

LIBERTY

BEING FREEDOM



PUBLISHED QUARTERLY
WASHINGTON, D. C.

Religious Liberty Association

DECLARATION OF PRINCIPLES

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

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LIBERTY

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FREEDOM

By
GRACE E. HALL

I read a tale which all my soul enthused,
How one wild horse upon the Western plains
So bitterly all man-control refused,
So scornfully disdained the touch of reins,
That he at last, pursued by greedy men,
Stood on a mountain peak, and looking o'er,
Saw far below the rocky canyon, then
Looked back and saw what he but dreaded more —

Sensed degradation of those splendid powers
Which made him king within his vast domain —
Seemed to recall the joy of vanished hours,
Comparing it to what must e'er remain
If man should win today; and with one look
He chose the course of freedom in the wild —
And leaped to death! I sobbed and closed the book.
(I've loved that tale of freedom since a child.)

Within my heart that selfsame love doth hide
(If blame there be for such, I guilty plead).
I'd rather take the lonely path astride
The rugged heights than find my daily meed
With rabble, who would blindly harness me
With hated reins, and ask me to give o'er
My mental freedom, and in thought to be
A mawkish manikin forevermore.

No! I would live, and I must be complete
Within myself; and though my earthly trail
May lead to sweet success or to defeat,
May lead o'er mountain top or through the vale,
I'd rather live in wild, free bliss one day
Than years on years and tyrants' rule obey.
This call within is nature's truest voice,
And I, responding, wondrously rejoice!

LIBERTY

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

VOL. XIV

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The Menace of Bolshevism

By the Managing Editor



THE world's greatest menace today is not war nor famine nor plague, but all of these combined, and more, in what is known as Bolshevism.

And what is Bolshevism? It is radical Socialism, not in theory, but in actual operation.

"Bolshevism" is an Anglicized Russian word, derived from *bolsheviki*, meaning the majority. Bolshevism in part is therefore the good American doctrine that the majority ought to rule in all purely civil matters.

But Bolshevism is more than the doctrine of rule by the majority. Bolshevism teaches that as the proletariat, or the whole body of the working people, constitute the majority in every land, the working class ought to control the government, not only by outvoting all other classes, but by eliminating them altogether; so that instead of having a lower class, a middle class, and an upper class making up human society, there would be but one class, namely, the proletariat, or working, class.



PRISON IN PETROGRAD, RUSSIA

Here have been confined many of the best people of that city and country, because they would not subscribe to the philosophy of Bolshevism.

In Russia the Bolsheviks have nationalized all real estate and all public utilities and factories, together with much personal property, and they so control all supplies that it is impossible for members of the upper and middle classes to procure the necessaries of life. It is not a question of price, or of having money, but of finding any one who will sell to the proscribed classes at any price. Those who renounce their property or business and become laboring people, or proletarians, may live, but others must starve to death, perish from cold, or be killed by those

bureaucracy had prepared in Russia a most fruitful soil for the growth of this particular type of radicalism, but the Romanoff system was able to repress the rising spirit of revolt until the horrors and abuses of the Great War, coupled with German money and German propaganda, set the furies free, deposed the czar, and instituted nominally the rule of the soviets, but in reality the despotism of two men, Lenin and Trotzky.

These men are not worse than other men; they may even be better than many others.



General View of Petrograd, Russia

who are determined that all members of human society shall be reduced to a common level.

If we may credit apparently trustworthy reports, thousands of formerly well-to-do people, members of the middle and upper classes, in Russia, deprived of any means of leaving the country and prevented by the Bolshevik card system from purchasing food, raiment, or fuel, have perished miserably from hunger and cold, while other thousands have been done to death in various ways, ranging from secret assassination to wholesale drowning and artillery or machine-gun fire. Probably descriptions of the scenes of the Reign of Terror in France a century ago will pale into insignificance when the complete story of the reign of the Red Terror in Russia can be fully told, if it can ever be.

The danger that threatens today is that Bolshevism will become world-wide. Already it has spread most alarmingly. As an organized movement, Bolshevism had its rise in Russia in 1903, only sixteen years ago. Czarism and

But they have a philosophy that drives them to extremes they would gladly avoid could they do so without renouncing their political goal—the liberation of men and women everywhere from wage slavery.

There is inequality. The world is full of it. Millions toil week in and week out for a bare living, with little or no provision against sickness or old age, while thousands live in ease with an abundance laid up for a rainy day. Why should this be so? Is it right? Is it just? Presented in these terms, there can be, from the standpoint of the average laborer, but one answer to the questions raised; namely, It is not right. It is not just.

But there is another feature of Bolshevism,—the rule of the soviets, or trade-unions. The working people, all of them, form unions of the various industries. These elect representatives to the local soviets, and these in turn send members to the national soviet, or congress. Thus only the working people are represented,

only they have any part in the government, only they have a voice in the settlement of any political question.

Who does not see that such a system is at once unjust, un-American, and unwise? Its general adoption would mean not only stagnation, but a return to the old Anglo-Saxon t \ddot{u} n, or town, system of the Middle Ages.

There are some things that cannot be done by any form of government. Men cannot be made religious or truly moral by law. Not all men can be made even thrifty and industrious by law. Give two men an equal chance side by side, and one of them will by thrift and industry accumulate property, while the other will waste even that which was given him by inheritance or other form of gift.

Some men will take pains with their orchards, and market perfect fruit that commands a fancy price; while others will allow their trees to be destroyed by scale, and the few blossoms that do appear to be stung and blasted by the moth. The same is true of poultry, cattle, sheep, in fact, of everything. It is impossible

to prevent this by any system of government.

The only thing that can be done is the thing that in this country has been done probably more fully than anywhere else; namely, freedom to develop in a normal and natural way is guaranteed alike to all. The sacred rights of the individual can be safeguarded by wise and just legislation, not perfect, it is true, but the best that man can devise; and that will never be along Bolshevistic lines, for as demonstrated in France a century and a quarter ago, and in Russia in our own day, the Red Terror is even worse than any evil it would destroy. Bolshevism thrives on the misery of the masses; it is the Bolshevists' stock in trade: while the classes now proscribed in Russia are best served by general prosperity.

Bolshevism, which means repression and despotism, is to be avoided whether in the religious and moral or in the industrial world. Therefore, beware of it whether applied to material or to spiritual things. As thus far carried out in practice, it is evil and only evil continually.

Religious Freedom Assailed in Virginia

THE State of Virginia, the home of Washington, Jefferson, Madison, Monroe,

By C. S. Longacre

Patrick Henry, and George Mason, who fought so nobly for religious freedom, is now endeavoring, through its commonwealth's attorney, Mr. Wise, to deprive a large portion of its citizens of the blessings and privileges declared in the Virginia "Act of religious freedom," which reads as follows:

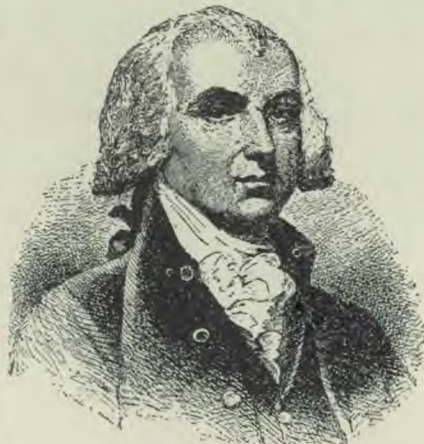
"Whereas, Almighty God hath created the mind free; that all attempts to influence it by temporal punishment, or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in his almighty power to do; that the impious presumption of legislators and rulers, civil as well as ecclesiastical, who, being themselves but fallible, and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavoring to impose them on others,

have established and maintained false religions, over the greatest part of the world, and through all time; . . . that to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles, on supposition of their ill tendency,

is a dangerous fallacy, which at once destroys all religious liberty, because he, being of course judge of that tendency, will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they shall square with or differ from his own; that it is time enough for the rightful purposes of civil government, for its officers to interfere, when principles break out into overt acts against peace and good order; and finally the truth is great and will prevail, if left to herself; that she is the proper and sufficient antagonist to error, and has nothing to fear from

the conflict, unless by human interposition disarmed of her natural weapons, free argument and debate, errors ceasing to be dangerous when it is permitted freely to contradict them."

Mr. Wise, the commonwealth's attorney of Virginia, is carrying on a relentless warfare of



JAMES MADISON

religious persecutions against those who observe another day than Sunday as the Sabbath. He has caused the wholesale arrest of Jews and Seventh-day Adventists who conscientiously observe the seventh day of the week as their Sabbath, and who follow their usual vocations on Sunday, which the Virginia statutes permit them to do. The Virginia exemption enacted



THOMAS JEFFERSON

to protect and safeguard the rights of all who observe another day than Sunday, reads as follows:

"The forfeiture, declared by the preceding section, shall not be incurred by any person who conscientiously believes that the seventh day of the week ought to be observed as a Sabbath, and actually refrains from all secular business and labor on that day, provided he does not compel an apprentice or servant not of his belief, to do secular work or business on a Sunday, and does not on that day disturb any other person."

Eighty-five Jews and Seventh-day Adventists were arrested in Richmond, and tried before the circuit court of appeals in Richmond on May 14. Two cases were selected out of the eighty-five to make test cases. The editor was present at the trial and took the following notes on the arguments which the commonwealth attorney made before the court to secure the conviction of these religious people and deprive them of their rights under the laws of Virginia. The attorney said:

"There is involved in these cases no question of religious liberty. One day should be observed as a day of physical rest. The legislature has designated which day it shall be,

namely, Sunday. Sunday is the Sabbath day. These people may rest religiously on some other day than Sunday, but they must also rest physically on the day the legislature has set aside.

"The legislature has decided that to follow one's usual avocations on Sunday is a crime; therefore, the court cannot grant a license to any of these people who observe Saturday as their Sabbath to do business on Sunday, because the court cannot grant a license to commit crime. The legislature does not want the court to grant a license to do something that they themselves would not do on Sundays in violation of the day designated by the Virginia Legislature as the day of rest and cessation from toil. If the defendants desire to close on Saturday because of any conscientious religious scruples, there is no reason in the world why they should not do so. But that does not give them the right to violate the sanctity of the first day of the week."

Yet Section 3800 of the Virginia Code, quoted in the first column of this page, makes seemingly ample provision for the protection from prosecution of real observers of the seventh day. Whatever may be the motive back of the action of the State's attorney, the whole business looks like an attempt to undo by judicial decision what the lawmakers of the State evidently designed to do, namely, to give as nearly as possible under the circumstances the same freedom and protection to the adherents of all shades of religious belief.

It will be interesting to note how the commonwealth's attorney attempted to deprive the Sabbatarians of their rights and immunities granted by this exemption. Instead of endeavoring to protect their rights as guaranteed by the law, he engaged in capricious and fantastic arguments, endeavoring to deprive them of their natural and lawful rights. He said:

"This question of exemption is a question for the police power to decide, in harmony with public morals and good order and peace. The practice of laboring and merchandising on Sunday corrupts the public morals, and disturbs the good order and peace of others. It disturbs the one who observes Sunday when he goes to church and he sees others laboring and merchandising on Sunday. It distracts his peace of mind, so much so that he is unable to concentrate his attention upon the sermon. He may not be bodily disturbed in a physical sense, but he is disturbed mentally. I may be mentally disturbed while I am addressing this court, by a silent message handed to me, though the message originated and was sent a thousand miles from this place. That message may disturb me mentally so as to prevent me from going ahead with this case. While it may not disturb me bodily, it may mentally. Who says I am not disturbed, if I am unable to go ahead with this case? Just so, when people go to church and they see other people at work or merchandising, it may disturb their mental peace and equilibrium to such an extent that they are unable to concentrate their thoughts upon the sermon and holy things. It is a question of mental, and not physical, disturbance that is

involved in this exemption, and the police power ought to prohibit it by the exercise of its authority. The offenders should be punished for disturbing the public peace of mind."

Mr. Wise endeavored to weaken the force of the term "conscientious" as it appears in the exemption. He argued thus:

"Are we going to permit our laws to be disregarded by these people on the plea that the individual is 'conscientious' in what he believes? You might as well put up the plea in the face of our prohibition laws, that certain individuals are conscientious in selling liquor; but that will not stand."

Mr. Wise failed to recognize the fact in law that express provision is made in the Virginia statutes, exempting those who observe another day than Sunday, granting them the right to pursue their usual avocations on Sunday, whereas no such exemption is made in the prohibition statutes. Likewise he failed to recognize that one is a religious question and the other a purely civil issue. Attorney Wise continued:

"We cannot have our train of thoughts disturbed on Sundays but what this exception is forfeited by those who thus disturb our thoughts. One tenth of one per cent cannot be allowed to disturb the rest of us who observe Sunday. They must conform to the uniform practices of the great majority on this question. The legislature has decided by law that to do business on Sunday is a criminal offense, and the court cannot grant a license to these people to commit crime on Sunday. We must compel the observance of one day, and that day must be Sunday."

Three attorneys appeared in behalf of the defendants. Attorney Nelson made a splendid plea in behalf of the religious and civil rights of the defendants under the statutory exemption enacted in their behalf. He accused Attorney Wise of attempting to nullify the will of the legislature by putting an extreme and fallacious interpretation upon the law. He very pertinently remarked:

"If the Sunday observer is disturbed while he goes to church on Sunday by seeing other people working, then on his account we are obliged to stop the operation of all railroads and street cars. Likewise people ought to be prevented from wearing high hats and nar-

row skirts, because some people are mentally disturbed by these things. There are a thousand and one things that disturb some minds. If we are going to legislate upon mental disturbances, where are we going to stop?"

We read in history of the inquisitional courts of the days of medievalism, of a certain class of religious people who were very easily disturbed in their minds. Some believed that there ought to be but one religion, and that religion their religion. Whenever they heard of any one who professed another belief than their own, their peace of mind was destroyed, and they could not rest until the disturber was brought before the inquisitional court and forced to recant, or burned at the stake. Human nature is the same today as it was in the days of the Inquisition. When men allow their religious prejudices to control them today, they will be driven to the same extremes as in former days. The spirit of religious intolerance knows

no mercy and no liberty beyond the limits of its own confines of personal desires.

No State did more than Virginia for religious liberty in the formative period of our history, and today few if any have more liberal laws than the Old Dominion. Aside from the blot of human slavery, no State has a prouder record

than has the Mother of Presidents. Indeed, it was her love of liberty that betrayed her into secession fifty-eight years ago, and her sons died then, even as they did in the Revolutionary War, for what they believed to be their rights. The history of Virginia since the war between the States has been one of liberality and of progress. It is unthinkable that the State will now turn back toward the bigotry and intolerance from which she freed herself even before the adoption of the national Constitution, in the framing of which she bore so proud a part in the person of one of her sons, James Madison, "Father of the Constitution" and twice President of the United States.

We shall watch with great interest the decision of the circuit court of appeals in these cases. If the decision is adverse to the defendants, which seems scarcely possible, they will carry their cases up to the supreme court of the State of Virginia.



St. John's Church, Richmond, Va., where Patrick Henry made his famous speech in defense of religious liberty

True Sabbath Observance and Physical Rest

By D. H. Kress, M. D.



Carrying His Bed on
the Sabbath

JESUS worked on the Sabbath day. Judging from the Biblical record of his life, it seems he did more work on the Sabbath than on any other day of the week. This was because the day observed by the people as a day of physical rest afforded greater opportunities for work.

The Jews said, "This man is not of

God, because he keepeth not the Sabbath day." "Give God the praise," they said to the man who had been healed on the Sabbath day, "we know that this man is a sinner." John 9: 16, 24.

Seeing a man walking along the street on the Sabbath day, carrying his bed, they accosted him and said, "It is the Sabbath day: it is not lawful for thee to carry thy bed." The man replied, "He that made me whole, the same said unto me, Take up thy bed, and walk." When he "told the Jews that it was Jesus, which had made him whole," they persecuted "Jesus, and sought to slay him, because he had done these things on the Sabbath day." John 5: 1-16. The question is, Was it right or was it wrong for this man to carry a bed on the Sabbath day?

There was no contention as to which day was the Sabbath. His accusers claimed to be keepers of the seventh day of the week, the day commanded in the decalogue to be kept as the memorial of creation and the Creator. Jesus also kept the Sabbath day. It was wholly a question as to how the Sabbath day should be kept. With the Jews the day was one of physical rest, while with Jesus it was a day of activity. Replying to their accusation that he was a Sabbath breaker, Jesus said, "My Father worketh hitherto, and I work. . . . What things soever he doeth, these also doeth the Son likewise." Verses 17, 19. In the performance of his works of mercy and healing, he wanted them to recognize that he was in harmony with his Father, who was continuously engaged in the work of bestowing blessings upon mankind.

The sun shines just as brightly on the Sabbath day as on other days of the week. The rain descends to moisten the soil and to make the earth bring forth and bud on the Sabbath day as on other days. God's work of beneficence never ceases. In helping the needy on the Sabbath day, Jesus was working the works of his Father. No doubt at the close of many a

Sabbath day he was physically exhausted, and yet the Sabbath commandment demanded that man should rest on that day. To the Jews it appeared that he was not keeping the Sabbath. It was this, more than anything else, that led them to reject the author of the Sabbath day. They said, "This man is not of God, because he keepeth not the Sabbath day."

The fact is, there is nothing in science, in nature, or in the law of God which requires that one day in seven, or some particular day, should be observed as a day of physical rest. If there were, then their reasoning would have been sound—"this man is not of God, because he keepeth not the Sabbath day." But Jesus, rather than his accusers, was the true Sabbath keeper. In his life he taught that the Sabbath law demands that we do well on that day, and that he who observes it merely as a day of physical rest is not a true Sabbath keeper.

Idleness is a curse on any day of the week, for the devil is still alive, and sees that minds and hands unemployed have something to do. To compel men to rest, or to be idle, on any day, at once gets them and the community into difficulty. To keep them from drink, it is necessary to close the saloon. The saloon is an outlaw, and should be closed on all days of the week. But Sunday with open saloons would prove a greater curse to men who may be compelled to rest on that day than are other days of the week with open saloons, while men are employed. But even with closed saloons, a day of enforced idleness, may still prove a curse instead of a blessing. On Sundays, for instance, more than on other days of the week, men and women give themselves to gluttony and licentiousness. More iniquity is practised in the homes of the people on rest days than on other days. All Sunday legislation, for this reason, will prove a failure as a measure of moral uplift. It is based on a wrong conception of what Sabbath keeping is.

The Sabbath day is not really kept, if it is not kept holy. The command of Jehovah reads, "Remember the Sabbath day, to keep it holy." Unholy beings cannot truly keep the Sabbath day. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8: 7. It is better for men to have some form of activity on Sunday than to be idle. The fewer their days of idleness the better. Even the true Sabbath may be made a curse. That which God has designed as a blessing is converted into a curse if unregenerated men are compelled to be idle upon it. Only those who are Christians indeed, not merely in name, and who have been

born again and have experienced the sanctifying power of God upon the heart and life, can keep the Sabbath day holy,—not in idleness, but in sanctified activity. For those who do not voluntarily devote the day to religion, better a weekly day of clean amusements, such as outings in the country, golf, tennis, croquet, rowing, motoring, riding, or voluntary employment on the lawn, in the garden, or otherwise, than enforced idleness, which is always demoralizing.

The Sabbath day was to be a sign to distinguish between God's people and the people of the world. "I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20: 12. For all time the Sabbath day is to be that by which God's people are to be known. They will keep the day, not as did the Jews, as a day of physical rest merely, but they will keep it as Jesus kept it, as a day upon which the needy are to be searched out and ministered unto, the sick healed, and the Word of God dispensed. Thus kept, the day will prove a blessing not only to those who keep it, but to the world. It is in blessing others that God blesses his people. In this way the Sabbath day becomes a blessing to all.

The commandment reads, "Six days shalt thou labor, and do all thy work." The seventh day God has reserved for himself and his work. Six days are given on which we may labor to do our own work. The seventh day is to be exclusively given to doing God's work. Through the observance of the Sabbath God desires to preserve among men a knowledge of himself. The day should not be kept merely as a legal matter. By keeping it as he kept it, we are to make manifest that we have forsaken Egypt with its pleasures and follies, and that we are living to show forth the virtues of our Redeemer, by going about doing good.

So long as the children of Israel were true to God, the ark was a blessing and a protection to them. When they sinned and forsook him,



Healthful Work

they still shouted for the ark, but the ark proved to be a curse instead of a blessing. So it was with the serpent of brass. As many as looked upon it, and repented of their sins, lived. Later it became an object of worship—and a curse. The Sabbath day is a blessing only to those who serve God. There is danger today of worshiping a day, and depending upon it to bring deliverance from the calamities and ills due to sin, instead of turning away from sin by repentance, and worshiping God, and then keeping the Sabbath as the sign of his power to sanctify.

True Sabbath rest is found in labor. "Come unto me," said Jesus, "all ye that labor, . . . and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11: 28, 29. Paul said: "We which have believed do enter into rest. . . . For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief. . . . Let us labor therefore," he exhorts, "to enter into that rest, lest any man fall after the same example of unbelief."



Wholesome Recreation

Heb. 4:3-11. The rest the Sabbath brings comes to those who labor, and while they labor. The Jews who sought rest by resting, failed to obtain it, as will every one who seeks it thus.

As for physical rest, this should be obtained during the hours of sleep. Eight hours out of the twenty-four are, as a rule, sufficient to fully restore the energy expended by physical toil of the day. The night has been given for physical rest. This is the time the birds of the air and the beasts of the field devote to the securing of physical rest. This amply supplies their physical need. The monkey, the gorilla, the wild man of the forest, and the savage of the South Sea Islands obtain their rest during the night. Civilized man's physical needs in no

respect differ from those of the uncivilized.

The fact is, the Sabbath is wholly a religious institution, and all legislation pertaining to it is religious legislation. All religious legislation in the past has proved to be what it will be in the future,—a curse instead of a blessing.

The Sabbath has been set apart for God's people—for those who have come out of the world and yielded their lives to him. To such God still says: "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore: for it is holy unto you." Ex. 31:13, 14.



A Sunday-closing Bill Defeated in California

By W. F. Martin

FOR a number of years California has had no State-wide Sunday law. In 1855 a Sunday law was enacted by the legislature, which prohibited "all barbarous and noisy amusements on the Christian Sabbath." This was added to in 1858 by an act entitled, "An Act to Provide for the Better Observance of the Sabbath." This closed on the "Christian Sabbath" stores, workshops, etc. In that year a Jewish clothier named Newman was arrested for violation of this "Sabbath" law. He was convicted in the lower court, but appealed his case. Justice Terry, chief justice of the State supreme court, reversed the decision of the lower court, and in rendering the decision made the following pertinent statement:

"If the legislature has the authority to appoint a time of compulsory rest, we should have no right to interfere with it even if it required a cessation from toil for six days in the week instead of one."

Justice Burnett agreed with Judge Terry, and in his concurring opinion said:

"The act violates as much the religious freedom of the Christian as of the Jew, because the conscientious views of the Christian compel

him to keep Sunday as a Sabbath. He has the right to object when the legislature invades his freedom of religious worship and assumes the power to compel him to do that which he has the right to omit if he pleases."

As a result of these decisions, California was without a Sunday law until 1872, when a new law was enacted. Ten years later the question became a political issue, and in 1883 a notable campaign was conducted in that State. The Democrats promised that if they were elected they would repeal the Sunday-closing measure. On the other hand, the Republicans declared in its favor and promised to enforce it. With this in view, the people of the State by a large majority indorsed the Democratic party and platform. The Sunday law was then repealed.

In 1895, however, a barbers' Sunday law was placed on the statute books. When it was put to the test the supreme court again declared the Sunday law unconstitutional. Justice Henshaw wrote in his decision:

"A man's Constitutional liberty means more than his personal freedom. It means, with many other rights, his right freely to labor and to own the fruits of his own toil. It is a curious law for the protection of labor which pun-

ishes the laborer for working. . . . Such protection for labor, carried a little farther, would send him from the jail to the poorhouse."

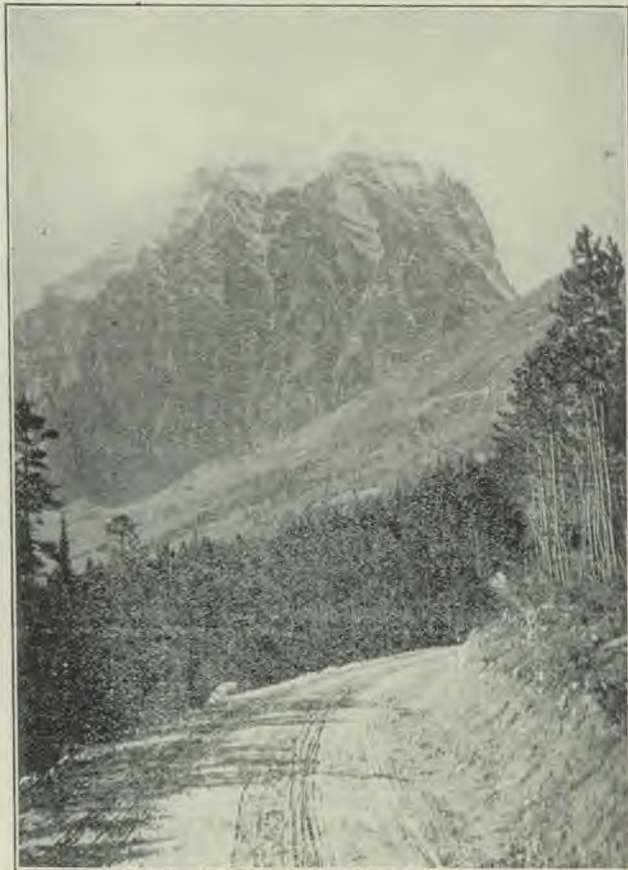
Frequently the proponents of Sunday closing said that the legislature and the courts were yielding to the desire of the minority, and that if given to the people to vote upon, a Sunday bill would be passed by a substantial majority. Consequently, in 1914 a Sunday bill was placed on the ballot through the medium of the initiative, and the people were given the privilege of expressing themselves, with the result that the Sunday-closing measure was defeated by a majority of 167,211.

Early in the session of the legislature which convened in January, 1919, a Sunday-closing measure was introduced. As originally presented to the legislature, this bill proposed to close barber shops, bakeshops, grocery stores, offices, drug stores, except in case of emergency, and prohibited work on farms, except what was "necessary work in planting and harvesting of crops." This was supposed to be a labor bill, and received the backing of certain labor organizations in the State. Ice-cream parlors, candy and cigar stores, sports, theaters and amusements, and some other such places were to be left open, being designated as "works of necessity." Under its provisions a man could buy cigars and ice cream on Sunday, and stores for selling these things were allowed to run in full blast. But if a merchant sold a loaf of bread, he would be counted as a criminal and subject to a fine of not less than ten dollars, nor more than two hundred dollars, for the first offense, and upon each subsequent offense and conviction, both the fine and imprisonment should be imposed. Exception was made, however, for any person "who observes some other day of worship, and who actually keeps his place of business closed and does not work for gain or wages upon said day of worship."

It was claimed by the proponents of the bill that it was not a religious measure. Emphasis was given to this thought in that but few of the churches of the State used their influence openly to secure the passage of the bill. However, in a quiet way, ministers throughout the State, and members of their congregations, threw their influence in favor of the measure. It is impossible to keep the re-

ligious element out of any Sunday bill, so it was manifested in this one. In order to be exempt from the workings of the Sunday-closing measure, one must observe another day of worship than Sunday. Simply refraining from labor on that day would not answer. It must be observed in a worshipful manner. Again, it is hard to understand why one should be allowed to sell cigars and be accounted a law-abiding citizen, but be deemed a criminal if he sold a loaf of bread on Sunday. These things only emphasize the inconsistencies of Sunday legislation. Such laws are founded in religious coercion, and are inconsistent with the American principles of civil and religious liberty.

A hearing was given upon the bill, which had been referred to the committee on public morals. The proponents and opponents of the bill both appeared, and spoke for and against it. In the course of the hearing, as the inconsistencies of the measure were manifest, the sponsors of the bill endeavored to so amend it as to remove the objectionable features. This was impossible, and petitions against it con-



A Mountain Peak in Southern California

tinued to pour in from residents of the State. These contained, in the aggregate, nearly 57,000 names. The people of California are not in favor of legislation which curtails their rights.

The bill was sent from the public morals committee to the committee on capital and labor. This latter committee reported the bill out, and it was placed on the file, but before it came to a vote it was re-referred to the committee on judiciary, which allowed it to die. California still remains a State without a Sunday law.

Sunday is as well observed in California as in any State in the Union, but it is because of the reverence which people have for the day and not because of legislation. Any man has a legal right to observe Sunday, Saturday, or any other day he chooses, but no man or combination of men has a right to punish any man for honorable work on any day of the week. Places of amusement have as much right to run

on Sunday as on Monday. If they are a menace to the community, they should be closed every day in the week.

The gospel has inherent power to stand before any opposition brought to bear against it. The Master, who gave the great commission for its proclamation, stated that all power in heaven and earth was given unto him, and with the promise of this same power to his disciples, he sent them out to preach. Religion never is in such danger as when it is supported by the arm of civil government. The ark of God was captured when surrounded by the armies of its defenders. Left to itself, it caused the overthrow of the false god. Placed on the carriage drawn by unbroken kine, the angel of the Lord guided it back to its rightful place. So today, imbued with the power of the Holy Spirit, the church will win its way, finding its safest haven in the hearts of its believers. We would that men and women learn this lesson.

Is the National Constitution Godless?

By G. B. Thompson

THAT eminent and learned English statesman, William E. Gladstone, once spoke of the Constitution of the United States as "the most wonderful work ever struck off at a given time by the brain and purpose of man."

Under this fundamental law this nation has grown to be a giant among the nations of the earth. The star of empire stood successively over Babylon, Medo-Persia, and Rome. Its course was westward. Today the star of empire has moved westward again, and stands over America. And this completes the circle of the earth. And so long as this great bulwark of freedom and progress stands, we shall grow as a nation in power and intelligence.

The glory of our Constitution is in the liberty which it guarantees to all. Speaking concerning the clause which states that no religious test shall be required of any citizen as a qualification for office, Judge Story says:

"This clause is not introduced merely for the purpose of satisfying the scruples of many respectable persons who feel an invincible repugnance to any religious test or affirmation. It had a higher object: to cut off forever every pretense of any alliance between church and state in the national government. The framers of the Constitution were fully sensible of the dangers from this source, marked out in the history of other ages and countries, and not wholly unknown to our own. They knew that bigotry was unceasingly vigilant in its stratagems to secure to itself an exclusive ascendancy over the human mind, and that intolerance was ever ready to arm itself with all the terrors of the

civil power to exterminate those who doubted its dogmas or resisted its infallibility."—*Schaff's "Church and State," p. 128.*

There could be no complete religious liberty were one sect or faith given preference by law over another. Any class distinction which is based on religious grounds, sooner or later will result in religious persecution. We regret that strong ecclesiastical organizations are continually urging that both State and national lawmakers legislate upon purely religious questions, such as the observance of a particular day as the Sabbath. If granted, such legislation would violate the essential principles of our national Constitution, which forbids the doing of this very thing.

Some of these religio-Constitutional tinkers have defamed the Constitution, calling it a godless document, because it does not contain the name of God. But as our nation was to be an asylum where the oppressed of every land could find a refuge and be free to worship any god, or no god at all if they so chose, the omission of the name of God was necessary. If the name "God" were inserted, the question would at once arise for settlement as to *which god* is meant, for there are "gods many, and lords many." The Constitution leaves every man free to worship any of these, or no god, as his conscience may dictate. This is true political liberty, and fosters true worship, which is voluntary, never forced.

On this point the author quoted above says:

"The absence of the names of God and Christ, in a purely political and legal document, no more proves denial or irreverence than the absence of those names in a mathematical treatise, or the statutes of a bank or railroad corporation. The title 'Holiness' does not make the Pope of Rome any holier than he is, and it makes the contradiction only more glaring in such characters as Alexander VI. The book of Esther and the Song of Solomon are undoubtedly productions of devout worshipers of Jehovah; and yet the name of God does not once occur in them.

"We may go farther and say that the Constitution not only contains nothing which is irreligious or unchristian, but is Christian in substance, though not in form. It is pervaded by the spirit of justice and humanity, which are Christian. The First Amendment could not have originated in any pagan or Mohammedan country, but presupposes Christian civilization and culture. Christianity alone has taught men to respect the sacredness of the human personality as made in the image of God and redeemed by Christ, and to protect its rights and privileges, including the freedom of worship, against the encroachments of the temporal power and the absolutism of the state."—*Id.*, p. 40.

It was from no spirit of irreverence, or principle of atheism that the immortal framers of our Constitution omitted the name of the Deity. In requiring an official oath for the President and other officers of state, it distinctly recognizes God. But the framers of the nation's fundamental law, wishing to divorce forever church and state, have bidden the lawmaking power to keep its hands off religion, leaving every man free to worship or not to worship, as he may feel disposed.

The people of this fair land should see to it that no combination of religionists be allowed to influence lawmaking bodies to unite church and state and legislate on religious questions. Thomas Jefferson, in his "Notes on Virginia," query XVII, said:

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

The words of this eminent statesman should ever be kept in mind. We are in a period of change. Lawlessness is in the air. The tend-

ency in many quarters is to do away with the Constitution, and erect a new order of things. But our safety, both as a people and as a nation, is in clinging to the great pillars of our fundamental law, and keeping church and state forever separate. Otherwise religious liberty will expire in our midst, and the fires of religious tyranny and despotism begin to burn in this land as they have in other nations.



A Mundane Religion

IN this time of reconstruction a great many people are discussing a proposal to reconstruct Christianity, or even to substitute for it a new religion "better suited to modern conditions."

People who talk thus show plainly that they do not know what true religion is. The Christian religion is more than a mere ethical system. It is ethical in that it has a distinct moral code; but it is more than that, it is spiritual. Ethics teach what men should do, how they should live, what their relations should be toward their fellow men, etc. The Christian religion does more than this; it furnishes the means of attaining the moral excellence prescribed by its moral code, the greatest ever known to mankind, namely, the decalogue, as magnified and honored by Christ himself.

In and of itself that code furnishes no power to enable men to obey its precepts. But religion, the religion of Jesus Christ, and his religion only, makes possible the realization of the highest ideal in the whole domain of morals. As expressed in the Old Testament, the sum of all morality is: "Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12: 13. As defined by our Saviour, it is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and "Thou shalt love thy neighbor as thyself." Mark 12: 30, 31.

But in realization this is a living experience, a life, and not a theory, nor even a moral tenet, and cannot be communicated to any one nor enforced upon any one, even by the divine Being himself; it must be sought, entered upon, and lived. It is for this reason that they are missing the mark who are hoping to see the kingdom of Christ ushered in by political action. That can never be; therefore the League of Nations cannot be religious in any sense, but must be wholly political, and ought not to be regarded in any other way. Any effort to link it to the church in any measure, or to attach the church to it in any way, is a most serious error.

The Holy Roman Empire, which, as one keen thinker said, was neither holy, nor Roman, nor an empire, not only had a religious phase, but

was chiefly religious. It was an effort to strongly support the Papacy not only in the Old World, but after the discovery of America to secure for it a firm footing in the New. It failed, however, as every effort deserves to fail that seeks to clothe the church with the power of the state.

As we have said before in these columns, the primary plan of a league of nations is a worthy conception. No one can fail to sympathize with the hope of the noble men who are promoting it, that it will prevent war; but on the

other hand no one ought to close his eyes to the evident danger to liberty of conscience that will grow out of this thing if they shall suffer it to become united with the church, or with a church, or even with religion in the abstract, in such a way as to afford ground for insisting that the league shall define and administer in any degree the law of God. That law, being spiritual, can be only spiritually discerned, and must be spiritually obeyed, to render the service helpful to the individual and acceptable to God.

C. P. B.

Sunday Baseball Approved

By the Managing Editor

ON April 8, the New York Assembly passed Senator Thompson's bill, previously adopted by the senate, legalizing Sunday motion picture shows; and also on the same day it passed the bill of Senator Walker permitting Sunday baseball games. Later these bills were both approved by the governor, and are now laws.

Now the editors of LIBERTY do not believe that moving picture shows, baseball, etc., are at all consistent with Sabbath keeping. Indeed, as such things are conducted they are of questionable moral value upon any day. But why should the civil state prohibit such sports and entertainments at any time? These things are legal six days in the week. Why not on Sunday? Is there any purely civil reason for prohibiting on Sunday that which is freely permitted, or even encouraged by the civil authorities, upon other days? Certainly not. The only reasons that can be assigned are religious reasons.

Indeed there are some very good civil reasons why civilly innocent amusements should be permitted or even encouraged not only on Sunday but on all days upon which large numbers of people are idle, or at least unemployed. The saying is true, that "Satan finds some mischief still for idle hands to do;" or in other words, idleness breeds not only moral but civil wrongdoing; not only sin, but crime.

Much as we may deplore the fact, it is nevertheless a fact that a majority of the people are not Christians in the full sense of that word. It is doubtful if even a majority of church members are all that Christians ought to be. This all being true, it is not a theory but a condition that confronts civil government; so that upon every holiday large numbers of people are idle, and many of them will get into mischief of a more or less civilly serious nature.

Now, as a purely civil proposition, which is the wiser course for the civil authorities to pursue, to permit such civilly innocent amusements as "movies" and baseball for the entertainment of the nonreligious, or to prohibit such things in the supposed interests of religion and in the real interests of secret things of a far more objectionable character than mere amusements, things sure to be indulged secretly, such as crap shooting, card playing (often for money), the telling of filthy stories, the indulgence of secret vices, etc.?

There can be but one answer to such a question except from the standpoint of those who believe that civil government has a moral personality and that it is morally responsible to God to enforce at least a decent outward respect for religion and its institutions. But here again is room for a wide difference of opinion as to what constitutes a decent outward respect for things religious. In Spain and some parts of South America, it means that everybody must uncover in the presence of a religious procession, especially of the holy sacrament, or wafer, believed by Roman Catholics to be the body and blood of our Lord himself, but held by Protestants to be only an object of idolatrous worship. As we view it, the populace generally ought not to be required to show any more deference for a religious procession than for any other; traffic should yield reasonably to it, as is done in the case of civil processions, funerals, etc., but nobody who is not religious should be required to act as if he were religious. In other words, the people ought only to be required by civil law to act civilly.

The same principle should govern in the case of Sunday observance. Afford every reasonable facility for the observance of the day by those who want to observe it, but require nobody to keep it who does not wish to do so.

The friends of Sunday laws claim that they are only civil enactments. If so, they must be limited to civil requirements for civil reasons only. If civil, they must be permissive, not compulsory, just as are laws creating civil holidays, such as the Fourth of July. If it can be shown that "movies" and baseball are uncivil, let them be prohibited not only on Sunday but on every day. But if from the standpoint of civil government they are objectionable only because they are objected to by those who want a monopoly of Sunday for the offices of religion, then let civil government keep its hands off, and leave the people just as free on Sunday as on the Fourth of July, Thanksgiving, or Christmas Day.

But the fact is that the New York law itself shows that it is a weak compromise and is not based squarely upon the rights of the people. The amusements mentioned are permitted on Sunday only after 2 P. M. But why only

after 2 P. M.? There can be but one reason; namely, the fact that church services are usually held only in the forenoon or at night, so that even by this new law of New York the churches are guaranteed a monopoly of all but five or six hours of Sunday. This is "the Continental Sunday"—mass in the morning and go-as-you-

please for the rest of the day. Therefore, so far as the real principles of religious liberty are concerned, nothing is gained by the new law, but rather the contrary; for whereas there was before some pretense that the law was in the sole interests of a weekly rest for working people and of public order, it is now seen and practically confessed that the prohibitive provisions of the present statute were framed solely in the interests of religion, for only the fact of church services in the morning can afford any reason for prohibiting during the morning hours a sport freely permitted after 2 P. M.



GOV. ALFRED E. SMITH

New York Legislature Sanctions Sunday Baseball and the Moving Picture

GOVERNOR SMITH'S MEMORANDUM

WHEN Gov. Alfred E. Smith of New York State signed Senate Bill No. 276, "An Act to amend the penal law, in relation to public sports on Sunday," he submitted the following interesting memorandum setting forth the reasons why he felt clear in legalizing Sunday baseball:

"This bill purports to amend the provision of the penal law prohibiting public sports on Sunday. This amendment takes two forms: First, the prohibition against fishing is eliminated; and, second, localities are authorized, through their local legislative bodies, by ordinance, to permit the playing of baseball games on Sunday afternoon after two o'clock, for which an admission fee may or may not be charged.

"As to the proposal to eliminate the prohibition against fishing, which many years ago became and has remained a dead letter, there seems to be no serious opposition, and it is proper that the law should be amended so that it will carry no longer an utterly unenforced and unenforceable provision in this regard.

"As to the proposition to permit localities to determine the question for themselves as to whether or not baseball games shall be permitted on Sunday afternoon, most decided opposition has arisen. I have received hundreds of communications from citizens both advocating and opposing the proposed change, and I recognize that the feeling upon this subject is very deep and that the action which I take in this matter will be viewed with very great interest by a substantial portion of our citizens.

"For this reason I have given this subject my most careful consideration, not only since the hearing upon the bill, but since its first introduction, when it became probable that the matter would ultimately come before me for determination.

"I realize that a very substantial portion of our people most conscientiously oppose permission to indulge in recreation or sports of any kind on Sunday. I respect them for their opinions, and I believe that in those opinions they are entirely conscientious. On the other hand, I know that a great many who are advocating this measure, and who believe in reasonable recreation on Sunday, and who consider that it is that species of rest which comes from change of thought and change of activity, are equally good citizens of the commonwealth, and their opinions are entitled to equal weight.

"After a thorough consideration of the matter, I am of the firm opinion that those members of a community who oppose all recreation on Sunday, or at least recreation permitted by this amendatory bill, have no right, in law or in morals, where they constitute a minority of a community, to impose their views upon the majority, who disagree with them, and to prohibit the latter from exercising rights and privileges to which they deem themselves to be entitled, the exercise of which will in no wise interfere with the orderly and proper observance of the day of rest by those desiring to refrain from attending amusements.

"On the other hand, this bill provides that where a majority of the community, as represented in its local legislative body, is opposed to the playing of baseball on Sunday afternoon, such amusement is prohibited in such locality. If representative government is what we claim and believe it to be, the action of the local legislative body will properly reflect, in each instance, the wish of the majority of the citizens themselves.

"The witnessing of a baseball game, either with or without the payment of an admission fee, is a most harmless diversion. It is in no sense deteriorating to the moral fiber of the witnesses. Well-to-do people can and do on

Sunday pursue their amusements with entire impunity and under the protection of the laws. Our golf courses are crowded, our highways are thronged with automobilists seeking on Sunday a change of scene and the beneficial effects resulting therefrom. The activities of a poor man along this line are necessarily restricted by the limit of his means. It comes, however, within the reasonable reach of many to enjoy a baseball game and to obtain the rest which comes from recreation by such an outdoor, health-giving amusement.

"Some such form of relaxation on Sunday is almost imperative, and certainly most beneficial, in the cases of that great mass of our

people who during the six week days are employed in confining occupations, having during those days no opportunity for recreation of any sort. I cannot think that if the sentiment of the majority of any community, as represented by its duly elected officials, is in favor of permitting, under such restrictions and regulations as they may see fit to impose, the enjoyment of this very harmless amusement on Sunday, the rights of the minority are in any wise invaded.

"I believe that before any class of our citizens should be given the right to impose their views upon this question, on which people so widely and conscientiously differ, upon those who disagree with them, they should, at least, represent the sentiment of the majority in their respective communities.

For myself, respecting most highly the opinions of those who disagree with me, I believe that the witnessing of an innocent amusement on Sunday afternoon, conducted in such manner as not to interfere with the comfort of those who are opposed to such amusement, cannot be harmful. In this belief, I propose to let the communities of this State have the right to decide this question for themselves, and determine whether baseball games may be played on Sunday afternoon, and, if so, whether an admission fee should be charged.

"The bill is therefore approved."

Sunday Moving Pictures Authorized

Governor Smith filed the following memorandum with Senate Bill No. 991, entitled "An



The Great American Game

Act to amend the penal law, in relation to the exhibition of motion pictures on the first day of the week: "

"This bill adds a section to the penal law which provides that motion pictures may continue to be exhibited after two o'clock on Sunday afternoon in those localities where they are now exhibited, unless prohibited by ordinance, and may not be exhibited in those localities where they are not now exhibited unless expressly permitted by ordinance.

"All that I have said in regard to permitting the localities to decide for themselves as to the propriety of permitting baseball games on Sunday applies to this proposed amendment in regard to motion pictures. But here we have a further element in favor of the enactment of this measure.

"The present law on the subject is ambiguous and its proper construction in doubt. Under conflicting decisions of the appellate divisions in the various departments of this State, the exhibition of motion pictures is held in some sections to be a violation of law, and in others it is not. Neither party seems to have dared to put the question to a hazard of the decision of the court of appeals, and, by obtaining the judgment of the court of last resort, establish a uniformity of judicial holding on this subject.

"Still further, in those departments where there has been a ruling against the legality of the exhibition of motion pictures on Sunday, public opinion has been so strong on the subject in favor of the exhibition of motion pictures, that the law as interpreted by the appellate division in many localities has not been

enforced. It stands as one of those disregarded statutes, the inefficiency of which brings into disrepute the entire body of our prohibiting laws.

"In addition, therefore, to the reasons which I have urged and which appeal to me for the approval of the bill empowering the various municipalities of the State to act upon this subject in regard to baseball, which apply also to moving pictures, there exists the further argument that it is desirable that the uncertainty of the present statute, both as to construction and enforcement, be removed. This result can be attained by the enactment into law of this proposed bill.

"The bill is therefore approved."

This is a long step in driving the church out of politics. In a country where we believe in the total separation of church and state, every vestige of religious legislation ought to be eliminated from the civil statute books. It may be that the slow, gradual compromise method is the best way out of the dilemma into which our Puritan colonies plunged us in the days when our laws were framed under the mold of a union of church and state. If we should suddenly throw the full force of all the brakes upon each car of a long train, there would be great danger that something might snap or that the passengers might be thrown headlong out of their seats. Great bodies move slowly, and so long as they move in the right direction we should not worry. A step toward liberty is always in the right direction, so long as it respects the equal rights of all. C. S. L.

A Bitter Religious Controversy in Pennsylvania

WHENEVER religion and politics mix, the results are bitter religious controversies and persecutions. The Sunday blue laws of 1794 in Pennsylvania have been the cause of much religious dissension. When the recent campaign for the Victory Loan was on in Pennsylvania, the moving picture films advertised the Victory Liberty Loan on Sundays by exhibiting the film on "The Price of Peace."

Rev. T. T. Mutchler, secretary of the Philadelphia Sabbath Association, sent the following petition to Gov. E. Pusey Passmore, of the Third Federal Reserve District:

"We have hoped and are still hoping for an order from you canceling the Sunday moving picture shows in this city. We have believed you would not permit these Sunday night shows for the following reasons: The Sunday law forbids diversions of this kind (see law). . . . The churches are, with few exceptions, absolutely opposed to the proposed Sunday night moving pictures in the interest of the loan, and we

feel their wishes should be respected. We must therefore press their claim for consideration. Feeling that even at this late hour you will cancel all Sunday night moving picture shows for the sake of the loan, the United States Government, and the best interests of our city, I am,

"Respectfully,

"(Signed) T. T. MUTCHLER,

"Corresponding Secretary."

Likewise Rev. Dr. Stanton and Rev. Dr. Schelly made violent attacks against the moving picture films advertising the Victory Liberty Loan on Sundays, and against opening Fairmount Park, in Philadelphia, to athletic sports on Sundays. But the clergy could not agree among themselves, not even those who belonged to the same denomination.

Dr. Steele and Dr. Mockridge favored an open Sunday. Dr. MacCallum classified Dr. Stanton and Dr. Mutchler as "impossible extremists," and their utterances as "violent, unpatriotic, and unchristian." Dr. MacCallum,



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American Troops Daring Death in Defense of American Liberty

pastor of the Walnut Street Presbyterian church, approved the Sunday moving picture film entitled "The Price of Peace," and also sanctioned the movement for Sunday athletics in Fairmount Park, saying:

"The bitter Sabbatarian controversy which has been raging for several weeks seems to have reached its nadir in Dr. Stanton's and Dr. Schelly's violent aspersions upon the Victory Loan campaign before the Presbyterian Ministers' Association. . . . I am unable to follow him [Dr. Mutchler] in his mental processes. . . . He will wreck the cause so dear to his heart if he persists in opposing the rightful effort of the public to shake off the dead hand of 1794, for the public has recognized that the farmers of Pennsylvania at that time were not divinely ordained to standardize the conduct of all subsequent generations, or for the age of the oxcart to legislate for that of the airplane.

"I would commend to Dr. Mutchler and the voluble company who support him in his extreme position, a re-reading of the New Testament. There they will find ample authority for the principle that each man's conscience must determine his position in this question. 'One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.'

"The sooner the Sabbatarians learn that the masses of mankind have no intention of abdicating the sovereignty of their minds in their favor, the better will the common interest be served.

"The orbit of this discussion swings again into the realm of practical ethics in the proposed opening of Fairmount Park for recreation on Sunday afternoons. How any man who

professes to love his fellows more than his prejudices can oppose this humanitarian proposal, is beyond my comprehension. The rich man has his motor car and his golf. Justice dare not deny the poor man, who needs recreation more, the right to enjoy corresponding privileges. And beyond that the social advantage is plain, since it is evidently more in the interest of the public health and morality to have our boys playing ball and tennis, and engaging in other healthful exercises, than shooting craps in foul alleys. We must face facts and recognize that to many this is the alternative, rather than the Sunday school, which, with Dr. Mutchler, I would personally prefer.

"In view of the violent, unpatriotic, and unchristian utterances made at the meeting of the Presbyterian Ministers' Association on Monday morning, I am impelled, as on a former occasion, to accept the unpleasant duty of pointing out this is a voluntary organization, utterly devoid of official standing. Without qualification it can be affirmed that this association does not speak, and cannot speak, for the Presbyterian Church. Usually its more violent utterances come from men who have no pastoral duties to take up their energy, and it is humiliating to the self-respecting Presbyterians of the city that these utterances receive so much publicity — but as Burke said, 'a cricket under a stone makes more noise than a herd of cattle chewing their euds.'

In the same issue of the *Public Ledger* of Philadelphia, April 25, appeared this striking appeal from the boys who did active service in France, and who, when the letter was written and printed, were touring Pennsylvania in behalf of the Victory Liberty Loan:

"War Fought and Won on Sundays, Veterans Tell Loan 'Movie' Critics

"War Exhibit Train, En Route,
Wilkes-Barre, Pa.,

Wednesday, April 23, 1919.

"TO THE EDITOR OF 'PUBLIC LEDGER:'

"SIR: We, the undersigned, aviators, tank corps men and marines, members of War Exhibit Train No. 1, touring the State of Pennsylvania on behalf of the Victory Loan, read with indignation and disgust the report in Tuesday's *Public Ledger* of the remarks of the Rev. H. C. Stanton before the Presbyterian ministers' meeting in Philadelphia on Monday.

"We have all seen active service in France. We have time and again risked our lives, endured suffering and privation, and have given of our blood for our country's cause, that the world might be made safe for democracy and to insure the maintenance and supremacy of the principle that 'right makes right.'

"We went over the top on Sundays as well as on other days. We lay in the mud and muck of trenches and 'No Man's Land,' hungered and thirsted and endured on Sundays. Our chaplains, real men, went over the top

with us, ministered unto and encouraged us on Sundays as well as on other days.

"When liberty's cause was most uncertain, when our allies were fighting with their backs to the wall, when nothing was too great to endure for our cause, we heard no criticism because we fought and overcame on Sundays.

"Our understanding of Christianity is that we are judged by our works, our services, and not by mere professions of service. We gave our very all that humanity, Christianity, and civilization might live. And now that the closing chapter of our participation in the great world war is being written by this campaign for the Victory Loan, we think it little becomes a stay-at-home minister to criticize in the way he does the trival matter of exhibiting a film in the loan's behalf on Sundays.

"We yield to no broad-minded men our appreciation of the sanctity of the Sabbath day, but our experience over there compels us to believe that the Sabbath was made for man, for the forwarding of liberty's and God's cause by the sale of Victory Bonds as well as for church attendance.

"Yours for America and the Victory Loan,

Lieutenant George P. McCaig R. A. F.
 Sgt Jack Wayer U. S. Tank Corps.
 Sgt Joseph B. Kendall U. S. M. C.
 Cpl. Daniel T. McKenna U. S. M. C.
 Pvt. W. E. McConnell Tank Corps, U. S. A.
 " W. C. Morrison U. S. M. C.
 Pvt. Henry L. Tideman U. S. M. C.
 Pvt. Henry J. Wagers U. S. M. C.
 Hermann Bodmer 109th Inf.
 Sgt Joe Carter 48th Co. 88th Regt U. S. M. C.
 Pvt. Walter Coffell.
 Pvt. Pearly Demore U. S. M. C.
 Private O. K. Chung, U. S. M. C.

"Wherefore Slew He Him?" Is Persecution Justifiable?

By S. B. Horton

THE Holy Scriptures present an accurate account of the fall of man and the consequences growing out of it. They also set forth principles of righteousness in man's relation to his God and to his fellow beings and the sources from which to draw power and perception. Strange as it may seem, the attempt to override the principles of religious liberty by the hand of persecution became a part of human experience almost from the very beginning of the history of the race.

The student of world history as given by inspiration finds no trouble in pointing to the lives of Paul, Peter, John, James, and others of New Testament times (not to mention Jesus), as examples of the victims of the persecuting spirit resulting from a wrong perception of the principles of political liberty and soul freedom. Such a student readily points to the time of Daniel, Shadrach, Meshach, and Abednego, when faithful men of God were persecuted because they refused to alienate themselves from the true God to follow the decrees of those religionists who worshiped other gods, or of those who had a false conception of the true God.

But the Bible student may go back farther than these incidents. The lives of the first two brothers born of Adam and Eve present in very concrete way the results of violating the true principles of religious freedom. The record of the lives of Cain and Abel was of such moment to posterity that inspiration elected to place it in both the Old and the New Testament in order that the lesson to be learned should be at the service of all mankind. Things "written aforetime were written for our learning;" "These things happened unto them for ensamples: and they are written for our admonition,"—in these statements are underlying principles of Scripture writings.

Now, what is the lesson to be gathered from the lives of Cain and Abel? First, let us quote the record as given by the beloved disciple John:

"This is the message that we heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3: 11, 12.

What were the facts? Quoting from Genesis 4: 3-8, we read:

"In process of time it came to pass, that Cain brought of the fruit of the ground an

offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."

Here were two men, brothers in the flesh, and each professing to serve God. Each offered a sacrifice to God; each assumed the attitude of worship, and thought he was doing God service. But one's offering was in harmony with what God desired, while the other's was not. One served God in spirit and in truth, according to the divine order; the other served according to his own devising. One followed the commandment of God; the other followed his own mind and direction—both religious, mark you. The fact that Abel's faithful service was acceptable to God while his own service was refused caused the spirit of persecution to take full control of Cain, and he rose up and slew his brother. "And wherefore slew he him? Because his own works were evil, and his brother's righteous."

Would it not be well for National Reformers to take heed to the lesson growing out of this incident connected with the first human family and incorporated into the literature of the Christian church? Does it not occur to the Sunday law advocate that such laws, if enforced, must sooner or later challenge the faithfulness of those who, desiring to serve God in spirit and in truth, decide to observe the Sabbath of the decalogue, which is the seventh day, Saturday, not Sunday, the first day? Does he not know that Sunday laws have proved to be weapons in the hands of religious zealots to persecute better men than themselves?

Do not a large portion of the world's religious people abhor the intolerance of the Dark Ages, when men and women were persecuted by religious zealots? and do they not know that the persecutions of those times were made easy by the existence of laws which were originally designed to be used in advancing the interests or the supposed interests of the cause of God, and for the salvation of souls?

Does America, the country and government which is now endeavoring to make its principles of liberty and freedom a model for the reconstructed nations of the world, want to turn the "new order" of things back to the "old order"? If she does, then an encouraging hand should be offered to the schemes for enforcing Sunday observance by our national and State governments. Equip the persecutor with a ready weapon with which to persecute "for

righteousness' sake." If our "land of the free" and "home of the brave" does not propose such possibilities, then our lawmakers should frown upon every effort made to compel Sunday observance by civil law; and furthermore, they should tell misguided National Reformers to promote Sunday observance through the preaching of the gospel, assuring them that they will be fully protected in the right, not only thus to teach but so to practise.

A Memorial to Roger Williams

By C. P. Bollman

IN the Washington *Herald* of April 13, it was announced that the Baptist Church of America will build a memorial to Roger Williams, "the founder of religious liberty in the United States."

"The capital of the nation," we are told, "has been chosen as the location of this memorial. It is purposed to raise a fund of \$350,000, of which Washington's share is to be \$50,000. The site of the Roger Williams Memorial is at Sixteenth Street and Columbia Road, part of the lot now occupied by Immanuel Baptist Church, which has furnished the ground."

This is well. Such a tribute is no more than is owed Roger Williams by not only the Baptists, but the American people. However, a greater tribute still to that staunch defender of the rights of conscience would be unfaltering adherence by all the Baptists of the country to the principles taught by Roger Williams.

One of the principles enunciated by Roger Williams was that civil government has no right to legislate concerning or touching the first table of the divine law, or in other words, the first four commandments of the decalogue. The civil magistrate could have to do only with man's obligations to his fellow man, not with his duties toward God.

But while such was good Baptist doctrine in the seventeenth century, times have changed, and some Baptists at least have changed with them. It was as recent as February 9 of the present year that a great union mass meeting was held in Calvary Baptist Church, this city, for the inauguration of a crusade in behalf of a Sunday law for the District of Columbia. And as openly stated in that meeting, one reason, apparently the principal one, for de-

manding such a law was that on a certain Sunday about five times as many people had attended the theaters of Washington as had been present at the churches on the same day.

Now Roger Williams did not patronize theaters himself, and the editors and publishers of this magazine do not. Williams did not believe in them, neither do we; but our reasons are religious reasons, and we do not believe that the civil government has any

right to forbid anything on any day simply because it is nonreligious, provided it is civil.

If Roger Williams were alive today he would oppose Sunday legislation, even as he opposed such laws in the seventeenth century. And by the same token, his Baptist brethren who are erecting a memorial to him, would today probably banish him from their communion and fellowship, just as the Independents of Massachusetts did three centuries ago.



Roger Williams in Banishment

Supreme Court of Tennessee Reverses Decision of Court of Appeals, Thus Legalizing Sunday Baseball

IN the case of "The State of Tennessee vs. Nashville Baseball Association" the supreme court, on April 12, legalized Sunday baseball playing, reversing the decision of the court of civil appeals. The case was instituted to enjoin the defendant, Nashville Baseball Association, from playing baseball on Sunday, and to have its charter forfeited because of its previous unlawful acts. The circuit judge dismissed the petition, the court of civil appeals sustained the petition, and rendered an injunction against the defendant, prohibiting Sunday games. The supreme court sustained the circuit court and dismissed the case.

Justice Collin P. McKinney, of the supreme court, read the opinion which is in part as follows:

"The case is before us by petition for writ of certiorari. The court of civil appeals held that it was unlawful to play baseball in Tennessee on Sunday, and based its holding on Chapter 47, Section 1, of the Acts of 1803, Section 3029 of Shannon's Code, which is as follows:

"If any merchant, artificer, tradesman, farmer, or other person shall be guilty of doing or exercising any of the common avocations of life, or of causing or permitting the same to be done by his children or servants, acts of real necessity or charity excepted, on Sunday, he shall, on due conviction thereof before any justice of the peace of the county, forfeit three dollars, one half to the person who will sue for the same, the other half for the use of the county."

"It, therefore, becomes necessary for us to construe this statute with a view of determining whether the same applies to playing baseball.

"In 7 Corpus Juris, page 932, note 52 (a), the origin of baseball is thus stated:

"In a prosecution for playing baseball on Sunday, brought under a statute providing that persons convicted of horse racing, cock-fighting, or playing cards or any game of any kind on Sunday should be guilty of a misdemeanor, one of the reasons suggested for holding that the statute was not to include baseball was that when the statute was adopted the game was unknown. In referring to this suggestion the court said: "Until very recently there has been more or less controversy as to the early history and origin of baseball, some contending that it is only a modified form of the English game of rounders. In order to settle the dispute a special baseball commission was appointed, consisting of a number of eminent men. Their report was published in 1907, and the commission, after full investigation, unanimously decided that baseball is distinctly an

American game; that it originated in Coopers-town, New York, in 1839, and that the first scheme for playing it was the invention of General Abner Doubleday, who afterward graduated from West Point and achieved honorable distinction in the Civil War. The rules of the game as first published by the Knickerbocker Club of New York in 1845 differ only in a few minor details from those of the modern game. Baseball was first played by regular clubs in 1845, and while it had begun to attract attention in the fifties it did not become a common form of sport or exercise and was not generally played until 1865. The first professional club was organized for playing it in 1868." State vs. Prather, 79 Kan., 513, 131 Am. St. Rep., 339.

"So that, it appears that at the time of the passage of the act in question, the game of baseball had not been invented and was unknown, and hence the legislature could not possibly have had such a game in mind at the time it passed said act.

"Intention is the cardinal rule in the construction of statutes."—*Encyclopedic Digest, Vol. XI, 529*, where many cases are cited.

"It is a settled rule that penal statutes are to be construed strictly, and are not to be extended beyond the plain letter of the law."—*McCreary vs. First National Bank, 109 Tenn., 128*.

"Now, what was the legislative intent in the passage of this statute? The statute says, 'If any merchant, artificer, tradesman, farmer, or other person shall be guilty of doing or exercising any of the common avocations of life, . . . If you undertake to extend the statute to the many avocations that have since come into vogue, and which the legislature could not have had in mind, you are confronted with very serious problems, the result being that a very large number of our industrial and pleasurable operators are persistent violators of the statute. The thousands of men engaged in operating our railroads, traction companies, taxicabs, publishers of Sunday newspapers, the boys who vend these papers, bootblacks, musicians, whose avocations as members of a band, play in our city parks on Sunday afternoon for the entertainment of the large number of people who frequent such places for fresh air and sunshine, and even the professional musician, who sings as an avocation, and who hires himself to one of our church choirs and sings in church Sunday after Sunday, all of these are violators of the statute, and many other examples could be cited.

"So that, when you undertake to give this statute a broader meaning than was intended by its framers and than a strict construction entitles it to, you are making law violators out of many of our citizens, and they are innocent

offenders at that; and, furthermore, the question as to whether a particular act is a violation of the statute will depend largely on the personal views of the particular jurist making the application. One might consider it a violation while another would not, and the result would be that the law would not be uniform, fixed, and certain. . . .

"The State of Texas has a statute as follows:

"Any merchant, grocer, or dealer in wares or merchandise, or trader in any business, etc., or the proprietor of any place of public amusement, who shall sell, barter, or permit his place of business or place of public amusement to be

activities of our people. It is known, of course, that baseball is the most generally practised, patronized, and approved of all the games of exercise, and that it is the cleanest and fairest of all manly sports, and excites rivalry in the youth of our land, and that every village and hamlet has its favorite "nine," and many and ambitious youths who dream of the day when they shall equal if not excel Matthewson, Speaker, Cobb, Napoleon Lajoie, and Honus Wagner. It is also well known that for many years, in many of our larger cities, baseball on Sunday has not only been frequently but continuously played, where an admission fee is



Sunday Baseball Is Legal in Tennessee, but Sunday Gardening Is Not

open for the purpose of traffic or public amusement on Sunday, shall be fined,' etc.

"The law further defines a place of public amusement to include circuses, theaters, variety theaters, and 'such other amusements as are exhibited and for which an admission fee is charged.'

"A game of baseball was played in a baseball park on Sunday, and an admission fee was charged. An indictment followed, and it was contended that the language used included baseball. The doctrine of *ejusdem generis* was invoked. But the supreme court said:

"It is elementary, before a citizen can be punished as a criminal, that the offense must clearly be defined by the statute and an appropriate penalty fixed. Further, it is a rule of construction well known that in undertaking to fix and place the meaning upon the statutes, we should do so in the light of contemporaneous history, and in reference to the habits and ac-

charged. Now it would have seemed in the light of these facts, that if it had been the legislative intent to condemn this form of amusement and include it within the statute under consideration, it would have been an easy matter to have done so in express words, and not left the matter at least clouded in doubt. Again, it is worthy to be remembered as part of the political history of the time, that many efforts had been made within the last few years in the legislature to make the playing of baseball on Sunday an offense, without success. It would seem that, if it were already an offense, these efforts would not have been put forth.' . . .

"We have not been furnished, and have been unable to find, a single case holding a statute of this character, passed prior to the date that baseball became known, applicable. And even as to similar statutes, passed in recent years, the weight of authority seems to hold that they do not apply to baseball.

"There is another potent reason why the statute does not apply. This act was passed one hundred sixteen years ago, and no attempt has been made to apply it to baseball until very recently. The legislature, the legal profession, and the public generally seem to have understood that it had no application to baseball, and in 1885 an act was passed by the legislature making Sunday ball playing a misdemeanor, which act was declared unconstitutional by this court. Both before and since that time attempts have been made to have the legislature enact such a law, but without avail, which is a recognition of the fact that the act of 1803 does not prohibit the playing of baseball on Sunday.

"It is the duty of this court to interpret and enforce laws and not to make them, that being the province of the legislature, and if the legislature thinks that the playing of baseball on Sunday is injurious to the morals or welfare of the public, they can make Sunday ball playing prohibitive.

"We are, therefore, of the opinion that playing baseball on Sunday is not unlawful in Tennessee. It results that the writ of certiorari is granted. The decree of the court of civil appeals will be reversed, and the decree of the circuit court will be affirmed. The complainant will pay the costs."

This is a step in the direction of liberty, but the opinion does not get at the root of the

matter. The Court is technically correct when it states: "It is the duty of this court to interpret and enforce laws and not to make them," but the legislature does not have the prerogative to make religious statutes enforcing religious obligations. The legislature cannot by right legislate upon every subject. It has no Constitutional right to intermeddle with religious requirements and settle religious controversies by the enacting of civil statutes. Whenever the legislature seeks to regulate a man's religion, or lack of religion, under the duress of civil law, it exceeds its authority in a country where the fundamental law provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and "no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." Civil laws which seek to compel the observance of Sunday are religious laws, which logically and rightfully have no place in American jurisprudence. We hope some day our American courts will interpret law in harmony with truly American principles instead of English legislation, which is based on the principle of a legally established religion and a union of church and state, an inheritance from the time of the Stuarts.

C. S. L.

Religion and Politics in a Bad Mix-Up

THE *National Catholic Register* published the following significant statement:

"Catholicism is, and always has been, a practical religion. There is no sin that it cannot forgive or absolve; there is no human soul so ignorant, lowly, or degraded that cannot seek shelter and peace under its divinely protecting wings. It was founded on Jesus, the Son of God and Mary, upon the eternal rock of truth; and Jesus was practical. He bestowed spiritual blessings upon every soul-weary sinner who came seeking the life eternal; he healed the sick and fed those who hungered. In founding his church he beseeched his apostles to be practical, using whatever good thing the Father placed within their reach, be it political power, education, money, or other material thing. All things consecrated to the use of the Holy Catholic Church.

"It is God's plan that the Holy Father of Rome should be the spiritual and temporal head of his kingdom on earth. It is the same today as in the time of the first Pope. The best way to accomplish this is through political power, through religious education and service. God has doubly blessed the Catholic Church of America by placing one of its most faithful sons at the right hand of President Wilson. Next to the President, Hon. Joseph Tumulty, Knight of Columbus, thirty-third degree, wields the greatest political power of any man in

America, and as a true Catholic he is exercising the great trust which God has given into his hands for the glory of the holy church. Through his tact and holy zeal he has created a warm friendship between the Catholic Church and President Wilson, together with the Democratic party. Other Presidents have feared the power of the holy church and have courted its support, politically, by granting it childish favors, which deceived no one. But this is the first time in the history of the country when the President and a great political party have openly sought an equal and honest alliance with the Catholic Church. [This was written before the President visited the Pope. The writer might have much more to add along the same line now.] And before seeking this political alliance, the President and his party have shown their good faith by works. Through the efforts of Hon. Joseph Tumulty, President Wilson has practically granted that education in the Philippines shall be under control of the Catholic Church; and that religious activity in the great American Army shall be under the direction of the Knights of Columbus. This means the addition to the church of one million of the country's best and bravest young men, or at least their strong preference and sympathy for the Catholic Church [which latter statement does not, however, necessarily follow]."

Farther on the writer says:

"All these things, and more, show that President Wilson and the Democratic party are sincere in their friendship for the Catholic Church. This is only as it should be, because the Democratic party is the one in which is found almost ninety per cent of the Catholics. By an alliance between the Catholic Church and the Democratic party, the ideals of both will be made secure by creating a dominant political organization. This may be proved by actual figures. The country is normally Republican by about three million votes. There is not much doubt that the Catholic Church can give to the Democratic party two million more votes, especially with woman suffrage, because in their devotion to the cause, in their noble devotion to the church, the women of the Catholic faith will vote first for its interest.

"The Catholics will soon have an opportunity to prove their appreciation of President Wil-

I say Brother Truett wanted to go overseas as a simple Baptist preacher, but he was not permitted to do so. He had to wear a 'Y' uniform or not go. Our boards wanted to send men, but were not allowed to do so. We besought, we protested, we did all we could to get some privileges, but nothing could be done. The Catholics swarmed over in their clerical garbs and used their special privileges and the great sums given them in the interests of their church. It is in this way that they hope to swing one million boys their way.

"Baptists and others have been put at a great disadvantage. The unionizers and the Catholics, working in accord, have had full swing in the greatest times we have ever seen. And they still occupy the war stage, all of it. We must recognize accomplished facts, face the difficulties made for us, get under the heavier burdens, and prove ourselves worthy of our



One of the Principal Squares in Rome, Italy

son's friendship, and at the same time increase their political prestige and strength."

Farther on the writer says:

"Every Catholic must awake to his duty and stand by his church and President Wilson."

A very prominent Baptist minister of the South, Rev. J. B. Gambrell, in the *Baptist Standard* of Dec. 5, 1918, calls attention to the following facts in this religious controversy:

"In the course of events every non-Catholic Christian body in America was barred out of the camps, and the Catholics had free access to the camps for their buildings and their denominational work on both sides of the sea. And in a great so-called nonsectarian drive for war-work funds, the Catholics get the raise of \$30,000,000 for their special work. Not another Christian denomination was recognized in any way. It may be well to say that the Y. M. C. A. did not and could not represent any denomination. I betray no confidence when

ancestors by matching difficulties with a new consecration and valor. One good thing has already resulted. Baptists, of every section of the country, and all shades of opinion on other matters, have been brought together on the war issues. The first try-out of the Catholic combine with the Democratic party in national politics proved disastrous. There are many reasons to believe that the South, after the war issues are settled, will not be so completely shut up to one party. Naturally prohibition and woman's suffrage will soon be settled. We will then face the Catholic issue in politics. No party will live in the South that dickers with Catholicism. The great non-Catholic denominations, sidetracked during the war, will smash sectarianism in politics as irredeemably as the kaiser and his military machine have been smashed, and thousands of true American Catholics will help to do it."

Dr. R. A. Torrey, dean of the Bible Institute of Los Angeles, also makes the following statement concerning this matter:

"The nation as a whole will not tolerate the bowing of our Chief Magistrate to that strange and pernicious mixture of politics and religion that is headed up at Rome. The two great perils of this country at the present day are anarchy, or Bolshevism, and Romanism. Rome is not concealing her aims regarding America. . . . The Roman Catholic Church has a perilous power and influence over the politicians and press of America today. Many farsighted Christian people shook their heads when John R. Mott consented to an alliance with the Knights of Columbus in the recent war-work campaign. Dr. Mott gave as his reason that though at first it was against his judgment, it was 'the wish of the President.'"—*The King's Business* (organ of the Bible Institute of Los Angeles), March, 1919. C. S. L.

Concerning the New Plan to Close Sunday Theaters

THE more one considers the action of certain pastors of Washington, who met recently to launch a movement aimed at the Sunday closing of every theater in Washington, the more one is impressed by the peculiar and inane refusal of certain members of the clergy to profit by past mistakes.

One needs but to glance into history to find, not one parallel for the present action of the preachers, but dozens of parallels. Two thousand years ago the Saviour himself was a Sabbath breaker, judged by the standards of his time. Jesus and his disciples walked through a grain field as he talked. The disciples were hungry and they threshed out the grain in their hands as they walked. Instantly the clergy of the day took to task the very founder of the Christian religion by asking if it were lawful to eat grain on the Sabbath day.

It is likewise recorded that Jesus performed one of his miracles of healing on the Sabbath. The visual evidence of the terrific power of Christianity was to the clergy of the time a matter of the most complete indifference. The healing of an incurable ailment was something they chose to ignore, but they were instantly ready to denounce the healing Christ as a common Sabbath breaker.

Let us look closer into the history of our own times and we shall see that the recent action of the church—or rather a certain small group of denominational clergies—is only a new manifestation of a spirit that has steadfastly denounced the Sunday enjoyment of every new device for relaxation and innocent pleasure that science and inventive genius have given man in the last twenty years, at least.

Back in the days of 1897 the bicycle leaped into tremendous popularity. Men and women long chained to their homes and their immediate neighborhoods, suddenly were given the

opportunity to extend their horizons, to explore new regions, to learn of life just beyond their front yards. Naturally, they chose the Sabbath, a day of rest and relaxation, as the day on which to make their bicycle jaunts toward the woods and fields.

The pastors were up in arms. The pulpit thundered anathemas against this new contraption of the devil which led men away from their churches, out into the sunshine and the countryside to breathe God's air and smell the perfume of his flowers.

About the same time—a little earlier, perhaps—the Sunday newspaper was becoming an institution. Inventions in printing machinery made it possible to issue many-paged publications in a few hours. Month by month, the Sunday newspaper, with its wealth of information of this and other lands, spread into the homes on Sunday morning.

Again the preachers launched their diatribes against this new devil's tool wherewith Satan sought to forge a still more "godless" Sabbath. The Sunday paper, the preachers declared, was keeping men and women out of the churches. . . .

Then, too, there was the street car, which preceded both the bicycle and the Sunday paper. It might be difficult to convince some of the younger generation that thousands of good people once either walked to church or stayed at home because the church frowned on the Sunday operation of street cars, but there are thousands of persons still alive who can vividly recall the violent opposition of the pastors to the Sunday operation of city street cars.

Time has proved, of course, that because a few men work on Sunday, many can travel great distances to the churches of their choice, and that communities no longer must be six blocks long and no longer, if one is to get to one's community church. The pastors' opposition to the street car has disappeared because the street cars conquered that opposition in telling fashion, but the street car was a "godless" affair.

Now, it would appear, the preachers are voicing the same old stupid opposition to progress, only that same opposition is taking a new form. The motion picture, the newest invention of science for man's amusement, is the latest instrument of the devil, we are told, to make more "godless"—or is "Continental" the term used?—the holy, Sabbath day. It keeps men and women from the churches. It corrupts their morals by lessening their respect for the day of rest. It is the same devilish, godless contraption that bicycles and street cars—yes, and automobiles, too—once were.

Yet today the bicycle, the street car, and the automobile have been bent to the uses of the church, so that if the Sunday use of all three were abolished today, the church would be the greatest loser.

After all, one cannot help but feel that the pastors are in danger of making themselves ridiculous. They condemned with equal vigor three other amusement devices that they later approved. If the word of the preachers about the picture shows is to be accepted, they are to be believed in their utterances about the bicycle, the street car, and the automobile. We know the pastors were wrong about the latter three. Why should we not at least strongly suspect that they are again proving, not only that they profit nothing from past experience, but that they are slowly placing themselves in a position where no one will be able to take them seriously?—*Earle Dorsey, in Washington Herald, Feb. 13, 1919.*

Some Interesting History Recalled

FROM a book written by Mrs. Morse Earle and printed in England something over a quarter of a century ago, we cull some bits of history of special interest just now because of the revival of the old fight to impose the rigors of the Puritan sabbath upon the people of this country.

According to Mrs. Earle's book, the title of which is, "The Sabbath of Puritan New England," one of the prominent features in the enforcement of the Puritan Sunday—

"was the 'tithingman,' a gentleman who paced up and down the church armed with a long pole, one end of which was furnished with a heavy knob, the other with a fox's tail or hare's foot. The hard end was for the benefit of male sleepers, the soft for female. When we remember that the customary length of the sermon was about three hours, though some of four or five hours long were not uncommon, it can readily be seen that this duty of the tithingman was very necessary. Any man who resented being startled from his nap by the heavy blow of this official was soundly whipped and stigmatized as 'a common sleeper at the public exercise.'

"The tithingman also had to keep in order the boys. Outside the meetinghouse he had charge of a large number of families, usually ten, and was responsible for the children's learning their catechism. He inspected the saloons. He entered private houses to assure himself that no one stayed at home on the 'Sabbath,'

and hustled up any loiterers. His business was also to see that no one fared too sumptuously; that young men and maidens did not spend too much time together, or do any courting Saturday nights. He was empowered to stop all Sunday work. He had to keep 'a special eye out' on all bachelors, and make their lives as uncomfortable as possible, that they might protect themselves by a speedy marriage. He 'warned people out of ye town,' the 'warned having henceforth no claim upon relief from the poor rates.' He also had to turn the hourglass on the minister's desk; in fact, his time was taken up, especially on Sunday, in performing the sundry acts of Puritan piety."

Many illustrations are given by Mrs. Earle showing the absurd excess to which the Sunday laws were carried. "In 1670 two lovers were punished for 'sitting together on the Lord's day under an apple tree in Goodman Chapman's orchard.' A Dunstable soldier was fined forty shillings for putting a piece of old felt hat in his shoe on the 'Sabbath.' Captain Kemble, a prominent man of Boston, was in 1656 condemned to two hours in the public stocks, for 'lewd and unseemly behavior, which consisted in kissing his wife on the doorstep, on his return from a three years' voyage. An English sea captain was 'soundly whipped' for a like offense. A man who had fallen into the water and absented himself from church to dry his only suit of clothes, was found guilty and 'publicly whipped.' Smoking on Sunday was forbidden. To stay away from church meant cumulative pecuniary mulct. A severe



A Quaker in the Stocks in Massachusetts for Dissenting from the Statute-enforced Religion

flogging was inflicted on a man who dared say he was not profited by a certain preacher's discourses. To criticize a sermon or the conduct of a minister meant church discipline and a heavy fine, and so forth.

"And yet the most of these preachers were a most intemperate set. Even their ordination services were scenes of unseemly revelry. An item from the journal of one reads: 'Mr. L. was alert and kept us all merry. A jolly ordination. We lost all sight of decorum.' Not only were there 'ordination banquets' but 'ordination balls.' And at such feasts the most astonishing feature was the amount of 'punch' that was put away.

"An ordination feast is thus described by one who was present:

"There were six tables that held one with another eighteen persons each; upon each table a good rich plum pudding, a dish of boiled

pork and fowls, a corned leg of pork with sauce proper for it, a leg of bacon, a leg of *à la mode* beef, a leg of mutton with caper sauce, a roast loin of veal, a roast turkey, a venison pastee, besides cheese cakes and tarts, cheese and butter. Half a dozen cooks were employed upon this occasion, and upwards of twenty tenders to wait upon the tables. They had the best of cider, one barrel of Lisbon wine, punch in plenty before and after dinner, made of old Barbados spirit. The cost of this moderate dinner was upwards of fifty pounds lawful money.

"And yet there are those who are sighing for a return of the Puritan just because they enforced Sunday."

Indeed it was only a few months ago that Dr. Bowlby, the secretary of the Lord's Day Alliance, said in a meeting in this city, that we needed more, not less, of the Puritan spirit in "the American Sabbath;" and nobody who knows the doctor could doubt that he meant every word of it.

C. P. B.

Blue-Law Crusaders

CERTAIN members of the assembly would press a bill which would place an air-tight Sunday on the State. They would even go beyond the old blue laws of the Puritan colonists which forbade indulgence in the wholesome sport of kissing one's own wife. They would shut up everything on Sunday save the jaws of the agitator. It would be difficult to turn a wheel except in case of dire necessity, and almost impossible to buy anything for use, comfort, or pleasure. The only chance a man would have of spending a cent would be to put it in the collection box. The church people are presumed to be behind the bill, but are not — that is officially. Individual religionists of an uncompromising type are for the measure, however, and naturally stir up the radicals of other creeds than their own, who cannot agree with them that Sunday is the Sabbath.

Thus the age-old controversy may again spring into the arena and enthusiasts will shed ink as they have blood in other days — all for the uncompromising faith that is in them. All of which recalls an incident which occurs in English history of a century or more ago. The historian gives the name of a Jew in Tewkesbury who fell into a well on a Saturday morning but would not permit spectators to engage in the task of drawing him out — believ-

ing that to do so would be to violate the sanctity of the holy day. On the following morning he was quite ready to be rescued from his plight, but the authorities, out of respect for Sunday, would not permit any work of relief to be undertaken until after sunrise Monday morning. By that time the unfortunate man had been dead for some hours — the victim of a combination of his own unyielding creed with that of another.

When people approach lawmaking in the unrelenting spirit of the crusader, the common, ordinary variety of everyday scout is apt to get the worst of it. As late as the time of Queen Victoria there were persons in English prisons whose only offense rested in their failure to attend a Sabbath service. There are still extremists who would return to this impressive punishment, but with the expansion of liberalism in religious thought there is small danger of their realizing their wish. The world can be clean and good without imposing the rigid morals of the Puritan upon it.—*Editorial in Los Angeles Times, March 25, 1919.*

The Church in Politics

A SUNDAY law crusade is on in Passaic, N. J. The clergymen are putting forth every effort to close all "movies" on Sundays. Some of the churches installed moving picture machines and endeavored to compete with the secular shows. One of the clergymen who tried this scheme failed to draw the crowd, and now he is trying to have the commercial shows closed on Sundays while he still operates his own.

According to a newspaper report, the showman told this clergyman "that his show in the 'movie' was better than the clergyman's show in the church, and if the people liked the show of the 'movie' better than the show of the church it was not fair play for the churches to compel the people to attend the shows in the churches, and prevent them from attending the shows of their own choice."

There is good logic in what the showman said. The church ought not only to keep out of the moving picture business as such, but above all



Gallows' Hill, Salem, Mass., site of the Witchcraft Executions

she needs to keep out of politics. If the clergymen would preach the old-time gospel in the demonstration of the Spirit and power of God, they would not need to resort to attractions and prohibitions so foreign to the gospel spirit. Political methods will do the church an irreparable damage.

C. S. L.

Fifty-seven Thousand Petitions

DURING the recent Sunday closing agitation in the State of California, the opponents to the bill circulated petitions and secured nearly fifty-seven thousand signatures against its passage. The great public, the people who count, do not favor laws which restrict their God-given freedom. At different times the people have spoken, and always their voice has been against Sunday closing. This is true not only in California, but in Oregon, where a Sunday law was voted off the statute books only two or three years ago. This leads to the conclusion that a popular vote of the people, if permitted, would wipe out such heritages of the old church and state régime. At any rate, we should like to see it tried.

W. F. M.

Meaningless Platitudes

IN the *Saturday Evening Post* of April 12, Mr. Alfred Noyes said this:

"The war has shown us the complete moral rotteness of two great European empires. It has shown us men of culture, statesmen, diplomats, lying and plotting murder. It has shown us ambassadors, apparently polished gentlemen, turned out by the best tailors, advising their governments to sink the ships of the friendly countries to which they were accredited, without leaving traces of the human beings aboard those ships. There is not a crime which devils might be supposed to whisper hoarsely to one another in the darkest regions of hell that these representatives of civilization have not embraced as a virtue. We have become so familiar with it that we have ceased to realize its utter horror."

And yet in the selfsame article Mr. Noyes practically calls for the establishment of an international religion as the basis of international peace!

The length to which men will go in inconsistency is most surprising. The two great empires, with their "complete moral rotteness," were fully equipped with state-supported religious establishments. The one was dyed-in-the-wool Roman Catholic; the other claimed at least to follow the teachings of the greatest of all modern Reformers, Martin Luther himself.

The lesson that all the world should learn is that an official profession of religion amounts to nothing. The religion of Christ appeals only

to the individual, and it effects real moral reformation and regeneration only as it is voluntarily accepted by the individual and becomes a real force in his daily life. State or governmental professions of faith are meaningless platitudes, deceiving men and offending God.

C. P. B.

The Sunday Moving Picture

THE question is often asked, Why is such an effort made to close moving picture shows on Sunday? As a general thing, ministers are leaders in these crusades. If not leaders, they are usually near the front. Now, is this because the picture show is an evil per se, subverting the morals of the youth? This can hardly be the case. If so, these good men would desire them closed all the time. But do they? On the contrary, we have heard that some of these same gentlemen themselves even go to such shows on week days. Such is surely their privilege. The fact proves, however, that this clerical objection to Sunday picture shows is altogether because of the day and not at all on account of the character of the shows. They would eliminate competition on that day with the attractions which they themselves have to offer. But we wonder how they would feel if a law should be passed closing theaters to ministers during the week. That would certainly be too bad. As a general thing, a minister is too busy to attend a show on Sunday, so he would be cut out entirely. This leads us to wonder about the laboring man. It takes most of his time to provide for his family, and the week days are crowded full. He may want to attend a show on Sunday just as much as the minister does on other days. If one is given the privilege, so should the other.

The writer has no brief for the moving picture or any other show, but the rights of one man are as sacred as those of the other. No man can deprive another of his rights without endangering his own.

W. F. M.

JUDGE COOLEY, in the fifth edition of his work on "Constitutional Limitations," p. 580, says:

"The legislatures have not been left at liberty to effect a union of church and state, or to establish preferences by law in favor of any one religious persuasion or mode of worship. There is not complete religious liberty where any one sect is favored by the state and given an advantage by law over other sects. Whatever establishes a distinction against one class or sect is, to the extent to which the distinction operates unfavorably, a persecution; and if based on religious grounds, a religious persecution. The extent of the discrimination is not material to the principle; it is enough that it creates an inequality of right or privilege."

W. F. M.

Don't Worry, Miss Lawrence

MISS LAWRENCE, general secretary of the International Sunday School Association, is worried because God has not been mentioned or recognized in the covenant of the League of Nations. God, she says, is recognized as present in the Declaration of Independence and in Lincoln's Gettysburg address; and in the darkest days of the Civil War, "In God We Trust" was put on the silver dollar.

But, after all, Miss Lawrence does not assert that God is mentioned in the Constitution of the United States, and the covenant of the League is much more like that than like the Declaration of Independence or the Gettysburg address. God, as commonly understood in the incomplete way in which mortal mind can understand him, is omnipresent. He is in everything; in support of what is good in it, and in conflict with what is bad in it. To put his name in the League covenant would not strengthen the weak articles if any are weak, or save the covenant from going bust if it does not accord with Omnipotent policy. These political documents are human and faulty. The Holy Alliance had the name of God in it abundantly, and went to pot. Miss Lawrence ought to read it.—*Life*, April 17, 1919.

The Saturday Half Holiday and Church Attendance

THE following, which appeared first in the *New York Christian Advocate*, and was subsequently reprinted by the *Northern Christian Advocate*, will be of more than usual interest, especially at this vacation and outing season:

"Something Else Is Needed"

"Those who fancy that material benefits inevitably inspire spiritual ardor in those who enjoy them are indulging in a delusion. A traveler from Australia, a Baptist minister, . . . recently said to a representative of the *New York Sun*:

"Church leaders in Australia were led to the support of the Saturday half-holiday law, believing that poor men, tired with working on Saturdays, could not possibly get up Sunday mornings and go to church. It was argued that if they had their holiday they would be fresh for Sunday, possibly for an early service.

"What is the working out? Why, most disastrous. It has been a big blow to the churches. Because vacations from Saturday noon to Monday morning are assured, week-ends in the country have multiplied enormously. The plan has been a big boon and boom for the road house—country taverns, maybe you call them—and for the rural club, many of which have sprung into existence. The law costs religion dearly."

"This is not so strange as at first appears. If workmen are to be attracted to the

church, appeals must be made to higher motives than mere personal comfort. We advocate the broadest extension of privileges and opportunities to manual workers which a sane and Christian social reform movement can suggest, but we do not look for a revival of religion as a result of providing these advantages. 'Is not the life more than meat, and the body than raiment?' 'A man's life consisteth not in the abundance of the things which he possesseth.'"

Is there not a suggestion here that fits the question of "civil" Sunday laws? If people are to be taught to reverence the weekly day of rest, must not its claims be urged from the religious and spiritual rather than from so-called civil considerations? In other words, can "the American civil Sabbath" ever have that place in the reverence of the people that belongs to the Sabbath of the Lord? In short, do not "civil" Sabbath laws make the day they are intended to safeguard only a common political thing instead of the sacred institution it professes to be?

C. P. B.

Liberalizing Sunday Laws

THE State of Connecticut, which was once known as the home of Sunday blue laws, is beginning to part with her old-time legal relics. There were seven liberalizing Sunday bills introduced into the assembly of the legislature, permitting the showing of moving pictures on Sundays. At the hearings, the only opposition which developed to Sunday moving pictures came from the clergy. Their principal argument against the moving picture is that the churches cannot compete in the bid for patronage. So they want to compel people to go to church on Sundays instead of to the moving picture shows. This is the old way of filling church pews, but it is not Christ's way.

C. S. L.

A Peculiar Case

MRS. DELLA POST, a member of the Seventh-day Adventist Church in Georgia, is being prosecuted in North Carolina for "Sabbath breaking." She observes the seventh day of the week as the Sabbath, and is being prosecuted for "Sabbath breaking" because she does not observe Sunday. Mrs. Post lives in the northwest corner of Georgia. She was in the act of taking a borrowed wagon home to a person who lives just across the line in Tennessee, and while doing so she crossed through the edge of North Carolina. While passing through the corner of North Carolina a deputy sheriff arrested her for "breaking the Sabbath" of North Carolina, and treated her very shamefully, according to reports.

The superior court was in session at the time, but the solicitor general refused to prosecute

the case and ordered it sent back to the justice of the peace. The justice of the peace found her guilty by going through a farcical trial, but Mrs. Post has taken an appeal to the superior court.

This again illustrates the gross injustice of Sunday laws, especially when their execution is intrusted to ignorant and intolerant officials. Whatever may be said to the contrary, the chief object of such statutes is the persecution of those who observe another day than Sunday as the Sabbath.

C. S. L.

WITHIN the League of Nations there has been formed another league styled "The League of International Labor," the first meeting of which is to be held in Washington this fall.

This league, or International Council of Labor, furnished nine provisions or articles for insertion into the peace treaty of the League of Nations. Following is the fifth of these provisions:

"Fifth, the adoption of a weekly rest of at least twenty-four hours, which should include Sunday wherever practicable."

This puts not only the International Labor Conference, but the whole League of Nations, on the side of the advocates of Sunday laws, more or less drastic from the first; but naturally becoming more and more severe as occasion seems to demand. The cry will be, The greatest good to the greatest number, and scant consideration will be shown anybody who is found to be out of line with the general plan.

Indeed, the whole scheme, including the League of Nations, involves the ignoring of the rights of the individual in the supposed interests of an aggregation of individuals or of nations.

The motives of the men who have been prominent in advocating and framing the League of Nations need not be impugned. Indeed, this is forbidden by the high character of the men themselves, but their sincerity and disinterestedness do not insure the ultimate success of their plan. A League of Nations there is, but the promised peace is not, nor can it be while sin reigns in the hearts and lives of men.

C. P. B.

THE reasoning indulged in by State Attorney Wise of Virginia, referred to under the heading, "Religious Freedom Threatened in Virginia," is suggestive of similar arguments offered in that State a century and a third ago, when Baptists were fined and imprisoned as disturbers of the peace for administering baptism by immersion. "Lewd fellows of the baser sort," not in sympathy with Baptist belief and practice, and knowing that according to law only the established worship was protected,

indulged in catealls, the throwing of sticks, stones, etc., while the Baptists were celebrating the solemn rite. The whole thing was charged up to the Baptists, and they, not the "lewd fellows," were arrested and punished as disturbers of the public peace. Mr. Wise should familiarize himself with the history of the victory of liberty over intolerance in his own State in the days of James Madison, George Mason, Patrick Henry, and others.

EVERY man in every land has an inherent right to worship God according to the dictates of his own conscience. And in this land every man has also such a Constitutional right. But Sunday laws, even the mildest of them, abridge this right. Exemptions in such laws merely tolerate those exempted, thus denying the right. Liberty is a gift of God. Toleration is a concession of man. A government can recognize, declare, and protect rights, but it cannot grant them. Toleration is a concession which may be withdrawn at the pleasure of the grantor. It is not only an assumption of authority over the individual who wishes to worship, but over the one who is worshiped, for the same power which regulates, or tolerates, or permits the worship, permits the one who is worshiped to receive the adoration of the worshiper.

This difference between toleration and religious rights was not recognized in the Old World, nor in the early history of our own country. Persecution of Baptists and Quakers, the hanging of witches, and other deeds of violence by mistaken religious zealots, brought the facts home to the thinking men who framed our government. Protection in freedom of worship was guaranteed at the great convention in Philadelphia, and enlarged upon at the first Congress which assembled under the Constitution. The First Amendment withholds from Congress the right to invade the home of reason, the citadel of the soul. It has been well said that a guaranty of freedom of worship is America's gift to the philosophy of government. To an American, religious toleration is an insult.

No one need be deceived as to whether these proposed Sunday laws, and those already in existence in several States, are religious or civil, as it is very evident that they all are an endeavor to bolster up a religious dogma, and enforce upon the people of the land the religious convictions held by those who have not yet learned the great truth set forth by Christ, to "render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

W. F. M.

PEACE and prosperity invariably accompany civil and religious liberty.

As a political measure LIBERTY has no word to say against a league of nations to prevent war. This is not, however, because we expect much from such a league. So long as men are selfish they will fight, and so long as they are sinful they will be selfish. But it does not necessarily follow that statesmen should not do everything in their power to promote, by civil means, peace between nations.

But while this is true, we cannot close our eyes to the fact that in international, as in national affairs, it is very hard to confine such efforts to the purely civil or secular sphere. Religion is one of the strongest factors in human society, and in connection with the league to promote peace men are saying that without religion and religious conviction, such a league can end only in failure.

In an article in the *Saturday Evening Post* of April 12, Alfred Noyes said:

"The soul of humanity cannot live without religion; and our only hope is that mankind may now return to the first four words of the Bible, 'In the beginning God.' The chief need of the world at this moment is a simple elementary declaration of right and the creation of adequate religious machinery for making the declaration effective; for of course it can never be made effective by the present generation of politicians in Europe."

If Mr. Noyes alone entertained such a thought or had made such a suggestion, it would not be so alarming, but he has only voiced, or put into words, the thought of a large part, a very large part indeed, of the religious world. This has been the claim of the Roman Catholic Church all through her history, and there is an increasingly large number of Protestants who agree with her in principle while they deny her claims to be *the* church, the only true church, to have the only true religion, and to be the only moral force having the right to speak to men in the name of God and to command them under sin either to war or not to war as the interests of the church may require.

But grant the premise, and the conclusion can scarcely be avoided; if "adequate religious machinery" there must be to make effective the declaration of the covenants of the league for peace, what more "effective machinery" can there possibly be than the great churches already in existence?

As a religious proposition, the people of France are overwhelmingly Roman Catholic. In Austria-Hungary it is the same; so in Italy; while even in Protestant Germany, a large proportion of the people are also Roman Catholic. The other countries involved are not dominantly Catholic, but not so overwhelmingly non-Catholic as to be able, in setting up "adequate religious machinery" for making effective the league to enforce peace, to ignore the great Catholic machine already in existence, and so

to replace it with another such piece of machinery, non-Catholic in its character.

But even if this could be done, would the new machinery be morally better and politically more effective than the old machinery, which has never been able to keep Europe, nor anybody else for that matter, out of war?

Mr. Noyes paints a dark picture of the moral condition of Europe and of European statesmen. But does he not know that the very crimes he charges, were committed by the statesmen of nations having "religious machinery" galore? Austria is the most thoroughly Catholic country in the world today, with the possible exception of Spain. Germany has or had a state church with the fullest possible recognition of religion and regular religious instruction in her public schools. But the statesmen of these two nations are the very men who committed the crimes now deeply deplored by everybody, and so strongly characterized by Mr. Noyes.

Every man ought to know now, even if he did not know it before, that there is no salvation for anybody, either individual or nation, in a state profession of religion. Recognized only as a political thing, organized for the purely political purpose of preventing war by political means, a league of nations might be temporarily successful and thus accomplish some good; but organized as a religious thing it could only be from its very beginning an engine of despotism and oppression. Let us have no so-called Holy Alliance, nor Holy Roman Empire, a monstrosity of which Voltaire said, and said truly, that it was "neither holy, nor Roman, nor an empire." B.

SPECIAL point is given to our leading article, "The Menace of Bolshevism," by the recent attempt upon the life of the Attorney-General, A. Mitchell Palmer, and several other leading men in this country. The menace is real, not imaginary, and we need not flatter ourselves that we as a nation shall escape a visitation of the terror that has brought such distress to some parts of Europe, and which seriously threatens not only the remainder of that continent but the whole world. The article to which this note refers was in type before the anarchistic outbreak of the night of June 2.

A war is already on following the war. It is a war that even more than the war of 1914-18 is rocking and must yet rock the world. The *New York Times* said recently: "In so far as the war was a conflict between democracy and autocracy, it has been won. But out of it has come a war between democracy and anarchy, which threatens every institution of modern civilization." B.



AN ILL-ASSORTED PAIR

The state is not religious, nor can it be, for the reason that true religion is spiritual, and the state is not and cannot be spiritual. It is equally true that the church of Christ cannot be secular, or civil. The true church is purely spiritual, the body of Christ, and cannot be united with anything but Christ without first apostatizing from him. The Scriptures call such a union adultery.



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