

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



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THE EAST ENTRANCE TO THE WHITE HOUSE GROUNDS

**FREEDOM OF THE PRESS DEFENDED
MARTIN LUTHER AND LIBERTY**

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Religious Liberty Association

DECLARATION OF PRINCIPLES

1. We believe in God, in the Bible as the word of God, and in the separation of church and state as taught by Jesus Christ.

2. We believe that the ten commandments are the law of God, and that they comprehend man's whole duty to God and man.

3. We believe that the religion of Jesus Christ is founded in the law of love of God, and needs no human power to support or enforce it. Love cannot be forced.

4. We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights and to rule in civil things, and that in this realm it is entitled to the respectful obedience of all.

5. We believe it is the right, and should be the privilege, of every individual to worship or not to worship, according to the dictates of his own conscience, provided that in the exercise of this right he respects the equal rights of others.

6. We believe that all religious legislation tends to unite church and state, is subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.

7. We believe, therefore, that it is not within the province of civil government to legislate on religious questions.

8. We believe it to be our duty to use every lawful and honorable means to prevent religious legislation, and oppose all movements tending to unite church and state, that all may enjoy the inestimable blessings of civil and religious liberty.

9. We believe in the inalienable and constitutional right of free speech, free press, peaceable assembly, and petition.

10. We also believe in temperance, and regard the liquor traffic as a curse to society.

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

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AT MONTICELLO



This room at Monticello, in which Jefferson did much of his writing, was dedicated to the FREEDOM OF THE PRESS on October 20, 1931



The Diffusion of Intelligence

F. DIELMAN, ARTIST

FREEDOM OF THE PRESS DEFENDED

THE *Chicago Herald and Examiner* of October 18, 1933, printed an able and timely editorial from the pen of William Randolph Hearst, in defense of the freedom of the press, and warning the American people of the present dangers which threaten the overthrow of their heritage of liberty. The editorial is as follows:

"Miss Frances Perkins, Secretary of Labor, rebukes one of the Labor Department's conciliators, sent to settle a mine strike in Alabama, for threatening the editor of a local paper with prosecution on the theory that his paper was printing articles that were in violation of the N. R. A. Miss Perkins said:

"Please keep in mind always in your work of adjusting industrial disputes that you have no right to tell any editor what he may or may not print in his news or editorial columns. There is nothing in the N. R. A., or any other Federal statute, which gives you such a right."

"There is no question about the soundness of Miss Perkins's message and the correctness of her attitude. The danger in the situation lies in the conditions which made her message necessary.

A Protest Against Interference With Constitutional Rights and Guaranteed Liberties

"We are at a very critical period, when conditions have been created which make it possible for government officials to interfere with the liberty of the press.

"Truly enough, Miss Perkins's message was sound; but suppose it had not been sound, or suppose she had not taken any attitude in the matter, or suppose she had been or should be overruled by superiors.

"Is it not obvious that there lies in existing conditions a very dangerous menace to free institutions? Is it not evident that interference with anybody's business and everybody's business may eventually result in interference with the rights and liberties of the public as a whole?

"Is it not clear that the first step toward this larger scheme of governmental interference with popular rights would be the invasion of the rights of free speech and free publication?

"If this general interference by government in the affairs of anybody and everybody continues, is it not perfectly plain that interference will become a fashion, and that it must soon reach the point of interference with constitutional rights and guaranteed liberties?

"It is in this way that despotism always grows. It is in this way that the pernicious habit of subservience to despotism is acquired



America must guard with jealous care her priceless heritage of freedom.

little by little. Tyranny insidiously supersedes liberty, and a free people wake up some morning to find themselves in the hands of a Hitler or in the grip of a Stalin.

"Truly eternal vigilance is the price of liberty. There are always egotistical individuals eager to gratify their vanity and their vain ambitions by becoming dictators. There are always time-serving public officials eager to flatter the vanity and support the ambitions of these egotistical leaders.

"There is always a bureaucracy of government ready and eager to displace the people from control of public affairs, and substitute themselves, asserting and perhaps believing that they have more intelligence than the public and better ability to govern.

"The people must be ever alert against such invasions of their rights. The people must exercise the eternal vigilance which is the price of their cherished liberties, and they must halt any dangers to those liberties at the very outset and in the very beginning, before those dangers can assume the form of a serious menace.

"We are drifting from democracy. We are drifting steadily and stupidly toward some one of the various forms of despotism which prevail in the Old World. We are attempting to assume forms of government in our free land which our fathers came to this country definitely to avoid and eventually to repudiate.

"There is danger to our whole civic structure in this tendency, danger to the rights and liberties our fathers won for us, and which for a century and a half we have proudly and successfully maintained, and which we had hoped

to hand down as a precious heritage to our children.

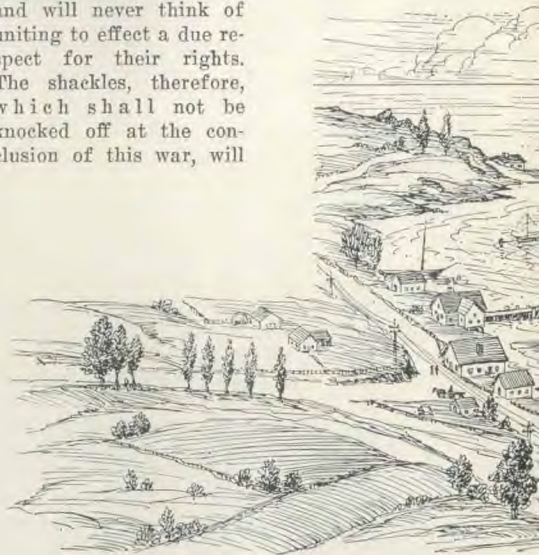
"There is danger to freedom of thought, freedom of speech, freedom of publication, freedom of action. There is danger to republican institutions and to the fundamental privileges of a free people, in the persistent effort of government to invade every activity, and substitute therein its ill-digested socialistic theories for the proved practice of independent and intelligent American individualism.

"How long is the free press of a free country going to follow along so perilous a path?

"If the newspapers of the United States have no regard for their own liberties, are they not at least concerned for the liberties of the nation?"

This is a timely message to the American people and to the present administration of government. Thomas Jefferson uttered a true prophecy when he said:

"This spirit of the times 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 downhill. 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."

For no other reason than "making money" the people's rights are being disregarded. Recently in Texas a Seventh-day Adventist merchant was prosecuted before the civil court by another competitive merchant under the auspices of the local committee of the N. R. A., for selling merchandise on Sunday, and was assessed a fine of \$20. This Seventh-day Adventist merchant closed his place of business on the seventh day of the week, but the local N. R. A. committee wanted him to close on Sunday. He appealed his case to a higher court for justice. His reputation for integrity and helpfulness in the community was such that he had won the respect and support of most of his neighbors. The competitive merchant who brought the complaint, within a week lost more than 50 per cent of his customers, who took this means of protesting against his action, and it resulted in his going to the judge and having the case thrown out of court.

But there are hundreds of others who are being prosecuted by local N. R. A. committees under antiquated Sunday blue laws, who are not so fortunate in escaping from the clutches of the blue eagle and the blue laws.

It is high time that a voice of protest be raised against these encroachments upon our American heritage of freedom, or our rights will "expire in a convulsion," as Jefferson predicted.

There are some things in life that are of greater value than monetary gains. It is true that we have fallen upon evil days, but we believe that the founders of the American Republic established ideals of government which are better calculated to weather the storm than any new-fangled experiments which revert back to the old order of things, when might made right. Democracy has not failed, but some men have failed democracy. Under no circumstances should the natural inalienable rights of man be surrendered. Governments are ordained to protect those rights; and whenever a government invades them, it perverts its own ends. We hope our government will continue to adhere to Jeffersonian principles. C. S. L.

May the principles of liberty, built into the very foundations of our country by the founders of this Republic, continue to guide the destinies of this fair land even through the years of trial and perplexity.



CLAWS of the BLUE EAGLE

Sharpened by Ohio's Old Blue Laws

Antiquated Statutes Resurrected to Sup- plement the National Recovery Act

THE Cleveland *News* of September 20, 1933, gives an account of how a local committee in charge of the enforcement of the N. R. A. code in Cleveland, Ohio, overstepped its authority by digging up an old Ohio Sunday blue law and linking it with the N. R. A. movement. The *News*, in commenting on this situation, says:

"Antiquated Ohio blue laws, that were thought to have been dead these many years, are being resurrected by Cleveland merchant associations to enforce the N. R. A.

"The Buckeye Road board of trade was the first association to use the old laws as a weapon. The Fair Merchants of Central and Woodland and other groups were quick to follow.

"Today, the big question before the merchants of the city was how fast the movement may be expected to spread. And how many of the blue laws will be brought to life to restrict the city's Sunday trade.

"Will it mean, they ask, that the full letter of the old blue laws will be enforced, making a Sabbath breaker subject to a fine of \$100 and a sentence of six months in the workhouse?

"How easy it is to be drawn into court under these laws, was evidenced by the wording of a number of them. Under the provisions, baseball and other sports are prohibited in the forenoon, some of them all day Sunday. Nor has a husband the privilege to quarrel with his wife on the Sabbath, or carry firearms on a hunt, or ride horses, or take in a minstrel show or circus. Even drug stores would be forced to close up shop under the strict interpretation of the law.

"Few people expect the laws to be enforced in full. Thus far, only those that compel mer-

chants to accede to the demands of the N. R. A. have come into use.

"Today in court two alleged violators were present. Louis Gordon, who operates a grocery at 13010 Buckeye Road, was haled into court by the Buckeye Road organization, because, it was alleged, he failed to close on Sunday with the other merchants who are trying to comply with N. R. A. . . .

"The second violator to be brought in was Mrs. Anna Franklin, a grocer at 5118 Woodland Ave. She was haled into court by the Fair Merchants of the Central and Woodland Association."

The Associated Press, under date of September 22, reports that these "Antiquated Ohio blue laws, long since thought dead, have sharpened the claws of the blue eagle. From the dim past of an era that scorned Sunday amusements and shopkeeping, merchant associations have resurrected the ancient statutes, and have made them an ally for the N. R. A. The old blue laws make the violators subject to a fine of \$100 and a sentence of six months in the workhouse. With a \$100 club to work with, the merchant associations

(Concluded on page 25)





Citizens vote by large majorities
to permit baseball and football
on Sunday.

PENNSYLVANIA LIBERALIZES SUNDAY LAW

REFERENDUMS on permitting Sunday baseball and football were carried by huge majorities in almost every city throughout the State of Pennsylvania at the November elections. That means Sunday major league baseball in Philadelphia and Pittsburgh next summer. They were the only remaining cities in both major leagues where professional baseball was not permitted on Sundays. Baseball is now permitted in every State in the Union on Sundays.

The Lord's Day Alliance and the National Reform Association for years held the State legislature of Pennsylvania in their tyrannical ecclesiastical grip, and the State legislators were intimidated by threats at the polls on the part of church leaders until they did not dare to claim their souls as their own. But the idea finally was gotten across that these church leaders did not speak for their entire flocks nor for all the religious denominations upon this subject. There was dissension and division among the church leaders, and in the flocks they were supposed to control. When this became apparent to the State legislators,

the religious boycotts and threats fell on deaf ears, and there was a gradual breaking away from the dominance of the church hierarchy.

The legislature and the governor finally ventured to test out the sentiment of the State by means of a local referendum granted to each municipality and county. The result of the election reveals that a very small minority has kept the drastic Sunday blue law upon the statute books for years, against the wishes of the vast majority. These militant church leaders know that they are in the minority on this question of religious legislation, and instead of abiding by the decision of the majority, they resort to court action to prevent, by injunction, the referendums from being held.

The Sunday School Association, an auxiliary of the church, did prevent ref-

(Continued on page 19)

+ MARTIN + LUTHER +



Luther the Student
Entering the Monastic School

"Today you see me, and never more"

PRESIDENT F. D. ROOSEVELT was presented with the first special stamp issued by the Lutherans of the Missouri Synod to celebrate the 450th anniversary of Luther's birth. He read the inscription, "A mighty fortress is our God," and vigorously said in German, "Ein' feste Burg ist unser Gott," explaining that he had been a student in Germany, and on June 15 he wrote, "It is wholly fitting that this great event should be so celebrated."

For four hundred years great men of all civilized nations and all religions have testified to the vast importance of Luther; even Prof. Peter Guilday, of the Catholic University at Washington, wrote, "Every Catholic should acquaint himself with the life story of the man."

In Romans 1:16, 17, Luther found that "the righteousness of God" is not the righteousness God demands of the sinner, but the righteousness God gives to the sinner; he found justification by faith.

Columbus discovered a new world; Copernicus discovered a new heaven;

450th Anniversary of Luther's Birth

Luther discovered a new God, a God gracious for the sake of the work of Christ. This dynamite of God unto salvation gave Luther freedom of conscience—religious liberty. In a thousand years Luther was the first man to understand Paul. That knowledge of the possessive case stamps him an intellectual giant, the greatest exegete of the age.

For the usual Friday debate, Luther in the usual way on October 31, 1517, posted his world historic ninety-five theses. One word led to another, and on June 10, 1520, Pope Leo X, hunting wild hogs, threatened to excommunicate the "wild boar" destroying God's vineyard; unless he recanted within sixty days, the "wild animal" was damned to hell. And he called on his right bower, the youngling Kaiser Karl V, to burn the heretic.



Luther the Preacher
Engaged in Study

"The just shall live by faith"

♦ AND ♦ LIBERTY ♦

By William Dallman, D. D.

Luther burned the pope's bull and also, mark you, the decretals and the canon law of the church. That was Luther's *auto-de-fe*—act of faith.

Luther at Worms declared popes and councils had erred. "My conscience is bound in God's word. I will not and cannot recant." He defied kaiser and reich. Kaiser and reich banned the "devil in monk's cowl," who taught riot, robbery, war, infidelity, and a lawless, bestial life!

What did Luther do when he burned the pope's bull and the canon law, and when he said councils had erred, and defied kaiser and reich?

The councils had been the supreme court for a thousand years, and Luther put his conscience and private interpretation above the supreme court. He did what Peter did when he defied the rulers



Luther the Opponent
of Indulgences

"My advice is that no one should buy them"



Luther the Defier
of the Pope

"May everlasting fire vex and consume thee!"

of Jerusalem in the ringing historic declaration, "We must obey God rather than man." It was no longer, "Thus saith the pope;" now it was, "Thus saith the Lord." And I myself personally with my own eyes and understanding find that the Lord saith thus. That was the great scandal of the day to the pope, to the kaiser, to Henry VIII, and all the rest, that one lone monklet should have the ridiculous effrontery to place his private judgment above the judgment of the ages. It had been "Athanasius against the world!" It was now, "Luther against the world!" Athanasius won, Luther won.

Luther secured liberty of conscience, and the Catholic Lord Acton of Gladstone's cabinet wrote: "Liberty of conscience, once secured, secures all the rest." Again: "I have always had a liking for Luther. He supplied the force and energy of the Reformation, and the great idea of justification."

Again: "Luther broke the chain of authority and tradition at the strongest link. . . . It was an awakening of new life; the world revolved in a different

orbit, determined by influences unknown before."

Damned by priest and banned by prince, Luther conquered priest and prince, secured religious liberty and political liberty, and separated church and state.

The light from the Star of Bethlehem traveled fifteen hundred years, and through Paul enlightened Luther, and through him set in motion the centuries of progress of the whole modern world. That enabled us to have the light of Arcturus travel forty years, and through a telescope light up and start the Century of Progress at Chicago in 1933.

Luther opened the ears of the people to hear God speak through the gospel preacher, and every gospel sermon for four hundred years the world over is due to the liberty gained by Luther! He opened the eyes of the people to read God's word for themselves and test the preaching, as did the Bereans; and all Bible Societies and all popular Bible reading for four hundred years the world over are due to the liberty gained by Luther!

"Luther plucked up preaching from the mire in which it had fallen, and reinstated it as the central light in the house of God," says Professor Hoppin, of Yale.

Luther opened the lips of the people to sing the grateful praises of the Saviour in the public services of the sanctuary. Formerly the people were told to stop, look, and listen to the service performed by the priest.

Luther opened the minds of the people by insisting on the religious duty of giving a Christian education to every boy and, mark you well, to every girl, so that every person can be personally sure of God's word and salvation; and all popular education for four hundred years the world over is due to the liberty gained by Luther.

Education of September, 1917, calls Luther "the father of modern education, . . . among the greatest educators of the world."

The French Catholic historian Michelet writes: "Luther was, in point of fact, the restorer of liberty to the ages which followed his era. . . . The very lines I here trace, to whom do I owe it that I am able to send them forth, if not to the liberator of modern thought?" Other Catholic scholars admit the same.

Prof. Charles Briggs, of Union Seminary, declares, "The words of Luther set the world ablaze with a new era. The University of Wittenberg became the center of Europe, and its professors the doctors of the world."

Luther emancipated the people from "the Babylonian captivity," and enfranchized them, freed them from the rule of pope, bishop, elder, conference, synod, or what not. We are a government of the people, for the people, and by the people; and we are the people in our congregational meeting, the supreme court, others being advisory bodies.

President Calvin Coolidge, in an address, said Luther's Reformation "set the common people to reading the Bible. . . . The logical result was the free man, educated in a free school, exercising a free conscience, maintaining a free government. The basis of it all, historically and logically, is religious belief. These are the fundamental principles on which American institutions rest. . . . It was the great religious awakening of the sixteenth century that brought about the political awakening. The American Revolution was preceded by the great religious revival. . . . When the common people turned to reading the Bible, . . . the way was prepared for Washington. We cannot, in our generation, reject the cause and retain the result."

Hon. Robert C. Winthrop said to the Massachusetts Historical Society, "It may well be doubted whether, since the incarnation of our Lord and the miraculous ministry of His great apostles, any one man has exerted so pervading and so powerful an influence on the condition and welfare of the human race as that son of a humble miner. We are here today to recognize Martin Luther as,

(Concluded on page 27)



N. Y. TIMES

The Seat of Soviet Russia's Power Is Moscow's Kremlin

Soviet Russia Grants Religious Liberty

AFTER sixteen years of anxious waiting and repeated refusals, the United States Government gives official recognition to the Union of Soviet Socialist Republics, and establishes normal relations between the two nations. It will be remembered that when the United States drew off from British authority and became a republic, Russia delayed official recognition of America for thirty-three years. Old Russia saw in the newborn republic a menace to monarchical systems of government, and a threat to the claim of "the divine right" of sovereigns to rule by virtue of the inheritance of the throne.

One of the conditions precedent to Soviet recognition on the part of the United States, was that United States nationals should be assured absolute religious freedom and protection under Soviet rule within the borders of the Soviet Republics.

In a letter which President Roosevelt submitted to Commissar Litvinoff precedent upon recognition, the President said:

"As I have told you in our recent conversations, it is my expectation that after the establishment of normal relations between our two countries, many Americans will wish to reside temporarily or permanently within the territory of the Union of Soviet Socialist Republics, and I am deeply concerned that they should enjoy in all respects the same freedom of conscience and religious liberty which they enjoy at home.

"As you well know, the Government of the United States, since the foundation of the Republic, has always striven to protect its nationals, at home and abroad, in the free exercise of liberty of conscience and religious worship, and from all disability or persecution on account of their religious faith or worship. And I need scarcely point out that the rights enumerated below are those enjoyed in the United States by all citizens and foreign nationals and by American nationals in all the major countries of the world.

"The Government of the United States, therefore, will expect that nationals of the United States of America within the territory of the Union of Soviet Socialist Republics, will be allowed to conduct, without annoyance or molestation of any kind, religious services and rites of a ceremonial nature, including baptismal, confirmation, communion, marriage, and burial rites, in the English language, or in any other language which is customarily used in

(Continued on page 20)

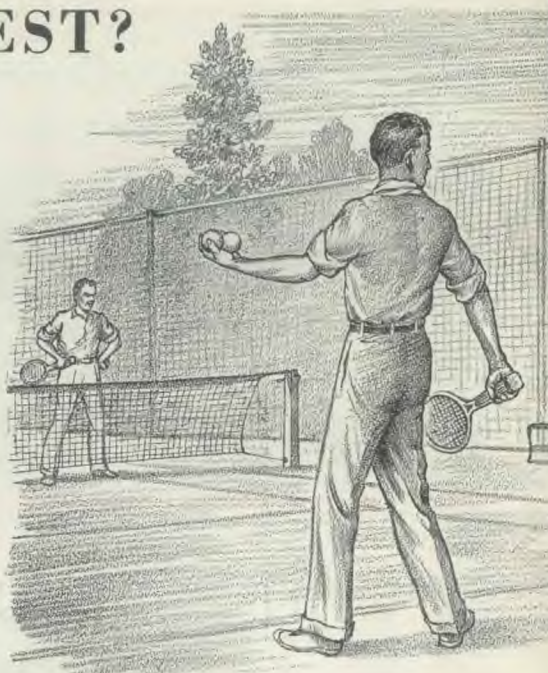
REST OR ARREST?

Recreation and Amusement or Enforced Idleness?

THE Rev. Herman Bielenberg, pastor of Christ Evangelical Lutheran church, of Oil City, Pennsylvania, in speaking in favor of the repeal of the Pennsylvania Sunday blue laws, said:

"The Sunday laws are unjust and undesirable because they are harmful to the mental and physical well-being of the people by prohibiting needed recreation and amusement on practically the only day when people are free to engage in those things. Good, clean, wholesome sports, games like tennis, baseball, horseshoes, swimming, are healthful and beneficial. Hunting and fishing are excellent pastimes, building sound bodies. The state should not forbid them on any day. To forbid harmless, innocent, healthful games on Sunday is positively wrong; it means to enforce idleness, and idleness breeds vice. Forbid red-blooded young men and young women lawful pleasures and pastimes, legitimate recreation, and 'Satan will find some mischief still for idle hands to do.'

"Realizing this, the Sewickley Y. M. C. A., as reported in *LIBERTY* (Vol. 24, No. 4, 1929),



offered amusements and sports to its members on Sunday afternoons, and this program was indorsed by the pastors of Sewickley churches, with one exception. The Rev. H. A. Welday, pastor of the Sewickley M. E. church, expressed himself in favor of wholesome sports on Sunday. He said: 'Wholesome sports and amusements such as our Y. M. C. A. will sponsor on Sunday, deserve the whole-hearted support of all good citizens. I am all in favor of this innovation, since it will give our young men and women opportunity for wholesome recreation.'

"Remember that Calvin Coolidge (certainly no emissary of evil), as governor of Massachusetts, signed the Sunday sports bill.

"The blue laws are unjust and undesirable because they rob men of a well-earned day of rest. The human body needs rest, and it is generally conceded that one day in seven is about the right proportion. All right,—a man works six days in his office, and he comes home for his day of rest. How shall he obtain rest, which is to afford sweet relief from his labors? 'I'll go hunting,' he says; 'a day in the woods is all I need to rest my mind.' Then he is told the state forbids this recreation on Sunday. 'Then I'll go fishing, sitting quietly on the bank of the river,—that certainly will not break the peace. Izaak Walton called it "the contemplative man's recreation."' 'No! no!' says the state, '\$25 fine for doing that.' 'Then I'll throw a game of horseshoes, or possibly play a few sets of tennis.' Again the state steps in to tell this bewildered man, 'If any person shall



use or practice any unlawful game whatsoever on Sunday, every person so offending, for every offense, shall forfeit and pay \$4 or suffer six days' "imprisonment." Disgusted, the man muses, 'Well, then I'll go to a movie or concert,' and again it is our painful duty to inform him that Sunday laws close all concert halls, movies, etc., and that in addition some cities impose a \$300 penalty and 90-day jail sentence for opening the same. Exasperated, the man exclaims, 'Well, what can I do on Sunday?' To which we reply, 'Sit on your front porch and breathe deep breaths of oxygen.' Whereupon he answers, 'I might just as well go to the office and work,—and it almost breaks my heart to tell

him, 'Well, that is also against the Sunday law, for it forbids "any worldly employment or business whatsoever on the Lord's day, . . . etc."'

"My dictionary defines 'recreation' as 'some pleasing activity of certain organs or faculties that affords rest to other parts of our nature that have become weary.' It is manifestly unjust for a state, a civil institution, to forbid recreation, which affords rest to its tired citizens. If our nation protested 'taxation without representation,' assuredly they ought vigorously to protest confiscation without compensation, for to arbitrarily force a citizen to refrain from work or pleasure with no adequate compensation, is to lower him to the level of a criminal once a week.

"In June of this year a poor fisherman, trying to catch a few fish for the family table, was shot by a game warden.

"Rev. Henry Mottett, member of the Lord's Day Alliance board of managers for 1927, said in his thirty-fifth anniversary sermon, 'We professing Christians must take up arms against a greedy and godless people who are defying the law of God.'

"Rev. John T. Willey, first vice-president of the Lord's Day Alliance, said, 'I have no doubt that many a time Dr. Twomey [a speaker at the same meeting] would like to take some of these Sabbath keepers [seventh-day observers] by the neck and hold them under water until they came to their senses.'

"Astonishing statements of Sunday law reformers, which contain the seed of horrible persecution. If you American citizens do not wish a return to the bloodcurdling methods of medieval times in this twentieth century, stamp out every trace of religious legislation.

"Sunday laws are entirely out of harmony with Christ's spirit. The religion of Christ is a religion of love and not of law, for if there was anything that Christ taught, it was the utter folly of attempting to ram Christianity down a man's throat, or legislate it down, or club it down. There is hardly a 'Don't' in the teachings of Christianity's Founder. Christ aimed at the heart of man, at the 'new birth,' at 'regeneration.' Christ well knew that outward reformation would be only a temporary improvement, but if a 'new life' were created, new love, new loyalty, new incentives, that a man would walk in that 'new life,' and its blessed results would show.

"Today we are witnessing a deplorable reversal of this situation. Sunday is not made a day of rest, but a day of arrest. Preachers are turning prosecutors. Forgetting the divine command, 'Preach the gospel,' ministerial associations in various parts of our land are actually 'haling men and women and casting them into prison.'

"For instance, the Wisconsin State Journal (October 10, 1929) reports that the Ministerial Association of Richland Center, Wisconsin, carried on a crusade against Sunday movies. Rev. Bruce Matthews, pastor of the Christian denomination church, swore out an arrest for Jake

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ALEXANDER CAMPBELL ON SUNDAY LAWS

THE gospel commands no duty which can be performed without faith in the Son of God. "Whatever is not of faith is sin."

But to compel men destitute of faith to observe any Christian institution, such as the Lord's day, is commanding duty to be performed without faith in God.

Therefore, to command unbelievers or natural men to observe, in any sense, the Lord's day, is anti-evangelical or contrary to the gospel.—*Memoirs of Alexander Campbell*, Robert Richardson, Vol. I, p. 528. Philadelphia: J. B. Lippincott & Co., 1868.



DR. ALEXANDER CAMPBELL



FREDERICK DIELMAN, ARTIST

• A SAFEGUARD •

A Free American Journalism an Effective Check on Hysterical Intolerance and Dictatorlike Methods

THE *Detroit Free Press* of September 20, 1933, contained a timely article on the freedom of the press, which is being denied by all dictators and has been threatened recently in this country. It reads as follows:

"Dean Carl W. Ackerman, of the Columbia University School of Journalism, said in the course of his annual report:

"With the Roosevelt Administration in a position to control the radio; with an almost equal power over the motion pictures; and with public emotion stimulated to such a tense state that public meetings must of necessity reflect the spirit as well as the letter of inspired government propaganda, the only possibility of the United States' escaping a dictatorship was inherent in the fight of the profession of journalism for public recognition of the freedom of the press."

"We do not feel that the dean has been guilty of an exaggeration in saying this. Nor is it necessary to suspect the Administration of any

conscious dictatorial ambition in order to agree with him. There is, for the moment, a strong world trend toward destruction of constitutionalism and toward establishment of dictatorship, that must be resisted in this country as well as in other freedom-loving lands, and can be successfully resisted only by general critical discussions of public matters without fear of bad consequences from open utterance.

"The newspapers today are the sole general mediums of information and debate which cannot be gagged or controlled by official influence or power. They alone can be depended upon to inform the people accurately regarding what is occurring in governmental and political circles, and to interpret the significance of what is happening. They alone can give the nation an open forum for untrammelled discussion and expression of opinion.

"So it is a matter of large consequence that developments which would have curtailed the liberty of the press if they had not been curbed, recently showed themselves in the national capital. Who inspired these developments, and what were the motives in the background, is not altogether clear. But the record is there, and it will stand some thought from those who have a high regard for political and personal liberty, and desire to see them maintained in the United States without communistic or socialistic impairment or other adulteration.

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FREEDOM OF WORLD PRESS ENDANGERED

SPAIN convened an International Press Conference in Madrid on November 7, for the purpose of restricting by international sanctions the activities of American and other foreign correspondents in Europe, forcing them to send only news "compatible with the interests" of the country in which they are stationed. Under the excuse of insuring "true news," one of the most serious dangers to the general freedom of the world press and the right to obtain uncolored reports is threatened.

The proposal, in effect, would put the journalists of all nations working abroad at the mercy of the foreign offices and political factions in the countries in which they are stationed; but since most European countries already control their press, it would most affect American and British journalists. The proposal of this International Press Conference is to force all journalists to obtain "an international placet" (vote of assent), or that "an international journalists' *carte d'honneur*" shall be established. The European foreign offices would constitute the board of censors, and would forbid the reporting of so-called "false news."

A similar conference was held in Copenhagen in 1932. Germany's delegate was the chief proposer of a similar plan at that International Press Conference. It constitutes the Hitler method of controlling the press in Germany. The Nazi

Spirit of Dictatorial Powers Submerging Democracy in Government

government, according to the New York *Sun*, October 5, 1933, "ended by a single cabinet decree the freedom of the German press," and "by a separate and significant decree, it ruled that the death penalty, or alternatively fifteen years' imprisonment, should be imposed on any one who imported or disseminated periodicals classed as treasonable."

The German newspapers are no longer organs of free opinion, but are classed as public institutions, and they must serve the interests of the present government. The newspapers shall not henceforth be suppressed in Germany for offenses, but the editors alone shall be held responsible.

Great Britain and the United States have vigorously opposed the scheme to restrict the freedom of the world press, on the ground that such restrictions would likely end unbiased news. Ever since this attempt by foreign countries

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+ + The Origin of Sunday S



ILLUSTRATED LONDON NEWS

Sun worship in a bygone age. A priest welcoming the birth of a new day at Carnac, in Brittany, northwest France, where ten avenues of prehistoric burial stones, or menhirs, still stand, extending for two miles.

SUNDAY, the first day of the week, was originally a pagan holiday, but in the course of a few centuries it became a holy day to a large number of Christians, enforced more or less strictly, not only by ecclesiastical usage, but by civil law. How did this great change come about?

When men lost the knowledge of God, they began to seek out various objects and forces to worship. Quite naturally, the very first object to attract their attention and by its evident power to make appeal to their feelings of reverence, was the sun. Here was not only their chief source of light, but, as far as men could determine, the earth's only adequate source of heat. And not only so, but that luminary seemed to them to be not only the source of light and heat, but of life also. So far as man was able to determine by what he observed, all life,

whether vegetable or animal, was derived from the light and warmth of the sun.

At first thought it might be supposed that heliolatry would necessarily be the highest, most ennobling form of nature worship, but such has not been the case. From worshiping the sun as the source of life, in the course of time the worship of the orb of day degenerated into the worship, not only of the supposed reproductive power of the sun, but of that same power, not only in man, but in all manner of animal life. Cases in point are the sacred bull, worshiped by the Egyptians at Heliopolis and at Memphis, constantly attended by nude women. Likewise the scarabæus, or sacred beetle, of Ptah, was held in reverence as a source of life. It is to such worship and its degrading tendency that the apostle Paul referred when he wrote these words:

edness and Sunday Laws + +

"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four-footed

beasts, and creeping things." (See Paul's epistle to the Romans, chapter 1:18-23.)

Of the universality of heliolatry, McClintock and Strong's "Biblical, Theological, and Ecclesiastical Encyclopedia," Volume X, page 17, says this:

"The worship of the great orb which insures to us light, warmth, and life is as ancient as history. It existed in the earliest ages among the Phœnicians, Egyptians, Persians, and Hindus, and later among the Greeks and Romans of the West, venerating its object under the different names of Helios, or Sol, or of Baal, Osiris, or Mithras. Various forms of sacrifice and prayer characterized this worship among the different nations, but they agreed in regarding the sun as a mighty and superior deity who ruled the world with an independent authority more or less complete. The Greeks alone did not render higher honors to the sun than to the other gods regarded as of superior rank. All Eastern nations considered it as practically the supreme divinity. The



ADELBERT BARTLETT

The last six of the original fifty-four colossal columns which formed the Temple of the Sun at Baalbek, Syria, thirty-five miles northwest of Damascus. These great shafts, six feet in diameter and nearly sixty feet in height, still brave the desert sand storms, and seem to produce musical sounds when the wind blows from a certain quarter—a veritable "harp of the winds."

Romans, too, maintained the worship of the sun after Heliogabalus had introduced it and had built a temple to Sol."

The New Standard Encyclopedia defines sun worship as the "main worship of the old pastoral Aryans, as may still be seen in Brahman rites, and it appears in the Persian Mithra, the Greek Helios, the Egyptian Ra. It flourished in Tartary, in the fullest development in ancient Peru, and widely among the North American Indians. The worship of the sun lingered long even under the shadow of Christianity, which was skillful to turn its rites to profit. Thus, these survive disguised in the Easter bonfires, as do its great festivals in the Yule Log bonfires of Christmas Day."

The reader will observe that the Standard Encyclopedia refers to the "Persian Mithra" as one form of sun worship. It was brought into the Roman Empire proper by levies of conscripts from the East, at least as early as 67 B. C. In the course of some two centuries this cult, new to the West, had spread all along the Roman frontiers, stoutly contesting every inch of ground, especially in the West, with Christianity. All over Germany, far up the Danube and along the whole course of the Rhine, and as far west as Britain, "its course can be tracked by monuments and inscriptions." (See "Mithraism," by W. J. Pythian-Adams, pp. 22, 23.)

And wherever the cult went, there went the weekly celebration of Sunday and the annual celebration of the 25th of December, both in honor of the sun.

This explains how Sunday and the 25th of December both come to us bearing German and Scandinavian as well as Latin names.

Mithraism had this advantage, that, like Christianity, it had the free-running week, as had also the Jews and the Christians. The seventh day of the week of the Jews and Christians was the Sabbath of the Lord. The sacred day of Mithraism was the first day of the free-running weekly cycle.

The seventh day of the Jews and Christians was the Sabbath of the fourth

commandment of the decalogue. It was not a festival, but a day devoted to rest and worship, and so did not appeal to the pagans generally as did the Sunday festival of Mithraism.

This neo, or new, paganism not only sought to displace Christianity, but did in a measure supersede the more gross paganism of Rome. It became largely the religion of the Roman army, and through Constantine's Sunday law of 321 A. D., the week of seven days, while not displacing the ides and callends of the Latin world, obtained royal recognition as a measure of time.

Even in its earliest introduction into the Christian church, Sunday observance bears the earmarks of its pagan origin. Until after the sabbatic edict of Constantine, only those bishops who were seeking the aid of the civil power to bolster up the waning influence of the church, ever thought of Sunday as a day of rest. It was a neopagan festival dedicated to the sun, but was not a sabbath, such an institution being unknown to the heathen.

Gibbon, in his "Decline and Fall of the Roman Empire," chapter 28, last paragraph, tells us incidentally how certain Christian bishops took advantage of the difference between the two days, the seventh and the first. He says:

"The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of paganism if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved, in less than a century, the final conquest of the Roman Empire; but the victors themselves were insensibly subdued by the arts of their vanquished rivals."

The followers of Mithraism had, as we have already stated, no sabbath, and Sunday was not a day of rest. The idea of a weekly day of rest can be traced only to the fourth commandment of the decalogue. The first day of the week was observed by the heathen by greeting the sun with prayers, sacrifices, and rejoicing at the hour of his rising on Sunday, after which every person was at full liberty (until the Sunday edict of

321 A. D.) to spend the remainder of the day as he saw fit. And this custom of Sunday morning worship was adopted by many of the early Christians, only instead of adoring the *sun*, the great luminary, these Christians paid their devotions to the *Son*, the Saviour of men. And this custom still survives in the Sunday morning mass made prominent in both the Greek and the Latin churches.

Touching the acceptability of the Sunday institution to the heathen, especially to the devotees of Mithraism, Dean Milman says:

"The rescript commanding the celebration of the Christian Sabbath bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun, which is to be observed by the general veneration; the courts were to be closed, and the noise and tumult of public business and legal litigation were no longer to violate the repose of the sacred day. But the believer in the new paganism, of which the solar worship was the characteristic, might acquiesce without scruple in the sanctity of the first day of the week."—*"History of Christianity,"* book 3, chap. 1; Vol. II, pp. 291, 292.

"In fact, as we have before observed, the day of the sun would be willingly hallowed by almost all the pagan world, especially that part which had admitted any tendency toward the Oriental theology [Mithraism]."—*Id.*, chap. 4, p. 393.

It is unquestionably true that during the first and second centuries of the Christian era, the Sabbath of the fourth commandment of the decalogue was observed by both Jewish and Gentile believers in the gospel. But there was a growing tendency among the Gentile converts to reject everything Jewish. The motive for this is thus revealed by a remark made by Constantine himself in the Council of Nicæa, in these words:

"Let us, then, have nothing in common with the most hostile rabble of the Jews."—*"Boyle's Historical View of the Council of Nicæa,"* p. 52, edition of 1842.

Constantine's Sunday law of 321 A. D. was so phrased as to make it as acceptable as possible to the worshipers of Mithra. It was the first compulsory Sunday law. It is true it applied only to towns, to people engaged in trade and manufacture; but it was a beginning,

and suggested to the Christian bishops among the Gentiles great possibilities, and was followed from time to time by other laws, forbidding not only labor of all kinds on Sunday, but also outlawing shows and other amusements, that the people might have more time to attend church. This was then, as it is now, the real purpose of Sunday legislation.



Pennsylvania Liberalizes Sunday Law

(Continued from page 7)

erendums being held in two of the counties, through the issuance of court injunctions. Such means and measures employed by ecclesiastical leaders in order to prevent the people's shaking off the ecclesiastical yoke of bondage from their necks, reflects upon the judgment of these church leaders and does the cause of religion much harm.

Philadelphia and Pittsburgh voted overwhelmingly in favor of the repeal of those sections of the Sunday law which prohibited baseball and football on Sundays. Harrisburg, Scranton, Wilkes Barre, Reading, York, Erie, Allentown, Lancaster, Lebanon, Norristown, Lock Haven, and other cities which have no major league baseball, voted decisively in favor of Sunday recreation. Altoona was the only city in the State that voted in opposition to Sunday amusements. It was in this city, a few years ago, that a few militant preachers prevented the world's champion baseball series from being broadcast by radio and the newspaper from displaying a signboard giving play-by-play scores on Sunday.

We hold no brief for baseball or football on Sundays. What we do contend for is the right of every individual to decide a religious question according to the dictates of his own conscience without state interference. There are many things that people ought not to do, according to the standards of religion, which are purely religious obligations, binding upon the conscience, with which

the civil magistrate by right has nothing to do as a civil administrator. Let us keep the church and the state separate, and let each function independently in its own sphere.

C. S. L.



Soviet Russia Grants Religious Liberty

(Continued from page 11)

the practice of the religious faith to which they belong, in churches, houses, or other buildings appropriate for such service, which they will be given the right and opportunity to lease, erect, or maintain in convenient situations.

"We will expect that nationals of the United States will have the right to collect from their coreligionists and to receive from abroad voluntary offerings for religious purposes; that they will be entitled without restriction to impart religious instruction to their children, either singly or in groups, or to have such instruction imparted by persons whom they may employ for such purpose. . . .

"We will expect that religious groups or congregations composed of nationals of the United States of America in the territory of the Union of Soviet Socialist Republics, will be given the right to have their spiritual needs ministered to by clergymen, priests, rabbis, or other ecclesiastical functionaries who are nationals of the United States of America, and that such clergymen, priests, rabbis, or other ecclesiastical functionaries will be protected from all disability or persecution, and will not be denied entry into the territory of the Soviet Union because of their ecclesiastical status."

Litvinoff's Reply

"In reply to your letter of November 16, 1933, I have the honor to inform you that the Government of the Union of Soviet Socialist Republics, as a fixed policy, accords the nationals of the United States within the territory of the Union of Soviet Socialist Republics, the following rights referred to by you:

"1. The right to 'free exercise of liberty of conscience and religious worship,' and protection 'from all disability or persecution on account of their religious faith or worship.'

"This right is supported by the following laws and regulations existing in the various republics of the Union:

"Every person may profess any religion or none. All restrictions of rights connected with the profession of any belief whatsoever, or with the nonprofession of any belief, are annulled.'—*Decree of January 23, 1918, article 3.*

"Within the confines of the Soviet Union it is prohibited to issue any local laws or regulations restricting or limiting freedom of con-

science, or establishing privileges or preferential rights of any kind based upon the religious profession of any person.'—*Decree of January 23, 1918, art. 2.*

"2. The right to 'conduct, without annoyance or molestation of any kind, religious services and rites of a ceremonial nature.'

"This right is supported by the following laws:

"A free performance of religious rites is guaranteed as long as it does not interfere with public order and is not accompanied by interference with the rights of citizens of the Soviet Union. Local authorities possess the right in such cases to adopt all necessary measures to preserve public order and safety.'—*Decree of January 23, 1918, art. 5.*

"Interference with the performance of religious rites, in so far as they do not endanger public order and are not accompanied by infringements on the rights of others, is punishable by compulsory labor for a period up to six months.'—*Criminal Code, art. 127.*

"3. 'The right and opportunity to lease, erect, or maintain in convenient situations,' churches, houses, or other buildings appropriate for religious purposes.

"This right is supported by the following laws and regulations:

"Believers belonging to a religious society, with the object of making provision for their requirements in the matter of religion, may lease under contract, free of charge, from the Subdistrict or District Executive Committee or from the Town Soviet, special buildings for the purpose of worship and objects intended exclusively for the purposes of their cult.'—*Decree of April 8, 1929, art. 10. . . .*

"4. 'The right to collect from their coreligionists . . . voluntary offerings for religious purposes.'

"This right is supported by the following law:

"Members of groups of believers and religious societies may raise subscriptions among themselves and collect voluntary offerings, both in the place of worship itself and outside it, but only among the members of the religious association concerned, and only for purposes connected with the upkeep of the place of worship and the religious property, for the engagement of ministers of religion, and for the expenses of their executive body. Any form of forced contribution in aid of religious associations is punishable under the criminal code.'—*Decree of April 8, 1929, art. 54.*

"5. Right to 'impart religious instruction to their children, either singly or in groups, or to have such instruction imparted by persons whom they may employ for such purpose.'

"This right is supported by the following law:

"The school is separated from the church. Instruction in religious doctrines is not per-

mitted in any governmental and common schools, nor in private teaching institutions where general subjects are taught. Persons may give or receive religious instruction in a private manner.'—*Decree of January 23, 1918, art. 9.*

"Furthermore, the Soviet Government is prepared to include in a consular convention to be negotiated immediately following the establishment of relations between our two countries, provisions in which nationals of the United States shall be granted rights with reference to freedom of conscience and the free exercise of religion which shall not be less favorable than those enjoyed in the Union of Soviet Socialist Republics by nationals of the nation most favored in this respect. In this connection, I have the honor to call to your attention article 9 of the treaty between Germany and the Union of Soviet Socialist Republics, signed at Moscow October 12, 1925, which reads as follows:

"Nationals of each of the contracting parties . . . shall be entitled to hold religious services in churches, houses, or other buildings, rented, according to the laws of the country, in their national language or in any other language which is customary in their religion. They shall be entitled to bury their dead in accordance with their religious practice, in burial grounds established and maintained by them with the approval of the competent authorities, so long as they comply with the police regulations of the other party in respect of buildings and public health."

"Furthermore, I desire to state that the rights specified in the above paragraphs will be granted to American nationals immediately upon the establishment of relations between our two countries."

This is splendid. The only possible loophole for trouble to arise over these guaranties of religious freedom, is the reservation made in the Soviet rule that "a free performance of religious rites is guaranteed as long as it does not interfere with public order," and in such case, "local authorities possess the right to adopt all necessary measures to preserve public order."

The question arises, What shall constitute an interference with public order? If some local authorities should decide that any or all of the above assurances and proposed guaranties of religious freedom were contrary to public order, the whole might be nullified by the local authorities, on the ostensible basis of preserving public order. That is one weakness in the American Gov-

ernment. Any of the State governments can establish a legal religion, and deny the guaranties of religious liberty set forth in the First Amendment to the Constitution of the United States. We had hoped that Soviet Russia might do better than the United States in the granting of religious freedom to its citizens. Local authorities can, and often do, override constitutional guaranties of religious freedom under the local police powers of the State.

C. S. L.



Rest or Arrest?

(Continued from page 13)

Eskin, owner of the Orpheum and Riehland Theaters, and had him prosecuted before the justice of the peace. Convicted, Mr. Eskin was fined \$10 and costs. In a sermon preached October 20, 1929, Rev. Wm. Dawson, Episcopal archdeacon of Milwaukee, took the Ministerial Association severely to task, saying that 'the world is not to be saved by court orders or sheriff's warrant, but by the kindness of Christian love and example. Christ never arrested any one, although He could have had warrants sworn out many a time. The church has lost its soul when it becomes political dictator.'

"The attitude of this prosecuting minister of the Christian denomination is very strange in view of what Dr. Alexander Campbell, the founder of this very denomination, has to say on the subject of Sunday observance in his memoirs (Vol. I, p. 528): 'There is not a precept in the New Testament to compel, by civil law, any man who is not a Christian to pay any regard to the Lord's day, any more than any other day. Therefore to compel a man who is not a Christian to pay any regard to the Lord's day any more than any other day, is without the authority of the Christian religion. . . . To command unbelievers . . . to observe in any sense the Lord's day, is antievang-
gelical or contrary to the gospel.'"

We are glad that there are still some ministers of the gospel who do not believe in the use of force or civil penalties to bring about Sunday observance. A preacher who cannot convince his auditors that they should observe Sunday, and resorts to legal force to compel the unconvinced, does the cause of Christianity more harm than good. Such forceful attempts encourage hypocrisy and meanness, and the sooner all reli-

gious laws are repealed, the better it will be both for the church and the state and for society in general.



A Safeguard

(Concluded from page 14)

"Dean Ackerman made a highly illuminating and pertinent statement on this point when he said: 'The history of Russia and Italy and the recent course of affairs in Germany and Japan establish the fact that once the press is controlled, all institutions which function in the fields of liberty lose their rights and their heritage, and individual liberty of thought and action disappears entirely.'

"It is an uncontrolled press, and that only, which has checked the impulses, ambitions, and plans of dictatorially-minded persons in high places in this country since the present reconstruction program went actively into effect. The newspapers of America have been an effective check on duress, hysterical intolerance, and Nazi-like methods. And they have been the sole instrument upon which the people of the United States could certainly depend to combat these things.

"We would not affirm that the American newspapers alone would be able to fight successfully for the integrity of the Republic and its institutions against any concerted assault. They would need much help and support. But we do feel quite sure that if the American press ever loses its freedom so that it can be censored or browbeaten by officialdom, that moment the beginning of the end of the Republic will arrive."

We agree with the *Detroit Free Press* that our government cannot afford to gag the press, no matter what kind of emergency we are facing. There are some few things in the life of an individual, as well as in the life of a nation, that should never be surrendered, even at the cost of life itself, and one of these precious things is the freedom of the press, or the free expression of opinion. To surrender this American heritage is to deliver up all that is worth preserving in American ideals and history. It is better to have no government than a government with the last vestige of liberty destroyed. There is more hope of a free press without government working a way out of chaos, than with a government that has made a puppet out of the press.

If unrestrained officialdom is going to exercise arbitrary and limitless power and authority over the freedom of the press, and censor and browbeat free expression, contrary to constitutional limitations placed upon governmental authority, our Republic is doomed. The day that occurs, the fate of the world is hopelessly sealed, and man's perfidy to a fundamental trust reposed in him, and betrayed, will close the final drama of the ages. It will fill up the cup of man's iniquity and pass the forbearance of God.

C. S. L.



Freedom of World Press Endangered

(Concluded from page 15)

to control "true news" was first broached two years ago, the United States has opposed it, pointing out that what is "true news" to the government may not be true news to the world at large. America has always accepted the pronouncement of a free press as set forth by Thomas Jefferson, when he said he would prefer a free press without a government, to a government without a free press; and that there was more hope that a free press, without the aid of government, could set things right after they had gone wrong, than could a government that had muzzled the press.

We agree with the *New York Times* that "only a large American and British delegation can hope to stem this threat to the freedom of the press, which is regarded as more dangerous than the Minnesota statute which American editors united to annul."

The spirit of dictatorial powers is submerging democracy in government today, and the only hope of the survival of a republican form of government, in which the rights of the people are safeguarded by constitutional guaranties, lies in the maintenance of a free press and free expression of opinion, being subject to the decisions of juries for redress of grievances in the abuse of this freedom.

C. S. L.

"Sunday Closing Move Should Be Squelched"

QUITE a number of the Pacific Coast newspapers have written vigorous editorials protesting against the use of the N. R. A. movement as a propaganda agency for Sunday closing or compulsory Sunday observance. In many sections of the country the local N. R. A. committees have linked Sunday closing crusades with the N. R. A. movement for national recovery. In some States where ancient Sunday laws have remained dormant and inoperative for more than a century, these antiquated, fanatical religious laws have been revived to such an extent that the success of the N. R. A. has been jeopardized. More stress has been laid upon enforcing these un-American and unchristian laws than upon honoring the N. R. A. and living up to its provisions. We quote but one of these well-written and timely editorials, namely, that of the *Sacramento Bee*, of September 16, 1933, which reads as follows, under the above heading:

"The people of California repeatedly have shown, when measures to that end have been placed on the ballot, that they are opposed to any form of fanatical Sunday closing law.

"For they feel, and rightly, that any such statute is necessarily and inevitably sectarian and tyrannical, because the Jews and certain other denominations do not worship on Sunday, and it is an un-American interference with their religious as well as their civil liberties to forbid their doing business on that day.

"This view has been supported on several occasions by the supreme court of the State. In one decision it was laid down:

"The enforced observance of a day held sacred by one sect is a discrimination in favor of that sect and a violation of the freedom of others.

"The legislature has no right to forbid or enjoin the lawful pursuit of a lawful occupation one day in the week, any more than it can forbid it altogether."

"In another decision, the court said:

"It is a curious law for the alleged protection of labor which punishes the laborer for working. Such a protection, carried a little further, would carry him from the jail to the pothouse.

"A man's constitutional liberty means more than his personal freedom. It means, with many other rights, his right freely to labor and

to own the fruits of his toil. The (Sunday closing) law is not only special, unjust, and unreasonable in its operation, but it works an invasion of individual liberty, the liberty of free labor, which it pretends to protect."

"Yet under the guise of loyalty to the N. R. A., certain groups and classes are seeking to impose upon California what the people have declared shall not be done and which the courts have declared to be unjust and unconstitutional.

"In some of the codes it is planned to forbid certain places of business or trade from operating on Sunday; and at the same time it is proposed to inflict the heavy penalties of the National Recovery Act upon those who fail to comply with this provision.

"No surer way could be found of undermining national confidence in the good faith and justice of that act.

"To seek to shorten the hours of labor so that more men can be employed is one thing. But to say that upon a certain day in the week no labor whatever can be done, is a horse of a very different color.

"Nor is there anything in the National Recovery Act or any sensible interpretation thereof that countenances its use as a propaganda agency for Sunday closing.

"Such goes contrary to the spirit of the Constitution itself, which says: 'No State shall make or enforce any law which shall abridge the privileges of citizens of the United States.'

"And Sunday closing, no matter under what guise proposed, effectually and wrongly abridges such privileges.

"It would be a very good thing for National Recovery Administrator Johnson to make his position on this question clear once and for all.

"To permit narrow sectarianism to enter the doors of the N. R. A. will be to imperil the entire recovery program."

We are glad to state that the Federal officials of the N. R. A., who have given careful consideration to the N. R. A. codes which have been submitted by the various trades and industries to the President for his approval, have purposely avoided this religious issue by eliminating thus far all references in the submitted codes to Sunday observance and Sunday closing. There were four industries which had submitted Sunday closing provisions in their codes, but in each case the Federal officials eliminated these provisions from the submitted codes, after receiving numerous protests, and regulated only the number of hours of work and business each week, without specifying on which day of the

week the citizens of the United States should rest or cease to do business.

The local N. R. A. committees in some communities have yielded to local prejudice, and have thus brought unnecessary criticism upon their movement to restore national recovery. Narrow sectarianism and Sunday blue law fanaticism, coupled with tyrannical methods, will be the surest and quickest means the N. R. A. officials can employ in any community to bring the entire recovery program into disrepute, and defeat the very objective the government has in view.

C. S. L.

Sunday Blue Laws Used as N. R. A. Whip

THERE is an old saying, "If you want to persecute your enemies, or set men at variance, get a scolding woman after them, or inflict them with a Sunday blue law."

We have a striking illustration of this in New Haven, Connecticut, where the public officials employed the Sunday blue laws of Connecticut to persecute and harass the small, independent merchants who had not yet signed up under the blue eagle, and who kept their stores open on Sunday as usual.

The Sunday blue laws of Connecticut are very drastic, yet they have been liberalized so far as sports and amusements are concerned. But honorable and respectable labor and business is prohibited, except works of necessity and charity. These ancient religious laws have been winked at by the public officials for years, but all at once they are revived and used as a whip to lash the small merchants who are not under the blue label. The result is a religious controversy provoked and resentment created against the N. R. A. But some good is likely to come out of it, as there is some agitation to repeal these antiquated blue laws of Connecticut.

One of the quickest ways to get rid of these Sunday blue laws is to enforce them in this enlightened age. They are

so drastic and oppressive, when taken in their entirety, that it makes their enforcement an impossibility for any considerable time. If Connecticut wants to start a revolution within her borders, let her revive these old laws and enforce them to the letter, and they will paralyze all activities on Sunday and leave no avenue open but the road which leads to the church door.

C. S. L.



N. R. A. Made a Goat by Hobbyists

THE Sunday blue law advocates have done their best to get the N. R. A. officials to espouse the cause of Sunday observance. Several organizations actually submitted codes in which provisions were incorporated requiring all citizens to observe Sunday and abstain from labor and business on that day. But the Federal N. R. A. officials saw the inadvisability of adopting such provisions in the N. R. A. codes, and rejected the Sunday observance provision which had been submitted, regulating only the number of hours of work and business each week, and leaving it optional for each organization to select its own day of rest and worship.

Many other fantastic schemes have been submitted to the N. R. A. officials in the expectation that these hobbies might receive Federal indorsement and vitality under the Recovery Act. The N. R. A. is likely to become the goat of many nostrums for public ills before it dies a natural death by virtue of its own limitations. Some of these nostrums are certain to bring the N. R. A. to an untimely death, if the officials submit to these nostrum mongers.

The latest nostrum monger that has approached the N. R. A. officials is the International Fixed Calendar League, the organization which is carrying on the work of the late George Eastman in behalf of the thirteen-month, blank-day calendar, which designedly destroys the unbroken weekly cycle each year. The

Fixed Calendar League has asked for the "immediate adoption" of the thirteen-month, blank-day calendar under the N. R. A. Mr. Eastman and his International Fixed Calendar League went down in ignominious defeat at an international conference convened by the League of Nations in 1931 at Geneva, for the purpose of adopting as an international proposition this fantastic calendar of thirteen months, with its blank days in each year. Not content with their defeat before the League of Nations conference on calendar reform, these nostrum mongers see an opportunity to secure quick action through the trade associations under the N. R. A., and request the immediate adoption of the thirteen-month calendar as the quickest way to national recovery.

What next will the N. R. A. be asked to adopt? Does it not have enough troubles of its own to face to bring about national recovery? Why make it an omnibus for every nostrum monger and religious fanatic? We believe our Federal officials of the N. R. A. are blessed with more common sense and statesmanship than these nostrum mongers are willing to credit them with. There is a time and place for everything, but the N. R. A. is not the vehicle for such nostrums and hobbies. It must avoid such things, or national recovery is doomed.

C. S. L.



Claws of the Blue Eagle

(Concluded from page 6)

already have haled two allegedly N. R. A. violators into court, and have said to them, in effect, 'Either close on Sunday, as your competitors do, or feel the wrath of these ancient statutes.' Both promised to comply."

With the penalty of \$100 fine as a weapon with which to work and a threat of six months at hard labor in the workhouse, these local N. R. A. committees hope to intimidate all who do business on Sunday. This is destined to bring the N. R. A. movement into disrepute.

FIRST QUARTER

unless the Federal or State officials put a stop to it. To revive, in connection with the N. R. A., these antiquated and obsolete religious laws, which have been disregarded by everybody for more than a century, is poor taste and bad judgment, unless the Sunday law prosecutors deliberately intend to heap odium and reproach upon the N. R. A. The N. R. A. itself allows any person to close shop and cease business on the day which his or her own conscience and religion dictates. And so it ought to remain.

C. S. L.



Shall the State Aid Church Schools?

AMONG the reasons which led Governor White, of Ohio, to call a special session of the 90th General Assembly was the serious situation confronting the public schools. Many face greatly shortened terms, unless State aid is given. There is also a scarcity of funds for the operation of parochial schools, and a measure was introduced to secure a subsidy of \$4,000,000 from the State for the operation of these religious schools during the years 1933 and 1934, \$1,500,000 to be available in 1933, and \$2,500,000 for 1934, "after which the bill's provisions were to terminate."

The legislature adjourned without granting aid to either State or parochial schools. From the newspaper dispatches which we have seen, it seems that the insistence of those who were pressing for State aid for church schools made it impossible to secure favorable action by the legislature to aid the public schools.

Those who sought the use of State funds to aid parochial schools argued that these institutions already have buildings and equipment, and that it would be cheaper to appropriate from the taxes of the State for their operation than it would be to erect new buildings and supply the necessary teachers for the pupils. Referring to the situation in the capital of the State, Representa-

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tive Addison, asking what would happen in Columbus if the Catholic schools should be forced to close, answered his own question thus, "It would mean that one high school alone would have 2,000 pupils instead of the present 1,000, as the public schools would be called on to absorb the parochial students. We would have to build at least one new high school, and new high schools have been costing us \$1,000,000 to build."

That the Catholic Church itself definitely sought through various of its organizations to get financial relief, is evidenced by the statement of Bishop Hartley, of the Columbus diocese: "All our efforts in the matter were made with the approval of the four bishops of Ohio without regard to politics of any kind. . . . The bill that was voted for in the house, to give aid to our schools, was called up in the house at our own personal request and in response to our own personal efforts and insistence."

Apparently nothing that might influence legislators was overlooked by the church, as this significant paragraph from the *Ohio State Journal* of September 20 shows:

"During yesterday's debate on the Goodwin bill, which lasted well over an hour, children from three Columbus parochial high schools—Holy Family, Rosary, and St. Mary's—listened attentively from the gallery."

The measure was defeated by a vote of 52 to 41, with 31 members absent or not voting. It is easy to understand that such a bill would cause considerable heat to be engendered, and we are not surprised to learn that one man, who particularly opposed it, was accused of catering to the Ku Klux Klan.

John C. Dempsey, of the Archdiocese of Cincinnati, says, "Action will not be stopped to secure funds from the legislature for parochial school operations." And Senator Edward N. Waldvogel, a Catholic, "is confident that the appropriation difficulties will be reconsidered."

It is expected that the regular session of the legislature which convenes in 1934

will have the question up again. It is always dangerous to prophesy, but we have no hesitancy in saying that the legislators of the Buckeye State will have only trouble for their pains if they endeavor to use taxes paid by all the people for the support of schools which teach the doctrines believed by only a part of the people. The whole question is fraught with great difficulties. If money is to be appropriated for the schools of one denomination, it cannot in justice be denied to the schools of other church bodies, such as the Lutherans, Seventh-day Adventists, Episcopalians, or any other denomination.

If public funds can be properly used for church schools, why not for churches themselves? If teachers can be paid to teach church doctrines, why cannot preachers be paid for the same thing?

If once this principle of state aid to religious schools is admitted, who knows that the practice will cease at the end of two years? The Federal Government once granted aid to Catholic schools operated for the Indians. It was supposed to cease at the end of fifty years, but it didn't. It still continues. The fact that it continues does not make it right. It proves that it should not have been begun at all. It proves that it is dangerous ever to trifle with wrong of any kind. We agree with Madison: "It is proper to take alarm at the first experiment upon our liberties." We ought to see "the consequences in the principle," and avoid "the consequences by denying the principle," whenever there is any attempt to unite church and state, under whatever guise the attempt is made.

The plea of economy should not keep children out of school, nor should economy be the excuse for using state funds to support church schools. It would be a costly economy indeed which would open the door to any union of the state and religion.

We trust that the legislators of the commonwealth of Ohio will bow to no false gods in this time of economic stress.

H. H. V.

The Southland Waking Up

FOR many years the newspapers in the Southland, as a rule, have been strongly in favor of compulsory Sunday observance legislation. The idea of giving legal sanction and support to religion, and enforcing religious obligations and customs under duress of the civil magistrate, has been so deeply embedded in the South that any idea to the contrary is regarded as rank heresy. But recently some of the Southern newspapers have launched boldly out into the forbidden waters, and have openly championed the cause of religious freedom and opposed the enactment of Sunday laws.

We were made glad to see the *Charlotte Observer*, once a staunch advocate of Sunday observance laws, come into the clear on this subject, and now champion the cause of voluntary observance of Sunday instead of compulsory observance under the penal codes. Under date of October 20, 1933, an editorial appeared in the *Observer* on the subject of Sunday laws, in which the editor aptly remarked:

"Sabbath observance ought to come about from natural inhibitions. People should be trained and guided and instructed in the verities and virtues of having a quiet, restrained day of restfulness and worshipfulness, without invoking a policeman and his slug.

"If those institutions and individuals whose business it is to create this sentimental reverence for the holy day, have failed in their duty, it is not especially admirable in them to rush to the lawmaking bodies for action that will overcome their own deficiencies."

The editor hit the nail squarely on the head when he said, "But making folks comply, by means of statutes, to a given sanction or tradition, or convention, or even constitutional law, is not the happier nor the more effectual way to work a reform."

The result of recent referendums held in different States on the question of the retention or repeal of existing Sunday laws, has revealed the fact that a small minority of religious propagandists through their clever political tactics and

intrigues had succeeded for years in holding the majority in subservience to the domination of the minority. In practically every referendum held on the Sunday law issue, these antiquated statutes have been repealed by overwhelming majorities. We are glad the Southland is responding to the onward march in favor of the separation of church and state, and granting the right of the free exercise of the conscience in the matter of Sunday observance.

C. S. L.



Martin Luther and Liberty

(Concluded from page 10)

beyond all other men, the instrument of God in giving the impulse by thought, word, and act to that world-wide movement which resulted not merely in the reformation of Europe, but in all that we Americans now enjoy, and all that we rejoice in being."



Court Upholds Constitutional Guaranties

AN action for damages against a police officer of the city of Los Angeles was tried before Joseph L. Call, judge of the municipal court. The officer was charged with unlawful search and seizure because he failed to procure "a search warrant pursuant to Article I, Section 19, of the California constitution." It appears that "this search and seizure, perpetrated without warrant, was accompanied by no arrest, nor was any prosecution attempted."

In striking at this illegal procedure of the police in the case before him, Judge Call said, among other things:

"The Fourth Amendment to the United States Constitution provides as follows:

"The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to

be searched, and the persons or things to be seized.'

"A similar provision is found in the constitutions of all of the States of the Union, and is embodied in our own State constitution, in Article I, Section 19.

"These provisions intended that the rights of the individual in this regard should be protected, the theory being that the Fourth Amendment to the Federal Constitution would prevent, on the part of the Federal government and its officers, unlawful, arbitrary, and unnecessary search and seizure of the persons, houses, and effects, while the corresponding constitutional provisions in the California constitution would prevent similar action by the State government and its officers.

"However, contrary to the plain import and terms of these provisions of our constitutions, it is not an unusual or an uncommon practice for officers, both Federal and State, in some instances acting under bigoted conceptions of their power, and in other instances under coercion of organized groups, to violate both provisions of the State and Federal constitutions, presumably acting also on the theory that might makes right and that the ends justify the means.

"That we may better understand the circumstances prompting these provisions of our constitutions, it would be well to consider a review of the history underlying their development.

"Writs of Assistance

"There arose in England in early times the practice of issuing, in secret star chamber sessions, what were then known as writs of assistance. These writs of assistance were originally issued by the star chamber, but thereafter the practice of issuing the writs degenerated to a point where they were clerically issued by the secretary of state. These writs were most general in their nature. They described no persons to be seized, no property to be searched. With the aid of one of these writs the officers of the king could meander about at will, and search anything and everything concerning which they had a fancy to examine. The ridiculous ground for justification of their issuance was that there was at that time the publication in England of seditious literature, questioning, in one way or another, the wisdom of certain policies of the crown.

"The practice of issuing these writs and the abuses committed with and under their aid, reached such a stage that a climax was precipitated during the tenure of Lord Camden, one of England's greatest jurists. Lord Camden had the courage and justice to declare invalid and void, about the year 1742, all such so-called writs of assistance. Thereafter, in 1766, the practice of issuing such baseless writs was condemned in the House of Commons.

"Thus was the matter brought to a climax in England.

"While these abuses were being practiced in England, officers of the crown in the American colonies were practicing upon the colonists similar abuses and similar unjust raids, arrests, and seizures. The State of Massachusetts principally was the seat of this lawlessness by the officers of the crown. It was here that the writs of assistance were brought into unusually prominent play, and hundreds of worthy citizens of the community were arrested and their premises ransacked, and the personal property seized under the guise and power of these invalid writs.

"This situation in Massachusetts precipitated such a public furor that the matter was climaxed in Boston in the great trial which tested their legality. The trial was held in 1761. James Otis, a resident of Boston, Massachusetts, who occupied the very distinguished and enviable position of advocate general of the crown at Boston, relinquished this public position of honor to take charge of the defense. James Otis considered the principle involved of such public and paramount importance that he refused to take for his services any consideration or fee.

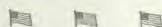
"The history of these events and the outrages committed was well embellished in the minds of the makers of the United States Constitution at the time that the Fourth Amendment was written therein, and the echoings of these practices and outrages were well engraved in the hearts of the makers of the constitution of our State."

The founders of the nation intended that our courts should protect us in the rights guaranteed by the fundamental charters of our liberty. Removed as they are from the vicissitude of partisan politics, in most of our States, they constitute the last bulwark of freedom against aggression on the part of designing men. We welcome every decision from the courts which serves to protect and preserve the sanctity of our constitutional guaranties.

H. H. V.



THE clergymen who want their religious notions enacted into law, always assume the character of ambassadors extraordinary for the Almighty to the governments of earth.



CHARACTER, like gold, has to be refined in the crucible.

Persecuted Peoples Have Built America

IT has always been the experience of this free country that the people who have been politically persecuted in foreign lands have become, when received here, some of our most devoted and most valuable citizens.

Perhaps their experience in other countries had made them appreciate the benefits of this more liberal land; and perhaps, too, it was the very progressiveness of these persecuted peoples which made them unpopular abroad and useful and welcome here.

At any rate, we have built up our nation to be the greatest in the world out of those people who have had the imagination and courage, and the devotion to ideals, to make them dissatisfied with reactionary conditions abroad, and eager to become a part of our more progressive and more liberal and more liberty-loving citizenry.

Our country has been a blessing to them, and they have been a boon to us.

And I hope the day will never come when we will close our doors to the peoples whose courage and idealism and progressivism have marked them for persecution under reactionary governments of other and alien lands.—*William Randolph Hearst.*



A Liberty-Loving Bible Class

BY CHRISTIAN EGNER

(A Letter to the Editor)

IN honor of the Community Class, of which I am a member, I must write to you once more, and explain to you more fully our belief and organization, which I did not explain satisfactorily in my last article. The Christian ideal of the Ontario Men's Community Bible Class is that all liberty-loving men are admitted; there is no respect shown to religious creeds; and all have a voice in the program.

Our Ontario Community Class, and other classes scattered throughout Cali-

fornia, are not sponsored by one specific church. For instance, here in Ontario we have members from all Protestant churches, and members who do not belong to any church, but who love the price of liberty and believe in the "faith of our fathers," who were willing to sacrifice all for that grand liberty of our land of the free.

Every six months we elect our officers for the class, and we do our best to get men of principle and integrity, men who stand high in honor in the community; and I will say that Dr. Griffin is the best teacher we can get for our class. As I mentioned in my last article, he presents to the class sound doctrine as laid down by the Bible, namely, the Bible and the Bible only. He teaches us the great doctrines of eternal truth laid down by the Constitution—separation of church and state, or "render to Cæsar the things which are Cæsar's; and to God the things that are God's." With such a teacher we expect our class to increase another 100 per cent the next year.

In Long Beach they have the largest men's Bible class in California, with a membership of over 2,500, and which is so rapidly increasing that they expect a membership of 5,000 by the end of the year. In that place Dr. Taubman, the minister of the Christian Church, is the teacher and has been for years, because he too advocates those same principles as does our Baptist minister here in Ontario, and in other places that may elect a member of another church. We believe in democracy, and our choice is the fittest of the fittest.

It is sad indeed to think that in this enlightened age, with both sacred and profane history before us, there are Bible classes that foster religious intolerance and compulsory Bible teaching in the public schools, which is contrary to both religious and civil liberty, and especially to the great law of love—love to God and to our fellow men; in other words, the golden rule. However, there were always such religious zealots from the time when Cain killed his brother.

We in America are a people chosen by

God to lead out before all nations in proclaiming to the world the eternal principles of civil and religious liberty, a land to which men could come and proclaim the everlasting gospel to all nations, as laid down by Christ and His apostles. We fitly represent the eagle with its two wings of civil and religious liberty, which proudly soars in the free air of liberty, securely dwells in that "Gibraltar rock," our Constitution, feeding its young eagles with the bounties of life.

Mr. Longacre, I again say that we do appreciate the stand you take for liberty, and assure you that you have many liberty-loving friends here in California, and I believe elsewhere, who are willing to stay up your hands in good will and prayer. Remember that, as in the days of Elijah, so today, God has thousands who do not bow down their knees to that state and church power. Should you ever come to California, this liberty-loving State, I am sure you will receive a patriotic reception.



News and Comment

MORE than 3,000 consumers and 200 grocers opposed a city ordinance to close grocery stores on Sunday in Toledo, Ohio. Their plea was that the State Sunday law was obsolete, as it prohibited Sunday baseball and movies, and yet allowed them every Sunday contrary to the prohibitions in the Sunday law. The city council tabled the proposed Sunday closing ordinance.

THE City Commission of Newark, New Jersey, enacted ordinances closing all grocery, tobacco, and confectionery stores on Sundays. No business of any kind is allowed under the Sunday closing ordinance. Only religious acts are permitted.

THE mayor of Sanford, Florida, at the request of a local church group, ordered the police to close all grocery stores on Sundays, while the mayor of Atlanta, Georgia, James L. Key, issued

an executive order permitting Sunday moving picture shows in his city because the city council failed to act after the people of Atlanta had voted decisively in favor of motion pictures and Sunday amusements.

THE citizens of Hyattsville, Maryland, adjoining the city of Washington, voted in favor of the repeal of the antiquated Sunday blue laws of Maryland. The citizens of Hyattsville may now have entertainments and recreation on Sundays.

THREE merchants stood trial in Baltimore for selling foodstuffs and coal on Sunday. The judge gave them a severe reprimand, and dismissed them. The party who pleaded guilty to selling a bag of coal to a customer who told him that his house was cold, and that there was a sick baby at home, certainly needed no reprimand from the court.

ANCIENT and antiquated Sunday blue laws in Ohio are being revived in connection with the local N. R. A. movements. The penalty under these ancient laws is \$100 fine and six months in prison for laboring or doing any kind of secular business on Sunday. This is a good way to bring the N. R. A. into disfavor with the public.

THE Sunday blue law forces in Wilkesburg, Pennsylvania, headed by Burgess John H. Rhodes, went down in defeat, in a heated battle fought before the court. Five Sunday show employees were arrested and tried by the burgess for giving a Sunday benefit show for the Veterans of Foreign Wars, but the court ruled that the employment of these defendants was a necessity in the furtherance of a charitable cause, and they, therefore, were not guilty of a violation of the Sunday law.

SUNDAY blue laws of a peculiarly rigid type were recently enacted at the request of the synodical committee of the Dutch Reformed Church, which controls the ecclesiastical affairs in connection with

the government of the Orange Free State in South Africa. Golf, tennis, football, and all other athletic amusements and recreations are forbidden.

NORTH DAKOTA citizens voted in favor of the sale of beer, but at the same time voted to make it a crime to sell tickets to a motion picture show on Sunday.

SIX persons were prosecuted in New Orleans on charges of violating ordinances prohibiting the sale of food on Sunday. Most of them were charged with selling bread to the hungry. What a heinous crime this is! Evidently the police of New Orleans have nothing else to do in that city. Pharisaism did not die 1900 years ago.

VIGOROUS opposition has developed in California against the compulsory Sunday closing of barber shops under the California Recovery Administration Code regulating that industry. California has had no Sunday laws for fifty years, and yet the Master Barbers' Association attempted to accomplish by subterfuge through the C. R. A. what they could not achieve openly. Such methods are reprehensible, and stir up bad feelings against the N. R. A. movement.

FIVE Peoria (Ill.) cemeteries decreed they would have no more Sunday burials, "to comply with the provisions of the N. R. A. stipulating shorter hours." Why not decree that the sick postpone dying on Sundays to enable the doctor and undertaker to comply with the provisions of the N. R. A.? Finally the N. R. A. has entered the cemeteries; there let it rest.

THE minister of industry, commerce, and labor, H. H. K'ung, of the government of China, recommended the enactment of a Bill of Rights which embodies provisions granting "full legal equality for the Chinese people, irrespective of race, sex, or creed; no person to be restrained or deprived of his liberty with-

out due process of law; liberty of conscience; liberty of speech and of the press; right of assembly, and of privacy in correspondence by letter, telephone, or telegraph; no dwelling house to be entered or searched without the consent of the owner or due process of law." Jeffersonian principles are taking root in China.

THE attorney-general of Florida ruled, at the behest of the Rev. E. T. Montgomery, of Lake City, that Sunday movies were illegal in the State of Florida. Yet in spite of this ruling, many cities in Florida have passed laws legalizing the showing of Sunday movies, and every Sunday the movies operate. The State legislature should repeal the Sunday law, because it is not only religious, but so drastic that it forbids even the running of an automobile for recreation on Sunday, or digging a mess of potatoes for dinner.

Salt Lake City, Associated Press, Oct. 30, 1933.—Because he shined shoes on Sunday, Ed Perry, a Salt Lake City bootblack, will have to pay a fine of \$10, the equivalent of his receipts from one hundred shines. Other bootblacks say he is guilty of unfair competition under the N. R. A. code, which prohibits shoe shining on Sunday.—*Oklahoma City Times, Oklahoma City.*

Change Urged for Calendar.—N. R. A. seeks to put industry on thirteen-month basis. The Economic Research Division of the N. R. A. has recommended a thirteen-month calendar for statistical purposes to N. R. A. authorities and to business, and shall expect to see its general adoption within a relatively short time. . . . Although the thirteen-month calendar proposed is to be used only in the reporting of statistics for the economic secretary of the N. R. A., some statisticians regard it as but a short step to the general adoption of such a calendar for all purposes.—*The Daily Oklahoman, Oklahoma City, Oct. 23, 1933.*

"Police to Watch All Sunday Sales"

THE *Courier Citizen*, of Lowell, Massachusetts, September 23, 1933, under the above caption, states that the Lowell Butchers and Grocers Association, at an enthusiastic meeting held in Liberty Hall, at which the city clerk, John J. Flaherty, acting as representative of the License Commission, was a speaker during the meeting, promised rigorous enforcement of the laws governing the sale of groceries on Sunday. "Violation of the Sunday law, which forbids such sales, will be prosecuted to its fullest extent," he asserted. It was agreed that "no grocery stores will be opened on Sunday except for the sale of tobacco, ice cream, and tonic."

Under this agreement it will be lawful to sell tobacco and beer on Sunday, but a crime to sell bread and the other necessities of life to the hungry on Sunday. What a travesty upon justice and common sense!

Chairman Joseph Donovan declared that in order "to conform with a request from Washington that grocers' and butchers' working week must consist of sixty-three hours," it was necessary to increase slightly the number of working hours for grocers and butchers. How does this aid national recovery by increasing the number of hours of work each week? No such provision is made under the N. R. A.

The people of Massachusetts, by popular referendum, legalized professional Sunday baseball, motion pictures, and amusements of every kind on a commercial basis on Sunday, yet they permit people to be arrested and fined for selling the necessities of life on Sunday. O consistency, thou art a jewel!

C. S. L.

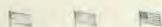
What Others Say

"THE church is respected by men as a guide, but not as a policeman, regulating their manners. It destroys its own influence when it goes to legislatures for laws

whereby to force upon men its ideas of morality; it does not honor itself when it calls for the assistance of policemen." —*Cincinnati Post*, Aug. 12, 1929.

"For modes of faith, let graceless zealots fight; he can't be wrong whose life is in the right."—*Alexander Pope*.

"We don't see how persons who use the automobile for Sunday pleasure purposes can find anything religiously or morally wrong in a Sunday motion picture show or a Sunday afternoon baseball game."—*The News-Herald, Boulder, Colo.*



Sparks From the Editor's Anvil

TRUE religion is not made up of counting beads and reading prayer books.

POLITICS and wealth together are more than a match for virtue and talents in this age.

A GOOD character is built out of a will power which eschews evil and chooses the good.

IF all but one in a country were blind, that one would become the monarch of all the rest.

EQUALITY before the law is possible only where an ideal is more powerful than the sword.

THE schoolmaster armed with his primer is more powerful than the soldier clad in his armor.

THE weak are at the mercy of the strong unless voluntary restraint is in control of the will power.

IT must be assumed that if it is true that the king can do no wrong, it is equally and logically true that he can do no right.

THAT a mouse should hate a cat is understandable, but that a Christian should hate a non-Christian is an unsolved mystery.

True Liberty

By Don Morton
(Poet-Naturalist)



There is a plant that in its cell
All trembling seems to stand;
It bends its stalk and folds its leaves
From each approaching hand.

And so there is a conscious nerve
Within the human breast,
That from the rasher, careless hand
Shrinks and retires, distress.

The pressure rude, the touch severe,
Will raise within the mind
A nameless thrill, a secret tear,
A torture undefined.

Now we, who are by nature formed
Each thought refined to know,
Repress the word, the glance, that wakes
That trembling nerve to woe.

And be it still our joy to raise
The trembler from the shade,
To bind the broken and to heal
The wounds we never made.

So, ere you see a feeling mind,
Just let this care begin;
And though the cell be rude or low,
Respect the guest within!

It leads the way to liberty—
The freedom of the soul,
A freedom which no despot hand
Can shackle or control.

Huntington Beach, Calif.





OVER THE WOODLANDS
BROWN AND BARE,
OVER THE HARVEST
FIELDS FORSAKEN,
SILENT AND SOFT AND SLOW
DESCENDS THE SNOW.

~ Longfellow