

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



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25,000 OFFICERS AND MEN

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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.

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LIBERTY

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Special Contributors — K. C. Russell, J. O. Corliss, W. F. Martin, S. B. Horton, C. B. Haynes

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Satan Offers Gold, and the Profiteers, in Their Stampede for Wealth, Trample Upon and Destroy Men, Women, and Children

LIBERTY

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

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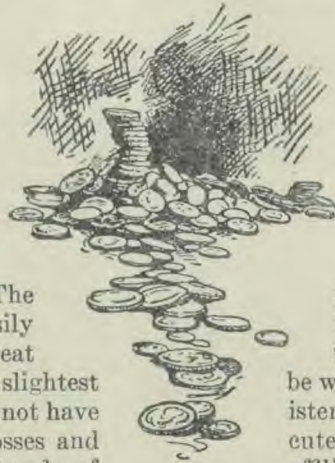
NO. 4

War-Time Profiteering

By C. S. Longacre

THE worst enemies with which the United States Government has to deal within her own borders at this time are the war-time profiteers. These money hoarders are converting the world's noble sacrifices of sorrow and blood into sordid gold for self-aggrandizement. The American people could easily carry the burdens of this great war without feeling the slightest financial pinch, if they did not have to suffer such enormous losses and serious handicaps at the hands of these lucre-frenzied war-time profiteers.

The Government has had little trouble to bring the alien enemies under its control, but these domestic foes of American interests, who have attacked our national vitals and yet call themselves American citizens and patriots, have come nearer defying and defeating the American Government and people than could any foreign foe. How to deal with these internal enemies is one of the great problems confronting our country. The great majority of real American citizens stand ready to second any reasonable measures that our Government sees fit to advance in order to curb the insane greed and covetousness of these children of Belial.



We are glad that our President is putting forth Herculean efforts, and Congress is seconding them, to destroy this octopus which is fastening its numberless tentacles about us as a nation. President Wilson is showing himself a statesman, by relegating politics to the rear, and calling the best men of the land to his aid, so that justice may be wisely and impartially administered and all offenders prosecuted without regard to party affiliations.

The Federal Trade Commission was authorized to make an exhaustive study of the profiteering system, and to report its findings to the United States Senate. A partial report has been rendered, which discloses some startling facts. This report shows that certain dairying concerns have made as high as 180 per cent increased profit; some flour mills have increased their profits 437 per cent; some clothing concerns, 191 per cent; machinery manufacturers, 57 to 422 per cent; the coal trade, 504 per cent; the paper trade shows gains of from nothing to 176 per cent; some garment manufacturers, 246 per cent; and in the grain and electrical storage field, the increase

ranged from 2 per cent to 472 per cent. This simply shows the percentage of increase of profit, and does not show the normal profits made by these war-time profiteers. In other words, these concerns have made these enormous gains and excess profits out of the war above the profits they made previously. If this is war-time patriotism and loyalty, it is of the Benedict Arnold type.

Patriots of this kind always endeavor to conceal their evil deeds. Some of these firms tried to cover up their immense profits by paying fabulous salaries to themselves. The chairman of the board of directors of the Metal Company of New York received \$179,663.36; the president, \$364,326.73; the vice president, \$221,956.04; a second vice-president, \$147,930.69; the manager of one branch office, \$148,530.69; while the manager of another branch office received \$136,553.12. These six men alone were paid in salaries \$1,198,600.63 out of the earnings of this single corporation. How much regard have these men for the suffering and sacrificing spirit of the men, women, and children who are conserving and saving their all to help their country in its hour of dire need? The president of this Metal Company receives in salary alone besides his share of enormous profits as a stockholder nearly five times the salary of the President of the United States, upon whom rests the greatest task and responsibility that has ever been placed upon the shoulders of any civil ruler. This is a time when every loyal citizen should deny himself the ordinary comforts and pleasures of life. Millions of the common people are sacrificing to the very limit of endurance. Millions of homes are making the supreme sacrifice of surrendering, in response to their country's call, their precious sons, many of whom will never return to join the family circle.



JUDAS HAD HIS PRICE

While our sons and daughters are performing deeds of renown and sacrificing their all, these remorseless, conscienceless rent-gougers, wage-defrauders, and profit-frenzied vampires are plundering the people and draining their very life-blood so that they may glory in their fabulous wealth and become the billionaire barons of the prime necessities of life, holding the destinies of nations in their hands.

One of the sad features of this whole profiteering business is that this spirit of selfishness and covetousness prevails, not only among the millionaires and powerful corporations, but is quite marked among petty dealers and money-shavers. Even the churchgoer does not hesitate to increase rents from 100 to 200 per cent



Silver Tetradrachm



SO HAS THE PROFITEER

gage in conscienceless profiteering; especially is this true when it must be at the expense of those who are bearing the heaviest responsibilities and making the greatest sacrifices. These money sharks are really swallowing up their own kin and making war on their own home folks.

The individual who is guilty of profiteering at such a time would betray his country if he were given his price. He is untrue to his God and his country. He belongs to the same class as did Judas, who sold his Master and all his hopes for the future, for thirty pieces of silver. Some men denounce Judas for selling and betraying his Master for such a paltry sum of money, but many today who make just as loud a profession of religion, are selling out a good deal cheaper than did Judas. Whether, however, we sell out for much or little, makes no difference in final results.

upon the poor and helpless of his own communion, and order them to vacate because he can get his price. The petty grocer, milkman, and restaurant-keeper have no shame when they increase their profits from 200 to 300 per cent on certain necessary commodities. The restraints and barriers of a high morality and a clean public conscience have been broken down, and lust is given full sway. All this is a sad commentary, and has a tendency to sap the general morale of the nation.



Paid Judas

When a desperate war threatens the very existence of the nation, and the young men of promise and hope are drafted into the service to lay down their lives in defense of their country, it ill becomes those who remain at home to en-

The Government is trying to purge the petty as well as the big profiteers out of the nation, but the *American* asks:

"What are the churches for the well-to-do doing in the work of cleansing the temple of the Shylocks that have risen in swarms in these times? They should, they must, co-operate with the President of the United States, with the nation itself, and with the demands of the times for a democratization of the population in the essential facts of honesty and co-operation. Yet at the very moment young men by the million are going to the front, and the people as a whole are giving, some of them their all, for the cause of making the world fit to live in, this tribe of money-worshipping Ishmaelites are holding official posts in the church, and are posing as the supports of virtue while wearing the livery of heaven to serve Satan in. The condition, which is not general, but always difficult, is now alarming. Hence the cry of St. James is the cry of today to the churches to purge themselves of the leaven of unbelief that is represented by the individuals whose one aim is to widen their phylacteries that they may be seen of men, while they devour widows' houses." "Let the watchmen on the walls of

Zion be alert against the wiles of the devil who would impudently set up his chapel in the temple of God."—*Literary Digest*, Aug. 10, 1918.

The LIBERTY magazine has always raised its voice in defense of the oppressed, no matter from what quarter the

oppression came or who the oppressed represented. We support our President in his noble fight in behalf of the oppressed of America who in this supreme hour of national peril are struggling against greed and graft.

A New Drive Against True Americanism

By C. P. Bollman

FOR more than half a century the National Reformers have been working in season and out of season to subvert, in the supposed interest of Christianity, the principles of free government in the United States. This pseudo-reform movement was originally inaugurated when the country was in the throes of the Civil War; now when our land is beset by foreign foes, these same so-called "reformers" embrace the opportunity to launch their movement anew; which they did on the occasion of "the preliminary assembly of the Third World's Christian Citizenship Conference," in Pittsburgh, in June of the present year.

In this "Preliminary Association" there was unanimously adopted "A New Declaration of Independence," of which the following four propositions seem to be the heart:

"Jesus Christ is King of the nations.

"His law is the rightful law of their existence.

"Their governments are under his authority.

"They are responsible to him as nations."

We have no disposition to deny the absolute sovereignty of our Lord Jesus Christ, nor the universal supremacy of his law. We maintain, however, that that law is binding upon nations only through individual units of which nations are composed. Our own immortal Declaration of Independence makes in-

alienable human rights and the consent of the governed the basis of all just and rightful civil authority; and we believe that the signers of that older declaration adopted and signed in Philadelphia one hundred forty-two years ago, acted more wisely and not less piously than did the members of the "Preliminary Association" in their so-called "New Declara-



ELLA BOOLE

Prominent in W. C. T. U. and National Reform Circles

tion of Independence," adopted in Pittsburgh last June.

The fathers of the Republic and the principles for which they contended meant the establishment of a genuine republic and greater freedom of worship than men had ever before known. The triumph of the National Reformers, the practical application of their theories, would mean the speedy downfall of the Republic, the establishment of a national religion, and its enforcement upon all men. For if the nation as such is to be governed by the divine law, there must be in the nation some tribunal, empowered to authoritatively interpret that law; and back of that tribunal there must be an executive with power to enforce that authoritative interpretation.

And not only so, but inasmuch as the divine law is broad enough to define all duty to both God and men, such an authoritative interpretation of that law would be nothing short of a national creed, and since that law is spiritual, not

only having reference to the outward actions, but being "a discerner of the thoughts and intents of the heart," a judicial and executive department of a government administering it could be nothing short of an inquisitorial body, similar to the Inquisition of Spain and the Low Countries, in the days of de Torquemada and the Duke of Alva.

This "New Declaration of Independence" is in reality a demand that all other elements in the United States shall be subordinate to the National Reformers, for it is no part of their scheme that others shall interpret the divine law for them, but rather that they shall interpret that law for themselves, and not for themselves only, but for all men.

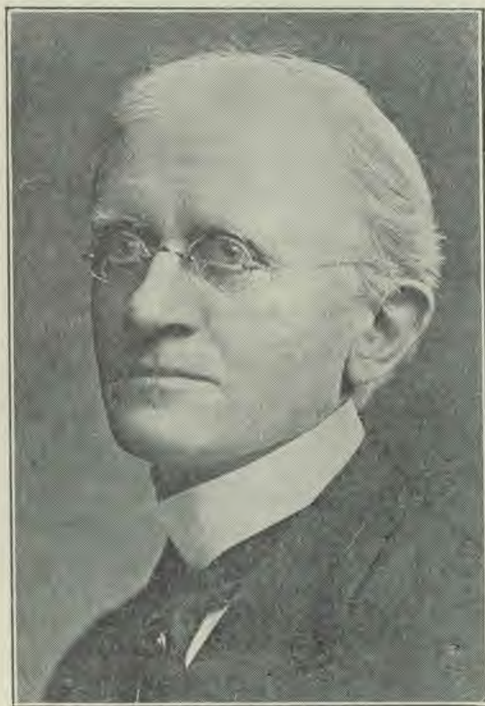
One of the demands of this mis-called "Declaration of Independence" is that the great facts of history in the light of the Bible and of divine providence shall be taught in the public schools "in order that God's intention for nations may be known, and his will may be done in civil and social spheres."

The intelligent thinker does not need to be told what this would mean, even between different sects of Protestants, to say nothing of the strife it would occasion between Catholics and Protestants, and between Christians generally and Jews and other pronounced unbelievers in Christ as the Saviour of them that believe.

Another demand of the Pittsburgh reformers is that "attention be given to the better observance" of Sunday, styled by them "the Christian Sabbath," and the "Lord's Day." This "better observance" means its enforcement upon all men by law, not merely by such laws as now exist in the several States, but by a national law.

Under "Social Justice" we find in this "New Declaration of Independence" the following:

"In order that industrial justice shall prevail, the ethics of Jesus Christ must be applied in this relationship of life and our great industrial life, be placed upon a Christian basis."



SAMUEL ZANE BATTEN
A Prominent Figure in the Pittsburgh
Convention

This would mean the repudiation of natural, inalienable rights as the basis of just government, and the substitution of a partisan, sectarian interpretation of the doctrines and precepts of Christianity, as applied to all social and business relationships. Who cannot see the vast possibilities for evil bound up in such a program?

The trouble with the whole National Reform scheme is that it seeks to accomplish for the whole body politic, by Constitutional amendment, by acts of Congress, and by decisions of civil courts, what can be accomplished only by divine grace, and only in and for the individual.

The success of the National Reform movement would mean the establishment

in this country of a man-made theocracy, a veritable image of the church and state régime that was at once the curse and the horror of the Middle Ages. The world emerged from the dark shadows of that period four centuries ago; shall we again turn our faces in that direction, or shall we remain true to the genuine principles of liberty and justice written into the Declaration of Independence, and embodied in the Constitution of the United States by the founders of the Republic? Let us not, while pouring out blood and treasure without stint to defeat and destroy autocracy, place our necks under the yoke of a man-made and man-administered theocracy.

An Interesting Decision

By the Managing Editor

THERE was decided by Judge Dawkins in the Superior Court of Baltimore City, July 17, one of the most important Sunday-law cases ever tried in the State of Maryland, because the most far-reaching in its ramifications.

Some weeks prior to the filing of this case, the city council had passed, and the mayor of Baltimore had approved, Ordinance 353, forbidding fishing and hunting and the playing of certain games on Sunday "within the limits of the city of Baltimore, except as hereinafter authorized." The next section (B) provides that —

"Nothing in this ordinance, however, shall be construed as prohibiting or penalizing the playing in the public parks, private parks, on the grounds of organized or incorporated clubs, and on open lots on Sunday of the games of baseball, golf, lawn tennis, croquet, basket ball, football, lacrosse, quoits, soccer, and field and track exercises; provided that any of the games enumerated in this paragraph (B) are played on Sunday between the hours of 2 P. M. and 7 P. M., and provided further that such games

are played in neighborhoods where they shall not cause a disturbance of the public peace; and provided that such games shall not be played within one hundred (100) yards of any place of worship where services are being held; and provided further that no admission fee whatsoever to such games shall be charged."

This of course threw down the bars, so to speak, for all such games on Sunday, when not played for profit in the shape of gate receipts. The Lord's Day Alliance, seeing this, at once entered suit in the superior court, to restrain the authorities of Baltimore City from putting the new ordinance into effect, and to compel them to enforce in that city the State Sunday law, or an ordinance in harmony therewith. The State law provides that —

"No person whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday; and no person having children or servants shall command or wittingly or willingly suffer any of them to do any manner of work or labor on the Lord's day (works of necessity and charity always excepted).

nor shall suffer or permit any children or servants to profane the Lord's day by gaming, fishing, fowling, hunting, or unlawful pastime or recreation; and every person transgressing this section and being thereof convicted before a justice of the peace, shall forfeit five dollars, to be applied to the use of the county."

In the suit in question, entered by the Lord's Day Alliance, it was contended that Ordinance 353 of Baltimore City was in direct

conflict with the law of the State. The city officials in their defense maintained that the ordinance was merely an extension of the State law, with the imposition of further and additional penalties for its violation in the city limits.

The Court did not rule against the principle of Sunday legislation, he did not declare the State law void, but he did hold that the ordinance (No. 353 of Baltimore City) was "a proper and reasonable exercise of the police power committed to the mayor and city council." In the course of the superior judge's line of reasoning he quoted from the supreme court of Maryland the statement that —

"Baseball is a fine game, cleaner and freer from danger than some others. It has taken a great hold upon the people. The public interest in it is confined to no one class. All classes are equally attracted by it, and thousands assemble to witness the games."

Further, his honor argued that —

"The parks are made for the enjoyment and recreation of the public. On fair days there are crowds of people. The bands are permitted to play, but everything is under regulation. Walking, autoing, boating, and other amusements and recreations are permitted. Could the journey be far to a game of

baseball without any paid charge in connection with it, or a game of tennis or golf? Must we assume that a participation in these things will make people *per se* lawbreakers?"

Continuing, the Court said:

"There is little if any difference in principle between this and many other agencies for recreational, religious, and other helpful purposes, which are provided for the people by those who are paid for services on Sun-



A Game of Volley Ball

day. In *Hiller vs. State*, supra, the Court of Appeals of Maryland has said that "there are many popular enjoyments which are consistent with the sacredness of Sunday and the proper observance of the day, and that 'baseball in itself is a harmless and healthful recreation.'"

The conclusion arrived at by Judge Dawkins was:

"If this be admitted, it would hardly be proper to say as a fact that this playing of ball in the parks or of other games permitted is essentially vicious or harmful."

It is not our wish to criticize this decision. It may be and probably is what the legal fraternity would style "good law," but that does not help matters much from our standpoint, since it serves to establish more firmly than ever the evil principle that the state has the right to forbid on Sunday, or during certain hours of Sunday, sports and employments not only innocent, but even commendable and useful in and of themselves.

There can be no reason for such prohibition except the claimed sacred character of the day, or the purpose to give the offices of religion a monopoly of the day, either in whole or in part. Ordi-

nance 353 of Baltimore City, while permitting games on Sunday, limits them to the five hours between 2 and 7 P. M. The usual hours for church services are in the forenoon and after 7 o'clock in the evening.

After the first Sunday law promulgated by Constantine, A. D. 321, there was for more than a thousand years no pretense that such statutes were not for the purpose of encouraging, or even in a manner compelling, attendance upon church services, or as was plainly stated in some of them, upon the mass. Then Sunday legislation was openly and avowedly religious in character and purpose. In Maryland it is still largely so in the phraseology of the laws and of court decisions, yet even there we find more or less pretense that Sunday laws are civil statutes. Of course they are civil in the sense that they are enacted by the legislative branch of the civil government, and enforced by civil officers; but in their ancestry, purpose, and nature they are just as religious as in the days of Theodosius of Rome, or Charles II of England.

Suppose that in Baltimore a baseball game should be attempted in the forenoon. The players would doubtless be arrested; but why? Simply because the city fathers have decided to permit such games only for the five hours beginning with 2 P. M. But what reason can be given for the choice of that part of the day? Only the fact before mentioned, that religious services during those hours are unusual. There is no other reason; there can be none.

It is because of the facts stated that we are not profoundly impressed by the recent decision of the superior court of Baltimore City.

Of course Judge Dawkins was under oath to construe the laws in harmony with the constitution of the State and the rulings of the State supreme court and the court of appeals. He could not himself set the law aside unless he could discover some new ground or reason not previously passed upon by a court higher

than his own. He did the next best thing, namely, he construed the statute of the State and the decisions of the courts as liberally as possible, and thus safeguarded for the time being the right of the people, a right of which the Lord's Day Alliance was seeking to rob them, namely, the right to be free on Sunday, as on other days, from the exactions of those who assume to have a monopoly, not only of the day, but of the bodies and souls of men upon that day.

CONGRESS acts under a Constitution of delegated and limited powers. The committee look in vain to that instrument for a delegation of power authorizing this body to inquire and determine what part of time, or whether any, has been set apart by the Almighty for religious exercises. On the contrary, among the few provisions it contains, is one that prohibits a religious test, and another which declares that Congress shall pass no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . . It is perhaps fortunate for our country that the proposition should have been made at this early period, while the spirit of the Revolution yet exists in full vigor.—*Sunday Mail Report to the U. S. Senate, March 4 and 5, 1830. "American State Papers," class VII, p. 229 et seq.*

"CONSTITUTIONAL government is *par excellence* a government of law." I am not repeating the famous sentence of the Massachusetts Bill of Rights, "to the end that this may be a government of laws and not of men." There never was such a government. Constitute them as you will, governments are always governments of men, and no part of any government is better than the men to whom that part is intrusted.—*Woodrow Wilson, in "Constitutional Government in the United States," p. 17.*



President Wilson Denounces Mob Violence

OUR President is a real American and a true champion of democracy. He is fearless in denouncing a wrong principle, and courageous in upholding justice. His ideals are practical, and his example is worthy of emulation. We trust that his forceful arraignment and denunciation of lynch law and mob violence, which have so often tarnished the fair records of American history, will have the effect of shaming the perpetrators so they will desist from their anarchistic and lawless operations. Such conduct in disregard of lawful authority would be a disgrace to even the most degraded of nations. Lynching is murder, and cannot be too strongly condemned. Every periodical in America should raise its voice in protest against this barbarous practice.

We take pleasure in reproducing President Wilson's timely admonition, as follows:

"MY FELLOW COUNTRYMEN: I take the liberty of addressing you upon a subject which so vitally affects the honor of the nation and the very character and integrity of our institutions that I trust you will think me justified in speaking very plainly about it.

.....
**No Man is a Champion of
Liberty or Democracy Who
Does Not Reverence Our
Own Laws - - -**
.....

"I allude to the mob spirit which has recently here and there very frequently shown its head amongst us, not in any single region, but in many and widely separated parts of the country. There have been many lynchings, and every one of them has been a blow at the heart of ordered law and humane justice. No man who loves America, no man who really cares for her fame and honor and character, or who is truly loyal to her institutions, can justify mob action while the courts of justice are open and the governments of the States and the nation are ready and able to do their duty. We are at this very moment fighting lawless passion. Germany has outlawed herself among the nations because she has disregarded the sacred obligations of law and has made lynchers of her armies. Lynchers emulate her disgraceful example. I, for my part, am anxious to see every community in America rise above that level with pride and a fixed resolution which no man or set of men can afford to despise.

"We proudly claim to be the champions of democracy. If we really are, in deed and in truth, let us see to it that we do not discredit our own. I say plainly that every American who takes part in the action of a mob or gives it any sort of countenance is no true son of this great democracy, but its betrayer, and does more to discredit her by that single disloyalty to her standards of law and of right than the words of her statesmen or the sacrifices of her heroic boys in the trenches can do to make suffering peoples believe her to be their savior

How shall we commend democracy to the acceptance of other peoples, if we disgrace our own by proving that it is, after all, no protection to the weak? Every mob contributes to German lies about the United States what her most gifted liars cannot improve upon by the way of calumny. They can at least say that such things cannot happen in Germany except in times of revolution, when law is swept away!

"I therefore very earnestly and solemnly beg that the governors of all the States, the law officers of every community, and, above all, the men and women of every community in the United States, all who revere America and wish to keep her name without stain or reproach, will co-operate—not passively merely, but actively and watchfully—to make an end of this disgraceful evil. It cannot live where the community does not countenance it.

"I have called upon the nation to put its great energy into this war, and it has responded—responded with a spirit and a genius for action that has thrilled the world. I now call upon it, upon its men and women everywhere, to see to it that its laws are kept inviolate, its fame untarnished. Let us show our utter contempt for the things that have made this war hideous among the wars of history by showing how those who love liberty and right and justice and are willing to lay down their lives for them upon foreign fields stand ready also to illustrate to all mankind their loyalty to the things at home which they wish to see established everywhere as a blessing and protection to the peoples who have never known the privileges of liberty and self-government. I can never accept any man as a champion of liberty either for ourselves or for the world who does not reverence and obey the laws of our own beloved land, whose laws we ourselves have made. He has adopted the standards of the enemies of his country, whom he affects to despise."

Government stands for law and order, for the protection of the weak, and the vindication of human rights. America has stood before the world as a refuge

for the persecuted, a home for the oppressed, the land of the free. America has been the Utopia of nations, its very name the synonym of "Liberty" and "Justice." Our Government cannot afford to suffer the nation and the cause of democracy to be discredited by mob law.

The officers who are supposed to enforce law and order, are too often parties to these outrages, and make only a pretense of bringing the murderers before the bar of justice. It is a well-known fact that in certain localities public officials have encouraged mob violence and even actually



The Saloon is a Root Evil

participated in it. Of the hundred and more persons that have been lynched and killed by mobs since America entered the war, only a few were guilty of serious crimes, and some were entirely innocent of any wrong-doing whatever.

These lynchers may call themselves loyal patriots and defenders of the Republic, but theirs is a dastardly, sham patriotism. President Wilson has truly said that these betrayers of democracy have struck "a blow at the heart of ordered law and humane justice."

To make the country safe against lynching, we must remove the root cause that inspires most of the lynching. The race riots which recently swept Philadelphia, and nearly outrivaled the East St. Louis riots in a reign of lawlessness and death, are reported due principally to conditions which were created by the dominating influences of the saloons. Negro families coming into Philadelphia to fill a demand for war workers, were

locating in the 2900 block on Ellsworth Street, where the riots originated. The saloons, which were thickly centered in and around this section, became hotbeds of protest, and the objectors, being plied with liquor, soon started a full-sized riot. Violence grew into murder, and before the drink-enraged mob was stopped by the Federal authorities, the death roll claimed a number of innocent victims. Order and quiet was restored only after all the saloons within the disturbed territory had been closed. The sale of all liquor was forbidden within the danger district. This was the first measure adopted by the city authorities against further rioting and murder.

The saloonists immediately placarded their doors thus: "Closed on account of riot. Will open as soon as trouble blows over. Booze doesn't agree with riots." City police, marines, and sailors were stationed in front of each saloon to prevent any liquor distribution. What a commentary upon the saloon business! It is the root cause of ninety per cent of all the murders and more than seventy-five per cent of all the crimes committed in the United States. How long will our Government protect this outlaw and instigator of murder?

No trouble is ever disposed of until the root cause is removed. Let us make first things first by stamping out the rum traffic.

G. S. L.

Is the Voice of the People the Voice of God?

THE Washington *Herald* of July 17 printed this dispatch received from Baltimore under date of the previous day:

"The voice of the people is the voice of God, and should be upheld," said Judge Dawkins, in the superior court today, in dismissing the action brought by the Lord's Day Alliance to stop Sunday baseball. Judge Dawkins held that the

passage of the municipal ordinance permitting baseball playing on Sunday was valid. The decision means that Sunday games cannot be interfered with for the remainder of the season."

We are glad for this just decision, but sorry that it was made to rest in any degree upon a false maxim. It is not true, and never was true, that the voice of the people is the voice of God. It has never been true since the fall, that the majority of the human family were in complete harmony with the divine Being, so that they could unerringly voice his will. It never will be true while sin is in the world; so that as a moral proposition the voice of the people is not, and in the very nature of the case cannot be, the voice of God.

Nor could it be true even in a political sense; for the will of the people is often arbitrary and unjust. It is for this very reason that our forefathers established not a government of men, but of law; not of the changing modes and tenses of human feelings, but of the unchanging principles of eternal right and justice. Thus under a just government, one man and the law are the majority. The friendless individual can find a refuge in the law. Public sentiment may be inflamed against him, but not so the law,—that guarantees him his day in court, and under its shadow he is safe until legally condemned, even though he be guilty.

Suppose it could be shown that a majority of the people of Baltimore do not want Sunday ball games, would it then be the duty of Judge Dawkins to interpret the State law as forbidding Sunday baseball as he has now interpreted it as permitting such games? We believe in a government of the people, but back of and superior to the people are the eternal principles of justice ordained by the Creator himself, and recognized by our forefathers as an endowment of which no government can of right rob any man, however humble he may be. And only in so far as this divine ordination is practically recognized by the people is their voice the voice of God.

C. P. B.

WITH very many people there appears to be an opinion that under a republican form of government, like that of the United States of America, every question is a proper subject of legislation, and that with a majority vote any kind of law may be made and enforced, either as a city ordinance or as a state or national code. They overlook the fact that there are certain principles upon which the Government of the United States is founded, principles that underlie our entire system of government,—municipal, State, and national. Some of these principles are set forth in the following words from the Declaration of Independence:

“We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; . . . that to secure these rights, governments are instituted among men.”

Shall Majorities Rule?

By William M. Healey

Being created “equal” does not mean that all men are equal in mental or physical power, but that all have or should have and enjoy equal rights, that all should be “equal” before the government and its laws,—the subject under consideration.

The Constitution was written for the purpose of defining and safeguarding these natural rights, if need be against the power of the majority. One of these self-evident rights is that one’s religion, belonging to the realm of his individual conscience, is far removed from the pale of civil legislation. This fact is embodied in Constitutional Amendments, Article 1:

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

Further protection is provided by Article 14, Section 1, of Amendments:

“No State shall make or enforce any law which shall abridge the privileges or



Photo, Boston Photo News Co.

Enslaved Belgian Girls Working in a German Coal Yard

immunities of citizens of the United States."

An effort is made by some to show that Sunday laws are not religious, and do not invade any natural right. Without argument upon the general proposition, it is an undeniable fact that such laws interfere with the "free exercise" of the religion of those who believe in and practice the observance of another day of the week. In an effort to obviate this injustice it is frequently proposed to exempt such persons from the observance of Sunday. Even then such a law works a hardship upon this class, as they are deprived of business opportunities to buy and sell, to employ or seek employment, on that as on other days; thus the law places upon them a penalty, or demands of them a sacrifice, if they "exercise" the religion of their choice.

Majority rule should be confined to issues upon which the government has a right to decide; and religion is not one of them. A short time ago, in the city of Los Angeles, Cal., a Sunday-closing ordinance was before the city council. Retail grocers, in advocating its passage, claimed that ninety-five per cent of the grocers favored it, and the other five per cent was too small to be worthy of any consideration. Representatives of religious bodies, in favor of the ordinance, said that it was chiefly opposed by those who kept another day, and there were but a few thousand of them, and in comparison with the advocates of Sunday they were so few that they were not worthy of attention or hearing.

We thank God that our government has a better foundation than this, that "might makes right." The practice of this inhuman maxim is cursing the earth with war and sorrow. Under it Germany refused to recognize any rights of the little kingdom of Belgium when opposed to her overwhelming majority. Under it the German army admitted no right of a few thousand Belgian women to maintain their virtue against the wish of millions of soldiers. But Americans are not supposed to be applying German princi-

ples of government in this country, even in local affairs, while pouring out blood and treasure without stint to overthrow those evil principles as applied to world affairs.

A Sunday Ordinance Declared Invalid

THE following dispatch sent from Danville, Va., August 2, and printed in the *Washington Times* of the same date, indicated that progress is being made in the Old Dominion:

"Rabbi David Kusner has won his contention that the law passed not many weeks ago by the city council, compelling all stores to close on Sundays, is invalid. Judge William Leigh granted him an injunction restraining the mayor and all city police officers from enforcing the law, and about eight stores which were closed up when it went into effect will operate unmolested on Sundays hereafter. They cannot sell soft drinks, however.

"The Court, in his decision, held that the local ordinance is not consistent with the State law passed many years ago, and which provides that where a man conscientiously observes a week day as his holy day, he can work on the Christian Sabbath.

"Kusner made a test case of the ordinance, and was arrested for selling a ten-cent handkerchief to a city councilman in the presence of a policeman. He was fined \$50, and the councilman, deemed also guilty under the ordinance, was fined \$25. Kusner noted an appeal, but the city attorney had the case dismissed, after which the rabbi sought an injunction."

This decision is in line with the Oklahoma decision of a year or more ago, to the effect that when the legislature of that State enacted an exemption clause for observers of the seventh day, the purpose was not to give them merely an empty shell, but to afford real relief from the hardship of being required to keep

Sunday after having religiously observed the previous day. The scales are falling from the eyes of a great many people, and arbitrary Sunday laws are receiving a good many rough jolts.

It is a wonder that in this land of liberty Sunday laws are permitted to exist at all. They are not at all necessary to secure to labor a day of rest. This has been demonstrated in California, where without legal requirement Sunday observance is about as general as in other States. The same is true of the District of Columbia.

It is true that labor is sometimes represented as favoring Sunday laws, but labor as a whole is never in favor of the same kind of Sunday legislation demanded by religious leaders. An editorial in the *Christian Statesman* for September describes what it calls essential Sunday legislation as a law that shall say not only "No smoke from those tall chimneys on the first day of the week," but a law that shall say, "Run no street cars that are not necessary for church purposes or other works of necessity and mercy." It is this sort of a "civil" Sunday that religious leaders offer the laboring man, but that is not the Sunday the laboring man wants. C. S. L.

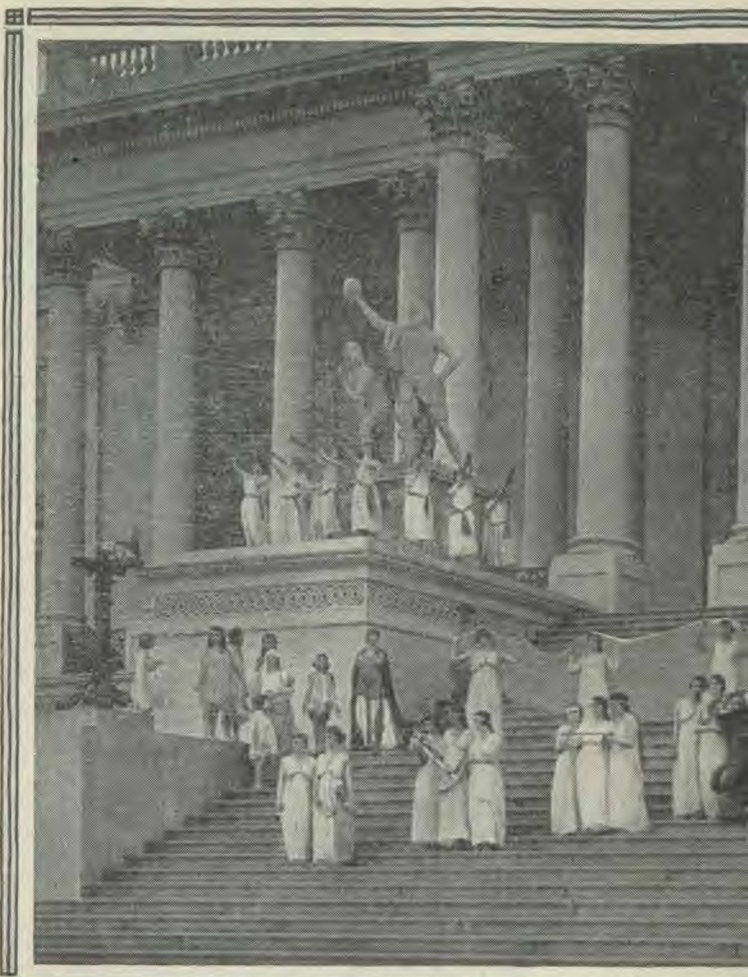


Photo by F. J. Cullen

DEMOCRAC
A Tableau Staged on

THE most precious boon in this world is liberty. It is the most benign blessing bestowed by heaven upon all men. It is the greatest heritage our forefathers have bequeathed to us. Without liberty, all other blessings would lose their luster. It is the gem of gems, and the star of first magnitude. Eternal vigilance is its guardian angel, and when she sleeps, fair liberty perishes from the earth.

LIBERTY AND

By

The antonym of liberty is bondage. The desire to bring others under our authority and power, and to destroy individual rights, is born from selfishness and covetousness. The spirit of intolerance, oppression, and tyranny emanates from a heart that is filled with bigotry and arrogance. One thing is certain, whoever persecutes is never just and seldom on the



PHANT
of the Capitol, July 4

DEMOCRACY

itor

The rule of the people is the divine ideal. The divine right of kings was always a human invention. God is not an autocrat, forcing himself and his rule upon men. "Choose ye," and "whosoever will, let him come," have ever been the divine entreaties. God does not propose to rule over any people who do not desire him. He will choose to rule over only such as choose him. He ordained representative government in the very beginning. He made man the ruler over the works of his hands, and gave him dominion over all things. Likewise, man, and not angels, is to hold dominion over the world to

right side of the question. Truth and justice are invariably set over against error and injustice.

The next greatest national gift to liberty is democracy. A democracy is the highest form of all government.

come whereof we speak. But he has not made men rulers over their fellow men, to compel them to become partakers of the things of the future world.

The antonym of democracy is autoocracy. An autocrat is a self-imposed ruler. His will is law. His blood and offspring are foreordained to royal election without the consent of the governed. His subjects are his chattel property, to be utilized for his self-glorification. Autoocracy has been the bane of progress and civilization. Militarism is the offspring of autoocracy, the direct foe to democracy and human liberty. It makes man a mere cog in a wheel. It destroys his individuality. It throtles his ambitions and blasts his hopes. It is the burglar and murderer of all that is good, and noble, and precious. Its absolutism

makes men mere pawns on the chessboards of autocrats. It puts liberty in chains, conscience in prison, morality into turpitude, and turns civilization backward by centuries.

The true principles of liberty and democracy enthroned in the hearts and lives of the people are the only cure for the evils of autoocracy and militarism. When the voice of the people is the only rule for the people

(Continued on page 117)

A Tribute to Democracy

General Nelson A. Miles

UNIVERSAL freedom, liberal government, and the sovereignty of man have been of slow growth, and have required centuries of time to become established. The system of government which our fathers, by valor and fortitude, preserved and maintained, embraced those priceless jewels of human happiness—"civil and religious liberty." During the past century and a half our Republic has passed through many perilous times. The black clouds of war have at times threatened our national existence, yet, with a consciousness of right and justice to defend them, our people have maintained their liberty and their system of government.

During the world's history the human race has been chiefly governed by superstition and despotism. Two hundred years ago the great majority of the human family were either vassals, serfs, peons, or abject subjects of some despotic power. Whenever humanity reached a higher order of intelligence, a love of liberty was manifested, progress and enlightenment were developed, and a higher degree of civil government was created, only in time to be destroyed by ignorance and brute force. . . .

Our ancestors fled from the cruelty and despotism of the Old World. They abandoned all the endearments of home, and sought to find a land in the wilderness of America where they could enjoy "civil and religious liberty." They felled the forest, they cleared the fields, they established their colonies and created communities controlled and governed by the will of the people. The justice and spirit of the Magna Charta has prevailed for over seven hundred years. Under the principles enunciated in the compact framed nearly three hundred years ago in the cabin of the "Mayflower;" in the Articles of Association, 1774; in the Mecklenburg Declaration of

Independence, 1775; in the Declaration of Independence proclaimed at Philadelphia in 1776; in the Articles of Confederation, 1777; and finally, 1787, in that grand document, the American Constitution,—under these principles, our national life has developed, unequalled in human history. The influence of our mighty Republic has not only blessed hundreds of millions that have gone be-



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Vast territories where, but a short time ago, only the sweet music of peace, industry, and happiness was heard, are now silent, save for the sound of booming cannon and the moans of dying men. The great conflict is now resolving itself into

fore, but is giving our people of today greater independence, comfort, and happiness than any people have heretofore enjoyed. It has extended its beneficent influence to the greater portion of the human race now living under constitutions copied after our own. And for these blessings hundreds of thousands of Americans are battling today upon the red fields of war. . . .

The most unjustifiable, uncalled-for, and appalling tragedy in human history is now being enacted on the continent of Europe. Vast territories where, but a short time ago, only the sweet music



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a war of liberation: into a contest between autocratic, imperial despotism on one side, and the true principles of self-government of the individual, the community, and the state on the other side, the side of free peoples and free government.

of peace, industry, and happiness was heard, are now silent, save for the sound of warring cannon and the moans of dying men. The great conflict is now resolving itself into savage warfare; into a contest between autocratic, imperial despotism on one side, and the true principles of self-government of the individual, the community and the state on the other. There can be no middle ground. If our civilization is to be only the cruel, irresponsible antagonism of the classes to the masses, then it will prove a failure. I still have faith in human intelligence and justice. The darkest hour of the night is just before the dawn. Out of the turmoil of tyranny and cruel injustice has arisen enlightened progress. Out of the shadows of Valley Forge and Yorktown came our American independence. Out of the horror and chaos of the reign of terror rose the splendid French Republic. The spirit of freedom and a universal demand for liberal government is moving around the world. It has manifested itself in the demands of the millions of patriots of the Celestial Kingdom in the far-distant Orient. It has dethroned the most autocratic imperial power in Russia, that vast empire of two continents. . . .

I have twice visited Russia and been across the vast territory of Siberia. I believe that with encouragement and support its mighty power and resources will yet be united in the cause of right and justice. . . .

In this serious crisis, the words of the immortal Lincoln are as applicable today as they were the day they were uttered: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in — and to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations." . . .

The nations of the world today are no farther apart in intercourse and communication than the colonies were when our fathers, with consummate sagacity, sent their wisest and best men to Philadelphia

to form a more perfect union, to establish an enduring federation, to frame and adopt a constitution that has been the glory of our civilization.

I hope that when the war drums throb no longer and the battle flags are furled and the black-mouthed cannon are silent,

there will then be left in this stricken world enough intelligence and patriotism to ring down the curtain upon this horrible tragedy, and to *demand that it shall be the finale*,— the closing scene in the dreadful drama of war.— *Christian Standard*.



An Iceland Village

NORTHERN LIGHTS AND THE SPIRIT OF FREEDOM

By S. H. Carnahan

THE countries blessed with the greatest natural advantages, and having acquired the most wealth and grandest attainments in social affairs, have turned their blessings and opportunities into curses and failures, and left it to new lands, with less resources at hand, to establish and give to the world what the former had withheld and filched from the people.

The republic of Iceland—the most northern and perhaps the earliest true republic, being founded in 874 A. D., in the true spirit of liberty and justice—has furnished an example to all Europe, and even to Great Britain and the Americas. Mr. Brace says, "Here, and not in

the Swiss cantons, is the beginning of parliament and congress; here, and not with the Anglo-Saxons, is the foundation of trial by jury."

The island was colonized by hardy Norsemen, who left Norway to enjoy civil liberty, and its annals have not been those of bloody wars such as prevailed in Europe, but rather records of maritime adventure and discovery. Here we find the people struggling for existence under the most adverse circumstances, and yet having an ennobling religion, developing a helpful literature and a creditable civilization, and cultivating the principles of liberty and self-government when the more favored nations of Europe were

still in their days of darkest ignorance and superstition.

Samuel Kneeland, A. M., M. D., one of the party of five noted Americans to visit Iceland and other north lands in 1874, when the inhabitants of Iceland celebrated the millennial anniversary of the founding of their republic, says: "The history of Iceland is the most remarkable during the Dark Ages, as showing how literature and religion can elevate humanity, under circumstances which, without these, invariably lead to degradation."

We give below sections from the constitution of the *althing*, or Icelandic assembly, as translated by Professor Magnusson, of Cambridge, England:

"46. The people shall have the right to form societies for the worship of God according to their consciences, so long as they respect good morals and public order.

"47. No one shall forfeit his national rights on account of religion, nor can he excuse himself on that account from public duties.

"51. Every man shall have the right to work at his trade, without interference by the law or by other citizens.

"54. Freedom of the press is absolute. There shall be no censorship, and the man shall be responsible to the courts of law for his utterances in case of libel."

As preface to his chapter on Political History of Iceland, the author quoted:

"What should we do but sing his praise,
Who led us through the watery maze
Unto an isle so long unknown,
And yet far kinder than our own,
To land us on a grassy stage,
Safe from the storm and tyrant's rage?"

Liberty and Democracy

(Continued from page 113)

people, the people will have justice, liberty, and tranquillity, and the reign of autocracy and militarism will be doomed. Such a condition can only be

realized in its fulness when each individual eradicates the spirit of autocracy and inequality out of his own heart, and regards every other man as his brother and his equal. Self-government must reside in the heart and soul of man before it can be securely established in external relations. If each reforms himself, the world will be reformed; but not otherwise.

Let every American be true and loyal to the principles upon which our Government was founded, and our Government will need to fear no foe, either domestic or foreign. It is only when we as a people lose the spirit of our constitutional guaranties in our relations with each other, and merely possess the empty spiritless forms on the parchment, that we are in danger. The foundations of the bulwarks of human freedom are securely laid in the recesses of the human heart, and the liberty of the soul no enemy can conquer or enslave.

Religion and the Government

WHEN Christianity asks the aid of government beyond mere impartial protection, it disowns itself. Its essential interests lie beyond the reach and range of human governments. United with government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism; and all history shows us that the more widely and completely they are separated, the better it is for both.—*Judge Welch, of the supreme court of the State of Ohio.*

"I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour." 1 Tim. 2: 1-3

International Prohibition as a War Measure

By the Editor

LIQUOR is not only a national evil in times of war, but when many nations are joined in a common cause it becomes an international evil. An international evil can be cured only by an international remedy. The Allied governments need grain, coal, ice, sugar, transportation facilities, money, health, and efficient man power, but they do not need liquor. Liquor is one of the non-essentials. A war prohibition measure is absolutely necessary, therefore, in order to conserve a large percentage of the grains, hundreds of thousands of tons of coal, large quantities of the sugar, the much-needed ice in the heat of the summer, which are consumed and wasted in the manufacture of liquor and beer.

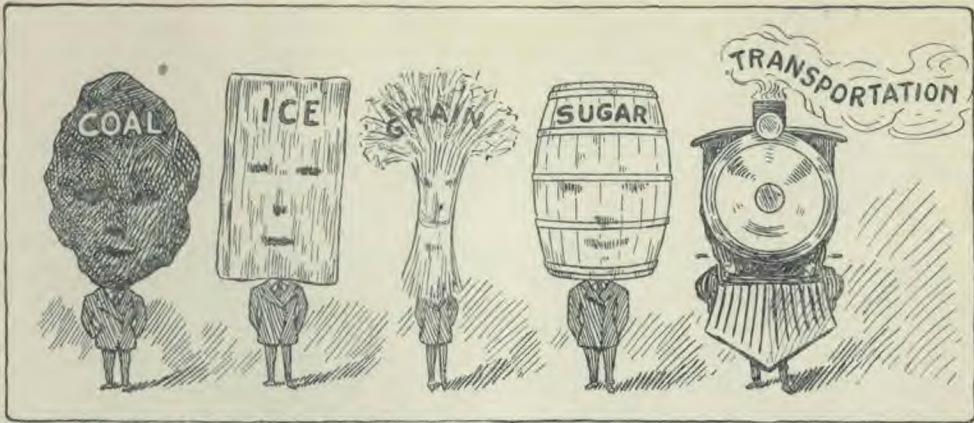
It is only by the strictest economy and conservation of these essential commodities that a nation can survive during a prolonged period of war. War-time prohibition is the only step a nation can take to save itself from famine and plague and ultimate ruin. The nation which keeps itself the most sober and sound will win in the end. This fact was acknowledged by the rulers on both sides of the great conflict at the beginning of the war. Four years of this titanic struggle between the various nations, have fully demonstrated the truthfulness of this opinion.

The people who are bearing the privations and responsibilities of the war are making a universal demand upon the lawmakers that "liquor domination must cease." The plebiscites in England, Scotland, and Wales, in every district where a poll was taken, have voted with overwhelming majorities in favor of war-time prohibition. This shows that the working classes and the common people are not opposed to prohibition, as is often claimed by the wet forces.

In these times of stress and sacrifice, the booze business is fast losing its friends. When the poor and the rich are suffering for the want of a good loaf of bread, it does not take long for the public mind to decide that a few brewers who consume the equivalent of 5,000,000 good loaves of bread daily, must go out of this wasteful business. "The cessation of brewing," says Hoover, "would effect a saving in grain of approximately 3,150,000 bushels a month from a nutritive point of view." This amount would supply the energy requirements for a year of 1,880,000 men,—almost enough to supply the needs of our present army both at home and abroad.

One American brewery alone wasted 50,000 earloads of grain last year. Think of it! The liquor business last year used over 100,000 freight cars to haul \$2,500,000,000 worth of booze throughout the land. If these cars could have been utilized to haul coal, many people might have been saved from freezing to death, and the two and one-half billions of dollars would have financed the war for one third of the year.

Carefully compiled statistics show that from 15 to 20 per cent of the coal shortage in some of the Pennsylvania coal districts the past year was due to the men who failed to report for duty after pay day on account of drunkenness. It is estimated that the coke production in the Connellsville district alone is reduced 250,000 tons a month on account of drunkenness among the miners. Is it any wonder that the officials of the United States Fuel Administration and the leading coal and coke operators in the Connellsville region seek the elimination of intoxicating liquors from this territory for the duration of the war? The Connellsville operators also claim that the



With Apologies to the "North American," Philadelphia
Some of the Things Wasted in the Booze Business

elimination of liquor would greatly increase the individual efficiency of the man power among the men who do not drink to the extent as to cause them to lay off, but whose drinking impairs their efficiency and cuts down their output.

On July 12, 1918, the National Coal Association sent the following message to the Fuel Administrator: "In the opinion of the representative committee of operators, which comprises in its membership delegates from 'virtually every large coal-producing field in the nation, the country cannot have both booze and sufficient coal this winter. Nor can the country keep booze in the mining sections now and have enough coal later on. The liquor traffic is curtailing coal production, and the time has come to eliminate it if there is to be the substantial increase in coal output the war program demands."

But why should the United States Fuel Administrators alone cope with this critical situation in localities where liquor interferes with the war program?

Wherever liquor holds dominance, the interests of the people are subjugated. It is time for Congress to enact a comprehensive war-time prohibition measure which will be in force everywhere as a patriotic act. If the wheat that is turned into booze by the brewery were turned into bread by the bakery, none of us would be required to buy half flour and

half something else. We might all live on whole-wheat bread and still have enough to feed the Allies.

But the brewers say, We must be patriotic and not complain if our rations are restricted, or our food is regulated by the Government as a necessary war measure. We answer: Brewer, do not complain! Be patriotic when your grain is restricted and your business regulated by the Government. We have been patriotic for two years. You be patriotic for the next two years. If we cannot get along without you, we will call you back again. A square deal is fair play.

NEVER before in the history of the race has the issue been so clearly drawn between democracy and autocracy, as at the present moment. With the entry of our own country into the great war, every other issue became subordinated to the one great question of the right of the people to rule themselves in their own interests, instead of the "right" to be ruled by dynasties and classes, in the interests of a favored few. The danger now is, not that democracy will be defeated, but that in the flush of victory the masses will forget that even in democracies a just government must be one, not of men, but of equitable laws established for the maintenance of the inalienable rights of the individual units of society.

“Heliology and Christmas”

By Cyrus Simmons

OSIRIS was the popular sun god in Egypt. He was looked upon as the light of the world. As the sun rose above the horizon and dispelled the darkness, the Egyptians paid their devotions to their favorite deity as the dispenser of all that is good.

After the autumnal season, when the nights began to grow longer than the days, when to the Egyptian mind darkness seemed to prevail over the light, when the leaves began to fall from the trees, and nature and all vegetation was in a melancholy and dying condition, a great national lamentation was heard over this idolatrous land because the people believed that their god was dying.

The incarnation of the sun was found in the black bull, Apis. When the sun met its annual death Apis was slain and buried in a temple dedicated for that purpose. It was supposed the annual death of the sun occurred on the twenty-first day of December, at the winter solstice. The sun remained in his grave for a few days. On the twenty-fifth day of December, when the sun began his journey toward the summer solstice, there was a great rejoicing throughout his benighted land, for the people believed that the sun was born again, that new life was given to their god and new blessings awaited them. Immediately they searched the land for another Apis that was required to have certain marks which were considered sacred. When he was found, all the people were given to festivities, to amorous and drunken dances, to lasciviousness and vice, and all sorts of debauchery and excesses. This occasion was also observed by holding services, by the felicitation of friends in the distribution of presents, and by pleasing children in the presentation of toys and candies.

Egypt, in process of time, became successively tributary to Medo-Persia.

Greece, and Rome. These nations conquered the Egyptians, but the Egyptian religion vanquished the conquerors. Sun worship became the state religion of Greece and Rome. The sun god Apollo represented the Greek and the Roman mind at its best, in so far as idolatry is concerned, and at its worst in so far as Christianity is concerned. It is thinkable that the same annual custom of worshipping the birth of the sun on the twenty-fifth day of December, and of the distribution of presents, and of the celebration of national festivities prevailed in these two nations.

In the course of four centuries after the birth of Christ, Rome became Christianized. The nominal Christians were as numerous as the sun worshipers. By legislation and entreaties and exhortations, the sun worshipers were invited into the church. A compromise was made with the world and with idolatry. To Julius I, who occupied the papal chair about 352 A. D., the historical fact is attributed of arbitrarily fixing the twenty-fifth day of December as the birthday of Christ. Bible students admit that the Scriptures are silent as to the day and the month on which Christ was born. Facts and inferences that are reasonable deduction from the Bible disapprove the nativity on that day rather than prove it.

If the One who has inspired the Scriptures has seen fit to omit that fact, why is it that Christians have considered it a subject of so great importance? Why has the Christian world selected, or arbitrarily fixed, the same day for the birth of Christ that sun worshipers hallowed as the rebirth of the sun?

Adam Clarke, in his Commentary, Vol. V, page 342, uses these words: “But the Latin Church, supreme in power, and infallible in judgment, placed it [the birth of Christ] on the twenty-fifth of

December, the very day on which the ancient Romans celebrated the feast of their goddess, Bruma."

On page 347 he says: "The time in which Christ was born has been considered as a subject of great importance

among Christians. However, the matter has been considered of no moment by Him who inspired the evangelists, as not one hint is dropped on the subject by which it might be possible even to guess nearly to the time."

Some Wise People to be Fooled

By H. T. Farman

ONE of America's greatest statesmen once said, "You can fool all the people some of the time, and some of the people all the time, but you can't fool all the people all the time." But in things religious, some people love to be fooled all the time, as is evinced by the present uproar at Old Orchard Beach, Maine, over the Sunday closing of amusements at that place for three successive Sundays. Many arrests have been made, and fines imposed upon violators of the Sunday law.

There is a determined will on the part of State officials to have a quiet Sunday, while the pleasure lovers are just as determined to have their way. The last word from the attorney-general of the State to the selectmen of the town is that the proprietors of amusement places will have their licenses revoked unless they close on Sunday. This, of course, is ineffective, as the taking away of one's business license is the taking away of his means of a livelihood. So of course we read of a "Quiet Sunday at Old Orchard Beach July 21."

If it were true that the noise disturbed worshippers in that vicinity, either in public or private devotion, or disturbed the sick, or even made home life disagreeable, then such places should be closed every day, and all the while, as they are not a useful occupation. But if it is from a religious standpoint that the closing is demanded, then the whole question is changed. If the amusements are justifiable on week days, why not permissible

on Sundays? The only answer that can be given for closing them on Sunday is the religious character of the day. But neither the proprietors nor the patrons are supposedly religious people. Why, then, compel them to appear as if they were, by restraining them from doing what they feel perfectly free to do and what the State law says is all right on any other day than Sunday? Is it not apparent on the face of it, that such a regulation is a *religious* measure? Are governments instituted among men for the purpose of enforcing religion? Liberty's answer would be, No; that which is legitimate on Monday would be civilly proper also on Sunday. The individual only should determine for himself how he shall spend his Sundays, so long as he does not interfere with the equal rights of others.

Do the well-meaning officials of the State of Maine think, because there were no amusement shows in operation last Sunday, that therefore Jehovah was much better pleased with them? Would they take the next step, and prohibit swimming? Yes, go farther, and enforce the old New England Sunday law, which fined men five pounds for kissing their wives on Sunday, and others for picking up chestnuts when returning from church service?

No doubt some of the people love to be fooled, but to try to fool other people by legislative righteousness is a very questionable business.

Third World Christian Citizenship Conference

By Our Own Correspondent

THE preliminary assembly of the Third World Christian Citizenship Conference was held in the First United Presbyterian church of the North Side, Pittsburgh, Pa., from June 23-27, 1918. In reality it was a conference of the National Reform Association, the headquarters of which are in Pittsburgh. The reports of the conference are being printed in the *Christian Statesman*, the organ of the same association, and the funds which were raised during the conference were secured for its benefit.

As most of our readers know, the object of the National Reform Association is to make Christ king of this world by political action. Their theory is that he reigns through his representatives, which they claim to be. In other words, the National Reform Association wants the church and state united, with the church supreme over the state. Concretely stated, the National Reform Association wants to rule the world as Christ's vicegerent. Their avowed purpose is "to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all Christian laws, institutions, and usages of our government on an undeniably legal basis in the fundamental law of the land."— *Article 2 of National Reform Constitution.*

The *Christian Statesman*, in giving the reasons why such an amendment to the Constitution is desired on the part of the National Reform Association, said:

"We need it to correct our most unfortunate attitude under the First Amendment, which restrains Congress from prohibiting the free exercise of any false religion. Our remedy for all

these malefic influences is to have the Government set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it."

We desire to remind the National Reformers that their scheme to enforce the 'true' religion and prohibit the "false," is not new.

But any religious movement which aims to overthrow the Federal guaranties of religious freedom and the bulwarks that separate the church and state, is a dangerous organization. The demand to enforce religious institutions by the authority and power of the civil magistrates harks back to the Dark Ages. It seems strange that supposedly Christian organizations of modern times should still clamor for an enforcement of religion by civil statutes.

One of the speakers at this convention said that the United States was to become the great leader of all nations in reform legislation. Said he, "If only our nation could take what this National Reform Association has been preaching for all these years,— the law of our Christ as the law of its national being,— it has the opportunity after this war, and within one generation of the fleeting life of man, to establish an example which all the war-wearied nations of the world would be glad to follow."

If our nation should incorporate into civil law and enforce upon every citizen "what this National Reform Association has been preaching for all these years," we should have a revival of persecution that would rival the bloodiest days of the Inquisition. The *Christian Statesman* (May 21, 1888) said that those who did not agree with it should be banished "to some wild, desolate land," where, if they

would, they might, "in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own."

This spirit of intolerance has been a prominent National Reform feature all these years. At this June convention one speaker said: "I cannot be a Christian until the world is Christian." These National Reformers seem to be obsessed with the idea that the individual cannot be saved until the whole nation makes a legal acknowledgment of its belief in the one God and Lord, Jesus Christ. But what is gained by making such a legal acknowledgment? Does not Satan do as much? James says: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble."

A legal acknowledgment of the Christian religion by a government does not make its citizens Christians. It does not change the heart, save the unsaved, impart a single virtue, or gain prestige with the King of righteousness. We are saved as individuals through our own faith, and not collectively as nations through the decrees of civil rulers.

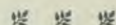
One of the National Reformers said: "The National Reform Association does not aim at the individual, but at the nation. Its specific purpose is to bring the whole people, not as so many individuals but as one organized body, being a living, active, moral person, to confess the Lord Jesus Christ as King."

But such was not the object of the great commission given by Christ to his disciples. Christ did not begin his work by reforming nations, but by working personally with individuals, calling them one by one. Jesus did not say to his disciples: "Tarry ye in the city of Jerusalem, until ye be endued with power from below," but, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." He did not say: "Ye shall receive power after that the state unites with you and incorporates all my laws and doctrines into civil statutes, and enforces them through the power of the civil magistrate." No. But

he said: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me."

Christ is still the head of the church militant, and all the life and power that is required to finish his work on earth comes from him.

What the church needs today is not a union with the state, but a union with God. The church needs the same power of the Holy Spirit as the primitive church possessed. It is only when the church has lost this power, when her strength to wield "the sword of the Spirit" has been paralyzed by sin and worldliness, when her political fornications have divorced her from Christ, that she clamors for "confederacy," appeals to the state for aid, and seeks to lay hold of the sword of Cæsar to accomplish the work that can be done only through the power of the Holy Spirit. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4: 6.



Compulsory Sunday Observance Agitation in California

CALIFORNIA has several times repudiated her Sunday laws,—once by the decision of the supreme court, once by repeal by the legislature, and twice by the people on an appeal to the referendum. The last time the people voted against a State Sunday law on the referendum plan, they turned down the proposition of compulsory Sunday observance by a majority vote of 168,211.

The Lord's Day Alliance, the National Reform Association, and the Church Federation of California are determined to override the decision of the great majority of the voters in California. What they are unable to obtain by the consent of the governed, they are determined to force through the city and town councils, where a few men hold sway.

The *Christian Statesman*, the official organ of the National Reform Associa-

tion, on July 4, 1889, published a statement that the National Reformers "do not believe that as a political maxim, governments derive their just powers from the consent of the governed. . . . The object of this movement is an effort to change that feature in our fundamental law."

This shows clearly that the National Reformers are not in sympathy with our republican form of government, but lean strongly toward the autocratic and the monarchical systems.

Recently the leaders of these religious organizations induced the city council of Los Angeles, Cal., to pass a compulsory Sunday observance ordinance. Some very heated discussions and hearings were held before the city council on this question. The city council finally passed the measure, and the president of the council, in the absence of the mayor, signed the ordinance. A storm of public opposition arose, threatening to invoke the referendum and the recall of the councilmen. The mayor and the city attorney disapproved the measure, and declared it unconstitutional. Finally the city council deemed it advisable to repeal the ordinance, and did so unanimously.

Later on, the above-mentioned religious organizations besieged the councilmen to pass a Sunday measure which would exempt all those who had previously objected to its restrictive provisions. Finally a Sunday bill was framed which practically exempted everybody but barbers.

The following report rendered by Clara B. Homer, assistant secretary of the Church Federation of Los Angeles, shows how the civil and religious organizations are working hand in hand to establish, regulate, and perpetuate religious laws in California:

"Regarding the action of the Church Federation with reference to the One-Day-Rest-in-Seven Bill, the matter was first brought to the attention of the Church Federation at a meeting of their executive committee on March 10, 1914,

when Mr. Nicodemus and Mr. Weathers, of the Local Barbers' Union, were present and presented the bill. The matter was thoroughly discussed, and later referred to a committee of which Rev. Dr. Eby was the chairman, in order to see if the provisions of the Weekly Rest Day League, for a Sunday-closing bill, could be included. Dr. Eby later reported that a satisfactory agreement had been reached, and upon this report, it was moved and carried that the Church Federation indorse the bill."

This shows clearly that there is a religious propaganda back of all these Sunday bills. These religious organizations are determined to enforce religion by civil laws, just as did some of the professed orthodox Christian church organizations in the days of Constantine. Whenever a movement starts at the same place, and follows the same course of preceding movements, it is bound to terminate in similar results. We need not try the experiment of uniting the Christian church with a Christian state in order to find out the results.

The experiment has been repeatedly tried, and the results have always been disastrous both to the church and to the state.

Take the countries which have an established legal religion and a legally recognized Christian church, and compare them with the United States where for more than one hundred years the Christian church has been divorced from its legal connections with the state. Who in America would want to exchange places and conditions as they now prevail in those countries, with his own happy lot? A frequent recurrence to the history of the past is our only hope of salvation from the mistakes of other days.

If we do not put forth an effort to defeat such religio-political movements, it will not be long until a state religion will be inserted into our national and State constitutions, and enforced indiscriminately upon all citizens without respect of individual rights and religious convictions. If the Californians prize

their guaranties of religious freedom, they should raise their voices in protest against these encroachments upon their liberties before they are gone forever. If these religious organizations are permitted to capture the town and city councils, it will not be long before they will intimidate the State legislators. Now is the time properly to instruct the public mind concerning these important issues. "Eternal vigilance is the price of liberty."

C. S. L.

NOTE AND COMMENT

Sunday Law Held Invalid

THE *Washington Post* of July 28, 1918, gave the following account of a legal battle fought out in the Danville (Va.) court:

"Judge William Leigh, after hearing arguments of opposing counsel, has held the local Sunday observance ordinance invalid, and has granted Rabbi David Kusner an injunction enjoining the mayor and all city policemen from enforcing it next Sunday. Judge Leigh, in his decision, says that the ordinance is not consistent with the law passed by the Virginia General Assembly many years ago which permits any man whose religious beliefs prompt him to keep his holy day on a week day, to work on Sunday. Kusner made a test of the ordinance by making a sale to a customer one Sunday morning in the presence of a policeman."

Los Angeles Council Congratulated

THE *Los Angeles Times* wrote a spicy editorial thanking the Los Angeles Council for repealing the Sunday Closing Ordinance, as follows:

"The *Times* heartily congratulates the city council on its decision to drop that hot poker, the Sunday-closing foolishness. In the first place, there was no need of such an ordinance. We were getting on comfortably without it. In the second place, there was no demand for it. A few little frogs in the pond made a noise like a million. That's all. In the third place, under our State constitution, such an ordinance, thank God, is a legal impossibility. It cannot be framed to hold water. . . . The city council

will earn the heartfelt thanks of this community if it turns its face against any further schemes to hamper legitimate business or interfere with constitutional rights in Los Angeles."

Later, at the instigation of religious organizations, the council re-enacted the ordinance, but in modified form. It is a piece of pure class legislation, and unconstitutional. People ought to be religious and observe the Sabbath of the Lord, but such worship should be voluntary and not compulsory. What we object to, is the state enacting and enforcing religious dogmas under the pretense of civil laws.

Legalizing Sunday Baseball

SUNDAY baseball has been legalized in many cities and towns of late. Religious organizations in a number of localities carried appeals up to the State supreme courts, and in practically every case the courts ruled that the city councils could legalize Sunday baseball within the precincts of their jurisdiction, even if the State laws prohibited Sunday baseball elsewhere. The legalizing of Sunday amusements of an innocent character was considered by some of the courts "an effective antidote against prevailing vices practiced in a back room in some questionable resorts, and against the unhallowed associations of undesirable companions. One thing is certain, and that is that the present policy by which the great majority of the young men are denied clean amusement on Sundays is working to no good." Reason would teach us that the people who have no religious scruples and convictions, are a good deal better behaved on Sundays if they are occupied than when forced into complete idleness. Enforced idleness and vagrancy is one of the greatest curses that can befall any nation. Sunday laws enforcing idleness on everybody are a curse instead of a blessing.

BOOSTING prices unreasonably depreciates the currency of the country, and he who does that is a public enemy.

THE *Journal and Tribune* (August 12) of Knoxville, Tenn., under the caption "Commend Sunday Farm Work," published the following interesting news item: "Judges in Tennessee have refused to punish persons accused of work on farms on Sundays, but have commended them for so doing. This was reported to the department of agriculture's recent farm labor conference in Birmingham, Ala. Not long ago the rural churches of Indiana, in a conference at Purdue University, took the position that it is quite right and proper to do farm work on Sunday if that Sunday work is necessary to produce food crops to help whip Germany."

IN a lengthy statement, the attorney of Virginia's Commonwealth, George E. Wise, indicted Mayor Ainslie for not closing up all business places in Richmond on Sunday. The Methodist ministers of Richmond are backing up Attorney Wise, and condemning the mayor because he refused to close "especially the confectionery stores, soda fountains, cigar stands, etc.," on Sundays.

THE Los Angeles (Cal.) *Times*, July 13, 1918, states that the Southern California Grand Knights of Columbus took action to have J. Robert O'Connor, United States District Attorney, removed "from office on the allegation that he tacitly permitted the circulating of a paper opposed to their faith." We concede the right to the Government to stop the circulation of any documents which are opposed to the war in war time, but we are not yet quite prepared to concede that right to the Knights of Columbus. They are not the Government.

THE Episcopal Church in the diocese of Washington (D. C.) recently sent a committee of clergymen to President Wilson "to invoke his influence to secure the enactment of a Sunday law for the District of Columbia as shall make the national capital an example to the whole country of a reverent regard for the day of rest." It is very difficult for some cler-

gymen simply to preach the gospel, and not mix religion with politics.

MEMBERS of the Reading (Pa.) Ministerial Association Committee on Sunday Observance recently called on Mayor Filbert and lodged "a protest with him against his action in giving official sanction to Sunday baseball games at Lauer's Park." The Reading *Eagle* states that at the end of an hour's conference, in a very heated discussion the mayor "informed the clergymen that he would adhere to his original decision." It seems strange that clergymen should get into heated discussions with civil officers in America, because they refuse to enforce a religious dogma. Such scenes are unbecoming in a government where exists a total separation of church and state.

At the recent Quadrennial Convention of the International Sunday School Association, held at Buffalo, Professor Athearn, professor of religious instruction at the Boston University, read a very interesting paper on the subject of Christian education. He has the right conception of a true democracy, which so few Christian reformers seem to have. The essence of Professor Athearn's plan is contained in this utterance: "We cannot maintain a Christian democracy unless we maintain a system of efficient Christian schools. The price of our religious liberty is the sum required for the building of a system of church schools, which will parallel our system of public schools and be equally efficient. We do not have in this country a system of public education; we have only a system of public schools, but this system of schools does not work with the whole child. It is but half an educational arch. We must complete the arch by building a system of church schools, closely co-ordinated with the public schools. These two systems of schools — one supported by the state, with secular leadership, the other supported by the church, with religious leadership — will form the only system of education that a country can have, in which the church and state are

apart. The building of this system of church schools is the task now pressing for completion."

ACCORDING to a report sent from London by mail under date of July 28, and printed in the *Washington Post* of August 18, American soldiers and sailors in England have created a sensation there by playing baseball on Sunday.

The Rev. Frederick Brotherton Meyer, it seems, protested earnestly against these Sunday games, and tried to stop them. He is reported as saying:

"Sunday baseball fills me with dismay." He "fears," it is said, "the further scandalization of the 'rest day,'" and pleads "in the name of religion, of the home, and of our physical efficiency," that the games be stopped. He urges that the present is "hardly a time to reduce the religious temperature of the nation."

But according to the report printed in the *Post*, "the Reverend Meyer has even the church against him. The Bishop of Birmingham, for instance, sees no risk from the abuse of the privilege," as "I think the Americans would be just the very people to be most careful not to offend even the old-fashioned feelings of Englishmen."

Indeed it seems that "the Bishop goes even farther, and would welcome more games on the 'day of rest,' for the British munition workers, 'who are confined to severe toil all the week, and who want fresh air whenever they can get it, rather than the troops, who, after all, do live a healthy life.'"

This is interesting, especially as it is from England that most of our American Sunday laws are derived. Indeed, we might say that the Sunday statute of 29 Charles II is the progenitor of all our American Sunday laws.

Cromwell, and the party that supported him, held to the binding obligation of the fourth commandment, and regarded the Sunday "rest day" as coming in the room of the original Sabbath, and of course as inheriting all its sanc-

tions. But as head of the English church Charles II doubtless rested the claims of Sunday upon the authority of the church.

Though a churchman, the Rev. Mr. Meyer seems to be tinctured at least with the Puritan idea that Sunday is clothed with all the sanctions and sanctity of the Sabbath of the fourth commandment. Evidently the Bishop of Birmingham does not share that view, and believes that the church can modify or even abrogate what it has enjoined. This is certainly not an unreasonable position, and the bishop ought to be able to maintain it easily against all comers.

LIBERTY is opposed to all compulsory Sunday laws, because, as set forth in the Virginia Declaration of Rights, "religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence." To which may be added, in the words of James Madison, "The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate."—*Writings of James Madison, published by order of Congress (1865), Vol. I, p. 162.*

THIS is a country of religious liberty, not of religious toleration merely. Every person is entitled to worship God according to the dictates of his own conscience, under the obligations which rest upon all alike, that public order shall be respected, and the requirements of morality and decency observed. Whenever the law, either in terms or by the method employed in its enforcement, goes beyond this, and undertakes to compel observances that are only required by particular creeds, no matter how numerous may be those who consider them of divine obligation, it becomes tyrannical and destructive of a fundamental principle of American liberty.—*Thomas M. Cooley, in Foreword to "American State Papers Bearing on Sunday Legislation," p. 21. Ann Arbor, Mich., June 16, 1893.*

It is a cheap patriotism that refuses all self-denial for the cause it professes to love, that eschews war bread and tries in every possible way to beat the Food Administration; that strives only to make money out of the war, while displaying flags, wearing Red Cross buttons, etc. Patriotism, like religion, is worth only what it stands for in real, heartfelt service.

THE National Reformers of today are more than a thousand years behind the times. Charlemagne, over eleven centuries ago, imposed wholesale baptism upon the conquered Saxons, thus making them "Christians" without change of heart, or even a theoretical knowledge of the gospel. What Charlemagne did then by force of arms, pseudo-reformers of the twentieth century would now do by legislative action.

It is not the contention of LIBERTY that any man is ever free from the obligations of the moral law; we do maintain, however, that no man or set of men can of right enforce the moral law upon any other man or set of men. The moment government undertakes to enforce the moral law as such, that moment it transcends its legitimate powers, and becomes a persecutor. Only God can administer his own law, for only he can judge the motives of the heart.

THE *Catholic Advance*, Wichita, Kans., in its issue of July 13, had this editorial note:

"The city commissioners of Detroit recently passed a law imposing a fine and imprisonment of six months in jail, for any one publishing anything defaming any one's religion. Now don't all speak at once. *Next.*"

If this law is intended to limit the freedom of speech or of the press, it would seem to be unconstitutional. If it is intended only to prohibit speaking evil maliciously and slanderously, it is unnecessary, since that is already forbidden by the laws of all civilized states. Nobody ought to be afraid of the truth, even concerning his religion.

ARISTIDES spoke for other times than his own when he said that "neither walls nor theaters nor senseless equipage can make a state, but men who are able to rely upon themselves;" those "who know their duties, know their rights, and knowing, dare maintain." Surely we are needing now a generation that can think of duties owed as well as privileges to be enjoyed. After

OUR COVER DESIGN

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It is a wonderful picture of an old but favorite subject. Who can forget Liberty Bell, because of the message it rang out to the waiting people, July 4, 1776! And now, when liberty is again assailed, when autocracy is trying to conquer the world to itself, 25,000 of the flower of American manhood, representing the million and a half now in France and the millions more to follow, springing to arms in defense of the same principles for which the Revolutionary fathers shed their blood, form themselves into a living picture of Liberty Bell; and the camera gives it to us in true perspective, that we may not forget either the original cost of the freedom we enjoy today, what it has cost in blood and treasure to perpetuate it, nor our individual duty to do our bit, that democratic principles and democratic government shall not perish from the earth.

all, it is the plain, everyday fellow, having the saving gift of common sense, who counts for most.—*American Freemason.*

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