' through legal processes. Modern religion can make no progress under such conditions."

These are only samples of editorial utterances against the passage of the Lankford Sunday bill. Practically the whole secular press is aroused in opposi-

tion, and the excerpt from *The Baptist*, which appears on page 55 of this number of LIBERTY, shows that the religious press is not a unit in its favor.

California Editor and People Against Coercive Religion

(Continued from page 45)

day for rest and worship, and then again there are those who observe Saturday as the right day. Both parties appear to be in earnest and sincere in their contentions. Why should they not both go about their business in disseminating their views, and the best ones win out at last? If both continue to disseminate their views in a lawful manner, the government will protect each party and impartially bid them Godspeed. What more can they reasonably expect or rightfully demand? The thing that looks so strange is, that while those who observe Sunday have such a large majority of followers, they cannot desist from asking the State to coerce the others.

"It was Lincoln who said, 'When a man governs himself, that is self-government; but when he tries to govern another man without his consent, that is tyranny.'

"Thus it is with those who profess the Christian religion. If a man chooses to observe Sunday, he has the legal right to do so, and he may observe it in any way he sees fit; but when he demands that the other party shall do as he does without the other's consent, that is tyranny and despotism. If there were one hundred men living in a certain vicinity and ninety-nine observed Sunday, that would never give the ninety-nine the right to coerce the one. In matters of conscience there can be no majorities or minorities.

"Human rights are equal always and everywhere, and the right to think and act conscientiously in all religious affairs, as long as the worshiper does not infringe upon the same equal rights of his neighbor, is above every legal requirement. The domain of conscience is confined to the realm of its own, and only the man and the Almighty have any right to enter. This is the essential of real Americanism, for it recognizes in every citizen, high or low, rich or poor, Christian or pagan, the right to follow the dictates of his own conscience, and the government pledges itself to protect him in the enjoyment of his own conscience.

"It remains true that if there were one hundred men associated together, and each and every one agreed as to the proper day to be observed, they would have no right to enact coercive laws for the enforcement of Sunday, for a man has no right to shackle even his own conscience. The conscience must always and everywhere be left free to do the bidding of the Almighty. Besides, a man must be insane

so to shackle himself that in case he should ever hear his Maker calling him to a different course of action, he should find that he had actually placed the noose around his own neck, and he had lost the dearest of all earthly blessings,—the privilege of obeying his God, without fear or molestation.

"Again, we should remember that, under the Stars and Stripes, over one hundred and ten million people claim the rights accorded to American citizens to worship or not to worship the Almighty. These rights are theirs because they are inalienable, and only despots dare infringe upon those rights. On the other hand, we find but forty million of the entire population who make any kind of profession of religion. This number embraces every kind and size of Catholics and Protestants. If it is tyranny for one body of Christians to enforce their peculiar tenets and observances upon another, what should we call it if the entire forty millions of Christians should seek to coerce the other seventy millions of American citizens into conformity to their tenets and observances? . . .

"As we have always looked at the question, religion is a matter that concerns the man and his Maker, and as long as he does not interfere with any one else's religion, he is impregnable. As men must eventually meet their Maker, it is imperative that every man should have the fullest opportunity to render to his Judge that service which his own conscience dictates. It is absolutely impossible that any but affectionate service could ever be acceptable to the Almighty, and it must never be forgotten that affections never have been, and never can be, subject to any form of coercion or intimidation. Love alone begets love, while coercion begets only fear and rebellion. One is Christian, the other is satanic. To us the so-called 'golden rule' has seemed about the right guide for man and woman. If two Christian men happen to differ in their religious concerns, why can they not stop and ask themselves, 'What would I wish the other man to do to me if our places were reversed?' That would settle forever the question of coercing any one into religious observances. It would demand for every one the same rights and privileges in religious matters, and it is our opinion that the Christian religion would be more prosperous, that the people would be better representatives of what they really profess, if every coercive enactment was dumped into the ocean."

The press of this country is rendering the cause of religious freedom a great service in its opposition to this un-American legislation. Whenever religious freedom is destroyed by the Federal Government in the District of Columbia, it will mean not only the doom of religious freedom throughout the nation, but the beginning of the downfall of the freedom

of the press everywhere. It is well that the American press takes alarm at these first encroachments upon human rights, and sounds a note of warning to the American people to safeguard their blood-bought liberties before dangerous precedents are established by Congress.



Sparks From the Editor's Anvil

THE devil enters the church when she enters politics.

THE fruit of anarchy springs from the seed of oppression.

RELIGIOUS legislation is a fungus parasite on Christianity, corrupting its vital stream.

THE reformer who wants you to take his religion in legal doses is kin to Dr. Antichrist.

A CHURCH that appeals to the policeman's club to enforce its ideals needs a new creed.

A POLITICAL church breeds contempt for religion, and is the curse of civilization and progress.

THE right of dissent is as sacred as the right of assent, and both should be equally protected.

A VERITABLE inferno is couched in a legislative act that restrains conscience in the realm of religion.

WHEN Mr. Politics enters the front door of the church, Miss Christianity walks out the back door.

RELIGIOUS bigotry always crystallizes its belief into a creed that fortifies itself behind an intolerant law.

THE finest type of religious bigot is the religious legalist who is so sure his religious notions are absolutely right that he wants them enforced upon all men by the authority of the civil magistrate.

THE object of civil government is to maintain all the liberty that contributes to the general welfare, and to exercise only the restraint that protects the rights of all.

SELFISHNESS in others is quickest recognized by a selfish person, on the same principle that two negatives always repulse each other.

A RELIGIOUS fanatic is a fellow who wants to enforce his religion on others in the name of God, but without divine authority or sanction.

THE man who misses his mark always hunts a larger target.

YOU can no more make a man righteous by a legal religion than you can

teach a chicken how to swim by forcing it into the water.

SUNDAY blue law advocates are the world's crêpe hangers and undertakers, seeking to bury the joy and happiness of others.

IT is just as impossible to transform a sinner into a saint by force of law as it is to hatch a goose out of a duck's egg.

RELIGIOUS liberty can be preserved only where the state maintains perfect neutrality toward all religions.

A FOOL is one who does not know his imperfections.

OUR FRONT COVER

OUR front cover gives a glimpse of the private life of the Father of His Country that will be welcomed by all our readers. Here we see George Washington at home in his Mount Vernon gardens. The lady is his adopted daughter, Eleanor Park Custis, familiarly known as Nellie Custis, later the wife of Major Lawrence Lewis, a nephew of George Washington. It is in a way a relief to turn for a moment away from the contemplation of Washington as a military leader and statesman, to think of him as a country gentleman, living close to nature, enjoying the sight and scent of the roses for which Mount Vernon is still famous.

Help to Stem the Tide of Religious Intolerance

by circulating the little leaflet entitled

A Blue Sunday Law Before Congress

IT gives the nature of such legislation, and clearly points out its religious character and its inconsistencies. It calls on every citizen of this country to protest by letter and wire against such legislation.

Put these leaflets in your correspondence, hand them to your friends and neighbors, and in this way do real service in favor of civil and religious liberty.

The price is only \$1.00 per thousand, postpaid.

Order to-day of the

REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.

The Church in Politics

By C. S. LONGACRE

A BOOK that gives the real meaning of Sunday legislation. It is convincing and effective. The fight is on. Every one should do his part, and the sale of this book is self-supporting work that all can do.

128 pages, illustrated.

Price, 25 cents, subject to discount to those who will engage in its sale. 35 cents in Canada.

Order of the

REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.



"Render to Caesar the things that are Caesar's; and to God the things that are God's"

LAW AND RELIGION

BY HORACE C. CARLISLE

PATRIOTIC Americans, pledged to their country
And her great Constitution, revered by mankind,
Would preserve to posterity, pure and untarnished,
All the rights that its framers in wisdom designed,—
That the church and the state are two separate powers,
Independent, apart, and divergent in aim,
And that Congress by law should enforce no religion,
Nor freedom prohibit in pursuit of the same.

Christianity's followers, pledged to the Bible,
Whose commandments the Saviour came not to destroy,
Would preserve to posterity, pure and untarnished,
All that Jesus would have them observe and enjoy,—
That the church from the state must keep separate always,
Or forsake the straight way which the Master's feet trod,
And must render to Cæsar the things that are Cæsar's,
And the things that are God's she must render to God.

Since the framers and Founder of law and religion,
After much meditation, determined to draw
Separation's dividing line, plainly and wisely,
'Twixt the gospel of love and enforcement of law,
It behooves false reformers of late generations,
Ultra-modernists, fashioners of their own fate,
To remember they're fighting both law and religion
When they're fighting for union of church with the state.