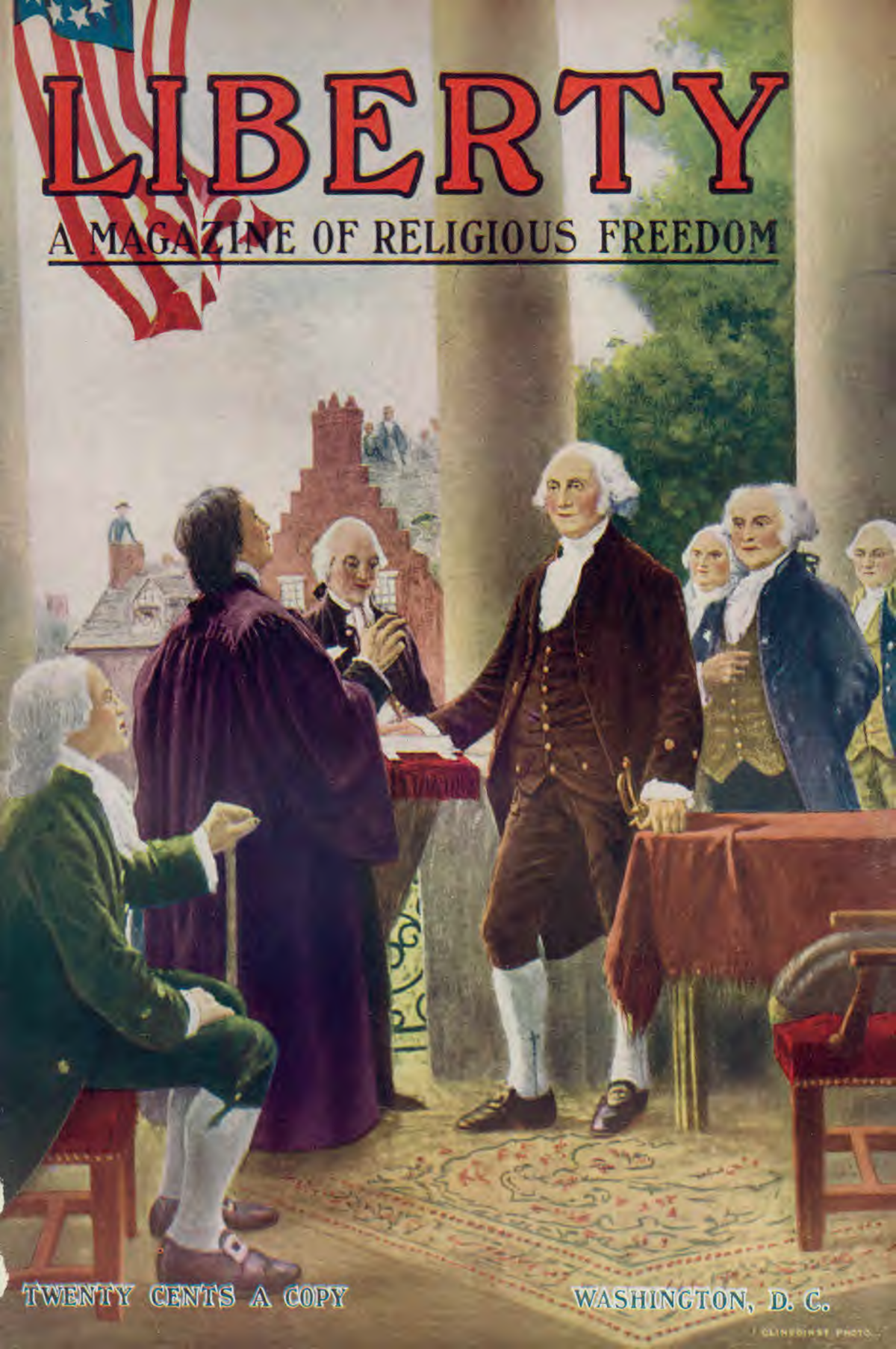


# LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



TWENTY CENTS A COPY

WASHINGTON, D. C.

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# Religious Liberty Association

## DECLARATION OF PRINCIPLES

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

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

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**Western Canadian Religious Liberty Association** (affiliated organizations in Alberta, British Columbia, Manitoba, and Saskatchewan): Office, 304 I. O. O. F. Building, Calgary, Alberta; secretary, A. C. Gilbert.

# LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

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NO. 2

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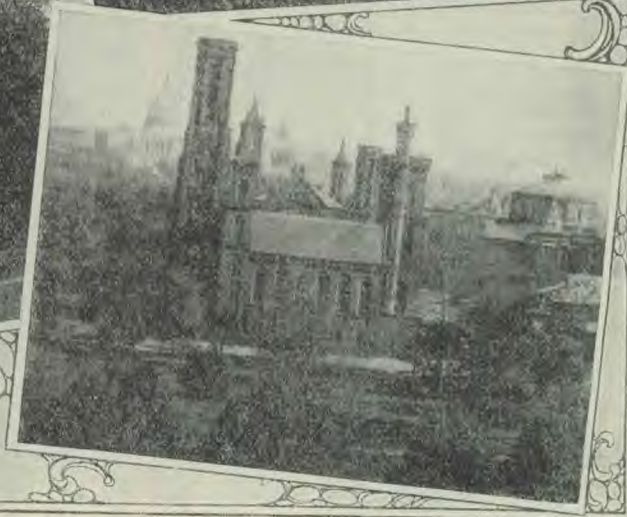
WASHINGTON'S HOME, MOUNT VERNON



WASHINGTON MONUMENT



THE WHITE HOUSE



SMITHSONIAN INSTITUTION

# LIBERTY

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

VOL. XVI

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NO. 2

## The Big Sunday Blue Law Campaign

**T**HE last four months have witnessed the greatest Sunday blue law campaign that has ever afflicted America. In many localities it is still raging in all its fury, and with the religious fervor that usually characterizes fanaticism. Some of the most prominent religious organizations involved in this campaign say that they have just begun the fight, and that they are going to employ the same effective and persistent efforts and use the same machinery as the Anti-Saloon League did in bringing about national prohibition. They are sure that a national Sunday law in the form of an amendment to the Federal Constitution will be adopted ultimately by Congress and the several State legislatures, the same as the Eighteenth Amendment became a part of the fundamental law of the land. They are equally sure that a drastic enforcement act with confiscatory penalties will follow the adoption of a compulsory Sunday observance amendment, the same as the Volstead Enforcement Act, with teeth in it, followed the adoption of the Eighteenth Amendment.

In other words, the present agitation is to continue until the clamor for a national Sunday law becomes the all-

### How It Started, and Its Significance

—  
*By the Editor*

absorbing question of the hour. He who thinks this issue is going to die out and soon be forgotten, is deceiving himself.

The Sunday question is destined to precipitate a greater crisis than this nation has yet seen. One of two things is inevitable,—either the Constitutional guaranties of civil and religious liberty and the total separation of church and state must be maintained, and the existing Sunday blue laws be repealed, or these shackles of religious bigotry and tyranny will ultimately destroy our free republican institutions. We cannot remain free and forever retain local religious statutes enforced by the civil magistrates which override the Federal Constitution and are absolutely hostile to every guaranty of civil and religious freedom vouchsafed to the individual citizen. We cannot continuously override the Constitution without ultimately destroying all respect for its provisions enacted in defense of human rights. If the churches are not driven out of politics, they will finally control the state, and the horrors of the Inquisition will be renewed, and the streams in America will flow crimson with the blood of martyrs, as did the streams of Europe under the old régime of church and state domination; for men

who have hearts that beat true and consciences that will not flinch, will die for their convictions, but they will never surrender them. The inevitable product of a legal religion is either hypocrisy or persecution. It always has been, and it never can be otherwise.

#### How the Campaign Started

The desire of a few "professional reformers" and self-styled "Christian lobbyists" to Puritanize America and to bring the church back into power as a dominating factor in politics, led to a nation-wide protest of such a sweeping character that the Sunday blue law advocates were forced to seek shelter from the onslaught of public sentiment called out by their encroachments upon human rights. The first gun in the campaign for a drastic national Sunday law was fired when the Methodist Church South drafted the bluest Sunday blue law that was ever presented to Congress for enactment into law. Their bill proposed to stop every passenger train and freight car on Sunday, to stop the United States mail service, and every street car and automobile, to stop all recreation, all amusements, to close every public park and every other avenue on Sunday except the one which led to the church door, so as "to make it easier to go to church on Sunday." They also proposed to stop the printing, delivering, receiv-

ing, and reading of every Sunday newspaper in the country. Every vocation and profession of a secular nature was to suspend operations on Sunday. Only works of actual necessity and charity were to be allowed, in the discretion of the courts. Corporations which should violate this drastic Sunday law would be liable to a fine of \$100,000 for the first offense, and for the second offense they would lose their charter and be prohibited from doing business in the future. In other words, this Sunday law was to operate so as to confiscate the property of every-persistent offender.

The Methodist Church South could find no Congressman who was willing to sponsor or even introduce this proposed Sunday bill, and it was returned to them by Senator McKellar of Tennessee and Congressman Randall of California, who gave forceful reasons why they would not foster such an un-American and un-Christian measure. However, the Methodist Church South did succeed in getting State Senator Cooper (who was also chairman of the committee that framed this drastic Sunday bill) to introduce it into the legislature of Tennessee. It was introduced into both the senate and the house of representatives, and was referred to the judiciary committees of both houses of the legislature. A joint hearing was arranged by both judiciary committees, and the bill was rejected by

## THE MISSION OF THE CHURCH

"Go ye into all the world, and preach the gospel to every creature. He that believeth



and is baptized, shall be saved; but he that believeth not shall be damned."

*Mark 16: 15, 16.*



Photo, U. & U., N. Y.

Dr. Harry L. Bowlby, Secretary of the Lord's Day Alliance of America, at Work in His Office. Notice the S O S call which the "Reformers" have interpreted to mean "Save Our Sabbath" by legislation.

both committees. But Senator Cooper, the sponsor of the bill and the spokesman of the Methodist Church South, forced the issue upon the floor of the senate for further consideration and action. The senate did quick work with this bill after a very heated debate that lasted for hours, and the bill went down in defeat by a majority vote of 25 to 2. That ended the history of the bluest Sunday bill framed in modern times by any church organization.

#### Professional Reformers Fired Second Gun

The professional reformers of the Lord's Day Alliance and the International Reform Bureau fired the second gun in the campaign, when Rev. Harry L. Bowlby, the national secretary of the Lord's Day Alliance, and Dr. Wilbur F. Crafts, superintendent of the International Reform Bureau, gave their personal interviews to the press for publication as to the plans and aims of their organizations in reference to some drastic Sunday legislation which they were urg-

ing upon Congress for the District of Columbia, and if successful, for the whole nation.

#### Dr. Bowlby's Proposed Legislation

Dr. Bowlby gave the following interview to the New York reporter of the Philadelphia *Public Ledger*. As quoted in the issue of that paper of Nov. 28, 1920, Dr. Bowlby said:

"We are well financed. Our lobby at Washington will be an effective and experienced one. We shall work in every Congressional district in every State. We shall agitate and spread propandanda, and cause voters to write unceasingly to their representatives in Congress until no Congressman who cares to stay in Congress will dare refuse to vote for our measures. These were the methods used by the Anti-Saloon League, and they were effective.

"We propose to pass no blue laws. There are no such things as blue laws — never were. And we don't propose to legislate people into church. We propose, by legislation, to make it easier for people to go to church. In other words, we shall try to close the baseball parks, the golf links, the motion picture and other theaters, the concert halls, the amusement parks, the bathing beaches, and so on. We shall fight

all amusements where an admission fee is charged. We shall oppose golf, tennis, baseball, football, and other sports, even if purely amateur and void of financial cost to those watching or taking part, because they set bad examples for children who otherwise might be content to go to Sunday school.

"We shall seek to restrict the sale of gasoline for pleasure automobiles, and urge other measures that will stop Sunday automobiling and joy riding. This will not bring the old-fashioned horse and buggy back, because we believe that the Lord's day should be a day of rest for man and beast. Excursion steamer rides on Sunday will be opposed by us on the ground that they are unnecessary to the moral welfare of Christian America."

"How many churches are behind this movement?" the reporter asked.

"Sixteen denominations," he replied. "Really, we have seventeen, for while the Lutheran Synod did not indorse this movement officially, the Lutherans are with us. Only the Roman Catholics, the Unitarians, the Seventh-day Adventists, and the Jews are outside this movement. And, to be perfectly frank with you, they will have to conform to the laws if we succeed. The Jew will have to observe our Sabbath. As a matter of fact, he might as well, because Saturday is not, after all, his Sabbath. He is wrong by the revised calendar. Therefore, it will work no hardship for him to attend his synagogue on the same day we attend our churches."

"No, I see no reason why the public libraries or the art galleries should remain open on Sunday. We shall seek to eliminate the huge Sunday newspapers, and establish a censorship over the stuff that gets into them on other days. . . ."

"Of course, we shall back no law that would compel a man or a woman to attend church. But we believe that if we take away a man's motor car, his golf sticks, his Sunday newspaper, his horses, his pleasure steamships, amusement houses, and parks, and prohibit him from playing outdoor games or witnessing field sports, he naturally will drift back to church."

"We propose to close all stores, pharmacies excepted. And it is our hope that pharmacies may be limited to the sale of medicines only on Sundays."

"We are not contemplating any drive for funds at present. We have ample financial resources. The Protestant churches and other religious societies and organizations give no [little] money, and we have received large sums from wealthy men."

"Mr. Rockefeller?"

"Well, I shall not answer 'No' to that, but I shall say that I have no personal knowledge of any gift from him."

#### Dr. Crafts Seeks to Intimidate Congressmen

Dr. Crafts, who takes considerable pride in styling himself a "professional reformer" and a "Christian lobbyist" at Washington "in charge of the morals of the nation," also gave a personal interview to the press during the sessions of the annual convention of the International Reform Bureau, held the same week the last session of Congress opened, during which he threatened every Congressman with a political beheading by the churches if Congress did not pass the Sunday bills which were then pending. He intimated that he had a million dollars at his command, which would simply be a starter in a campaign that would deluge Congress with petitions demanding immediate action upon the pending Sunday bills. He threatened the Republican party, if it did not carry out his measures during the coming session of Congress, with a greater defeat two years hence than the Democratic party suffered at the recent election.

All these proposals for a reversion to Puritan times and all these threats of political boycott at the polls, on the part of these "professional reformers" and self-confessed "Christian lobbyists" at Washington, stirred up and awakened the old-time patriotism of every true American citizen, and a mighty protest went up from all parts of the country against these encroachments upon the rights of American citizens. It was seen that unless something was done, and that quickly, a few well-organized religious zealots might soon succeed in placing the shackles of religious despotism upon all the rest of mankind who were too absorbed in other business to notice the stealthy movements of the enemies of human freedom.

The whole press of the country, from Maine to California and from the Great Lakes on the north to the Gulf on the south, took serious alarm at these encroachments on the natural rights of mankind by a religious autocracy that was about to fasten its arbitrary will upon the majority, and the whole news-



paper and magazine fraternity gave an alarm with no uncertain sound. They have laid the ax at the root of the tree. They have hewed to the line, and have not spared the guilty. The 3,300 daily newspapers in this country joined in this great struggle in defense of the God-given, inalienable rights of men, and by combined efforts have brought the old church and state régime to a temporary halt before the legislative bodies of our land.

Many of these splendid newspaper and magazine editorials against the Sunday blue laws and the present campaign for their revival, appear as a newspaper symposium on the following page. Every reader of the LIBERTY magazine will be intensely interested and find much profit in reading these splendid editorials voicing the principles of true Americanism and sounding an alarm against these encroachments upon free republican institutions.

## Danger of Freak Legislation

**T**HE times seem to be out of joint. That this is so is witnessed to not only by world-wide political and industrial unrest, but by some of the means by which it is sought to correct existing conditions.

For example, a few months ago there was introduced into the Utah Legislature a bill designed to prohibit the wearing of any shoes with heels more than one and one-half inches high.

There can be no question but that the wearing of high heels is foolish, and to some extent injurious; but if such matters are to be regulated by civil law, where shall we stop?

Again, a bill introduced into the Ohio Legislature soon after that body met on January 2, "provided that inspectors, acting under the State liquor commissioner, should have the authority to enter private residences without search warrants whenever they suspected intoxicating liquors might be illegally stored there, and that agents of the prohibition commissioner might establish temporary courts anywhere to take evidence."

Very properly "a storm of opposition developed, many supporters of the prohibition amendment declaring their opposition to a bill that would do away with the Constitutional provision guaranteeing to the people security against unwarranted molestation in their homes, and make mockery of the judiciary."

LIBERTY magazine has always been a staunch supporter of prohibition, but let us not sacrifice freedom in our endeavor to free ourselves from the domination of the saloon.

But it may be said that such extreme measures as the two bills referred to can never become laws in this country. We are not so sure of that. Nor can we fully know that if enacted they would be declared unconstitutional. Such an outcome would seem probable, but ultimately almost any measure persistently pushed gets through. Like the unjust judge of the parable of Luke 18:1-5, legislators are likely to yield in time from sheer weariness. The thing which at first they recognize as evil, and which therefore alarms them, ceases after a time to be so abhorrent, is later tolerated, and later still embraced, something as Pope wrote of vice.

Eternal vigilance is the price of liberty, and no one who values it, no one who would be free to worship or not to worship, can afford to be indifferent to such matters, or trust to the time-honored expedient of laughing out of court the case against liberty of conscience.

C. P. B.

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RELIGIOUS liberty means equality of liberty for every man of every faith or of no faith.

# The Voice of the Press

## Against Sunday Blue Laws

By

Charles S. Longacre



### A PRESS SYMPOSIUM

**W**HEN, through its secretary, the Lord's Day Alliance launched its blue law campaign recently, the press of the whole country rallied most loyally to the cause of human freedom and the Constitutional guaranties of civil and religious liberty, by lifting its voice in protest against the encroachments of this un-Christian and un-American ecclesiastical movement to compel all the citizens of the United States to conform to the religious standards and notions advocated by certain "reform societies," which fail to distinguish between human and divine institutions and between civil and religious laws. We present a few of the many comments made by the newspapers and magazines of the country, voicing their opposition to Sunday laws. We have been fighting for many years in defense of the natural God-given rights of every man, no matter what his race, nationality, or religion; and we certainly are happy to have so many able codefenders join the cause of human freedom at this critical hour. We have petitioned and memorialized Congress and our State legislatures whenever an effort was put forth to legalize religion and its dogmas through civil enactments, and we were glad to see victory crown our efforts to defeat

religious legislation. The press has responded to our appeals in the past, but never as in the present nation-wide campaign.

#### The Buffalo "Evening Times" Says a Daniel Has Arisen

The Buffalo *Evening Times*, in an editorial of January 25, after scoring the blue law advocates for their extreme views which they desire to enact into legislation, makes some favorable comments upon the Memorial adopted a few days before by the General Conference Committee of Seventh-day Adventists, as follows:

"In contrast, a hopeful sign of latter-day common sense is shown in the Memorial adopted by the General Conference Committee of the Seventh-day Adventists, made public at their headquarters in Washington, on Sunday, January 16. Asserting that the complete separation of church and state was essential to the country's well-being, the Memorial declared that failure to recognize these distinctions in the past had been the primary cause of religious persecution. The Memorial points out that 'the present strongly organized efforts to obtain blue law enactments are destructive to both the church and the state, however innocent these efforts may appear; and if successful, will eventually destroy the pillars upon which our government is founded.' The Memorial further contends that 'Sabbath keeping is not a civil, but a religious duty, and Congress therefore has nothing whatever to do with the question of its observance. Only those whose hearts God has

changed, can truly keep a holy Sabbath. As no legislation by Congress can change the human heart, to make citizens perform a religious act when they are not religious, is to enforce hypocrisy by law. Honest labor is no more uncivil on Sunday than on Monday. It is only religious prejudices which are disturbed by labor on this day more than on other days. But the bolstering of some particular theological dogma and protecting the religious prejudices of citizens is not the business of Congress.

"Glory be, a Daniel has come to judgment; and from an unexpected quarter. Honor to the Seventh-day Adventists! Whether we agree with them religiously or not, we can strike hands of fellowship with them in the splendid and undying spirit of personal liberty as guaranteed by the Bill of Rights and in the whole course of the struggle for civil liberty to which the founders of this Republic dedicated this land."

#### "Popular Mechanics" Rings True

The editor of *Popular Mechanics*, in the February issue, gives a common-sense view of the evil effects of the Sunday blue laws, in their reaction upon religion, as follows:

"And now the reformers have decided a blue law Sunday is what we need. The Sabbath of the Puritans, who with all their solid qualities were at the same time among the most narrow-minded bigots of any time, is no more to be compared with our modern Sunday than was the 'Mayflower' to the 'Mauretania' as a vehicle of transatlantic travel. . . . To impose the Sunday of the reformers would be to turn the clock back two hundred years, and would be cruel and harmful. Even if it could be enforced, the hatred of religion, in whose name it is asked, would outweigh all possible advantage gained. Religion and its tenets cannot be legislated into the human heart; and Christ himself, least of all, sought to do so. Unquestionably, a larger attendance at church services, and a deeper respect for religion than exists at present, are to be desired. But blue laws will not win the unbeliever any more than the Inquisition with all its power and physical punishments was able to do. A so-called blue law would not be as extreme as the Inquisition, but it would rest on identically the same selfish, narrow basis. . . . The Rev. Wilbur F. Crafts doubtless means well, although the milk of human kindness must have been wiped from his lips before his latest picture was taken.

"Probably the ideal Sunday, spiritually and physically, is the one approved by Theodore Roosevelt. Let the morning be devoted to attendance upon some public place of worship; and for those who are debarred from such

relaxation during the week, let the Sunday afternoon be spent in open-air recreation. For myself, I cannot see any greater sin in the engineer who runs a Sunday train which enables a son to reach the bedside of his dying mother, than the labor of the janitor who cares for the fires, rings the bell, and otherwise makes a congregation at church possible."

#### The New Orleans "States" Scores Bigotry

The New Orleans *States* of Dec. 19, 1920, in an editorial entitled, "A Bigoted Reformer," scores Dr. Wilbur F. Crafts for his relentless attacks upon the Jews. Dr. Crafts advocates that Jews and Seventh-day Adventists should be compelled to observe Sunday also, no matter if they have already observed the seventh day of the week as the Sabbath. He says, "The minority must always suffer for the greatest good of the majority." This is true when it comes to civil policies, but is never true in religion. The majority has nothing to do with settling the truth and the duty of religious dogmas and obligations. These are purely matters of the individual conscience. Because Dr. Crafts takes this un-Christian and un-American position, the editor of the New Orleans *States* says:

"We sometimes read with amazement of the persecution of the Jews of Russia, Poland, and other foreign countries, and of the inciting of mobs to rise, rob and murder them; and we cannot quite understand how these things can be in nations professing Christianity. Yet in its way this attack of a so-called American minister of the church is exactly on a level with the spirit behind every pogrom.

"No cause can possibly succeed which is led by men of the type of Dr. Crafts. Dr. Crafts would Puritanize the country, and remorselessly crucify those whom he ventures to say stand in his way. But the American people are too liberty-loving, too ardently devoted to religious freedom, and too much opposed to bigotry of every kind, ever to stand with Dr. Crafts in his campaign."

#### The New York "World" on "Religious Espionage"

The New York *World* of Dec. 7, 1920, in an editorial under the caption, "Religious Espionage," has the following to say about the "professional meddlers" and the "Christian lobbyist: "

"The commander in chief of the tattered army of reform appears to be the Rev. Dr. Crafts, a self-confessed 'Christian lobbyist.' His most recent scheme to insure compulsory saintliness is to organize in every church in every community a squad of moral police, whose specialty shall be to spy upon their neighbors. If a weak brother should be so sinful as to fall from grace, the duly delegated character constable would be in duty bound to report him instant to the authorities.

"We had supposed that the detestable practice of the Russian czar in establishing an all but universal military and political espionage was bad enough, but the ubiquitous moral mentor, practising a kind of religious espionage, will be infinitely worse. Under the new theocracy, patrolled by professional meddlers, private conscience may as well throw down its tools and join the ranks of the unemployed."

#### Washington (D. C.) "Times"

An editorial in the Washington *Times* says:

"There ought to be *some* limit to irritating, bossing, and bullying those that work six days and want the right to enjoy themselves on the seventh day. The tailor in the old story delighted in teasing the elephant, and pricked the great beast's sensitive trunk with his needle as it passed along. He regretted that later when the elephant came back.

"A body of workers is a huge elephant slow to wrath. But Puritans and others will find it a mistake to overdo the teasing process."

#### Philadelphia "Inquirer" Says Blue Laws Breed Bolshevism

The Philadelphia *Inquirer* of Sunday, Dec. 5, 1920, reports a decision of County Judge Mitchell May, of Kings County, New York, in which he said, "The discontent which breeds Bolshevism might follow the clamping of the 'blue law' Sunday on personal conduct." Judge May said:

"Let us go slowly before enacting antiquated, discarded, and unnecessary laws that may bring down upon our heads a feeling of discontent, dissatisfaction, and unrest which might fan anew the flames of Bolshevism. Long since, men recognized the advisability of keeping church and state apart.

"Law is intended to establish peace, bring happiness, create contentment, not to restrain citizens unreasonably in their freedom of action."



Adapted from Columbus "Dispatch"

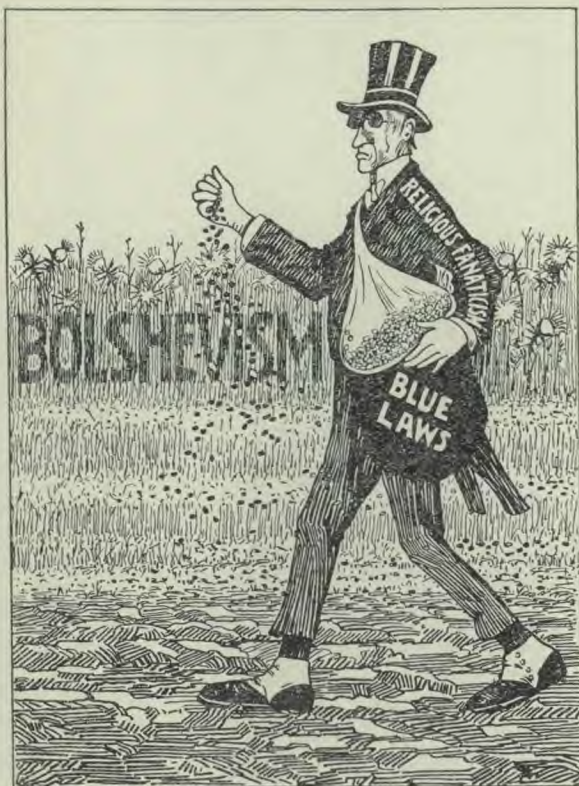
#### FOLLOW THE LEADER

#### The "North American" Hits Blue Laws of Philadelphia

The *North American* of Philadelphia, Dec. 20, 1920, sizes up the Sunday blue law advocate and his narrow views as inflicting an injury upon the true cause of Christianity and making it intolerable for others. The editor of that paper says truly, and in language well calculated to carry conviction:

"A small band of overzealous Sabbatarians, who from unselfish motives, but with deplorable judgment, agitate for laws to compel the nation to conform to their narrow views, thereby create hostility and prejudice toward the very institution they aim to serve. . . .

"In matters of individual conduct and the recreations and pastimes of the people no rigid formula of observance would be rational or tolerable; first, because such restrictions are alien to the spirit of democracy, and second,



Adapted from Washington "Times"

### IN HIS WAKE

because among the most sincere upholders of the Sabbath idea there are wide differences of opinion as to what is permissible.

"A little incident that came within our knowledge a few years ago, will illustrate. A man who had lived to maturity in a small town in New York State came to Philadelphia to live, where he kept up a custom of driving as a recreation on his weekly holiday. One Sunday afternoon he went to the house of a friend in the suburbs and invited him to take a spin. The Philadelphian was frankly shocked by the proposal. 'Not on Sunday,' he said, in friendly reproof. 'Send the mare around to the stables, and we'll have a chat, and after a while we'll have a game of tennis.' And then it was the visitor who was shocked. The Philadelphian shrank from driving, but contemplated tennis without a conscientious qualm; while the small-town man had been brought up in a devout family which considered a Sunday afternoon drive impeccably proper and a tennis game on that day a species of sacrilege."

### The "Capital Journal" of Oregon Has No Need of Blue Laws

The *Capital Journal* of Salem, Oreg., in an editorial of Nov. 30, 1920, says:

"An attempt to retain the blue laws was overwhelmingly defeated by popular vote at the 1916 election, and the necessity of their re-enaction is not apparent. . . . It is not the lack of blue laws that makes empty churches; it is the lack of a vital appeal in the church itself. Some denominations that never concern themselves with politics or blue or other sumptuary laws, never complain of lack of attendance. Those churches which observe Saturday as the Sabbath, in spite of all the inconvenience incurred thereby, have uniformly large congregations. Blue laws will not increase church attendance. The remedy for empty pews lies within the church and not without, and is a matter for the church to rectify, and not the state."

### The Akron "Evening Times" Diagnoses the Case

In an editorial of the Akron (Ohio) *Evening Times* of February 14, the editor diagnoses the Sunday blue law case very accurately, in our judgment, when he says:

"The 'blue Sunday' movement, instead of advertising the power and influence of the church, is only a confession of weakness and futility.

"Why should it be necessary, if the churches have been at all potent in their labors, to invoke the police power of the state in order to enforce popular compliance with a rule that is essentially religious? What can be said for the effectiveness of the church's teachings when the statute law must be called in to 'vitalize' the law of the church and Scripture? What is the power of attraction in modern church services that people must be denied every competitive avocation, even the reading of the morning's newspaper, in the hope of forcing them toward a house of 'worship'? Where is the influence of the church in the home, that the state must be called in to eliminate Sunday amusements, to save from contamination the children of Christian parents unable or disinclined to direct the conduct of their own offspring? What sort of religion is it, in brief, that would prescribe conformity by statute as a substitute for spontaneous devotion?"

"If the non-Christian and the unchurched were the only violators of Sabbath sanctity as construed by the blue crusaders, their case might reflect less weakness on the part of the

churches. But everybody knows that only a trifling percentage of church adherents practise any such rigorous Sunday observance as it is now proposed to enjoin by law. Admitting this fact, the crusade presents the ridiculous aspect of the churches' asking statutory aid to keep their own communicants faithful to the creed! One is almost forced to conclude, in the face of such an anomaly, that either the church has lost its hold on its membership or the drastic blue conception of the Sabbath is unacceptable to normal Christian minds of today. . . .

"It is a homely old saying, but true, that a Christian is a person who will 'do right even when there's nobody looking.' It might be said with equal truth that the man with the proper spirit of reverence for the Sabbath—whether or not it agrees with yours or ours—doesn't need a set of blue laws to make him show it. And if he doesn't possess that spirit, the whole United States Army can't inculcate it in him with bullets or bayonet.

"If the Christian churches of America are truly worried about the laxity of our Sabbaths,—as we think they have no small reason to be,—let them appeal through the force of sane example and the powerful persuasion of a living gospel, rather than resort to the coercion of man-made regulations. Respect for the Sabbath enforced by court convictions will never compare with reverence for the Sabbath inspired by moral conviction. Our meager memory of Scripture is that the Master once said, 'And I, if I be lifted up, will draw all men unto Me.' We are unable to recall that He ever petitioned Cæsar for a law to drive them."

#### The Washington "Times" on Excessive Reformism

An editorial in the Washington *Times* of February 7, shows how "reformers" discredit their own reforms by their un-American methods and ideals. The editor of the Washington *Times* is not afraid of calling a spade a spade, and lays the ax to the root of the "reform" tree. He says:

"Most reformers seem to have good character and good purposes, but notably lack the balance of good judgment and common sense.

"As a result, these reformers, after they have accomplished some admittedly needed reforms, generally go to such lengths in the prosecution of their extreme ideas as to discredit not only themselves, but their whole program of reform.

"Reform becomes a business with certain persons.

"And it is a business of busybodies; of meddling, interfering cranks, with queer crotchets

and conceptions—cranks with such a disproportionate idea of the importance of their alleged reforms that they would establish their peculiar fads and affectations even at the sacrifice of the basic rights and liberties of the public and the free democratic institutions of the nation.

"Such reformers are a distinct menace to the peace and happiness, to the prosperity and liberty, of the Republic.

"Their organized effectiveness and their pernicious and persistent activity give them an influence out of all proportion to their numbers, their power, or their worth.

"Their narrow, shallow, irritating interference with the simplest enjoyments and plainest rights of the public is making the very names of reform and reformer detested, and is sure to bring about a reaction which will result in causing even proper regulative measures to be thrown overboard along with these objectionable Jonahs of reform that are endangering the safety of the whole reform ship through a storm of popular indignation and repudiation. . . .

"Under the autocratic plan proposed by these reformers for their own benefit, and possibly for their own employment, a small body of prejudiced, bigoted, narrow-minded, short-sighted zealots can sit in a back room and exercise despotic powers without regard or consideration for the wish or the welfare of the people. . . .

"The whole structure of our American liberties is likely to be eaten away and undermined by them, and great moral forces, like the press, that are eager to support all legitimate reform movements, are compelled to array themselves against the pestiferous activities of these reform plagues in order to protect their own rights and liberties and the rights and liberties of the people."

#### Washington (D. C.) "Times"

##### What Will America Stand For?

The editor of the Washington *Times*, January 1, pays his compliments to Dr. Wilbur F. Crafts, the head of the International Reform Bureau, who styles himself "Christian lobbyist" in "charge of the morals of this country." The editor says:

"If any man thinks he has charge of the morals of the country, without having been elected to that job by the people, a revival of the ducking stool of earlier 'reform bureaus' might do something to enlighten him. . . . Dr. Crafts says, 'What the United States stands for is an American Sabbath.' Precisely, and what is an American Sabbath? It is a day like

(Continued on page 62)

# The "Professional Reformer,"

**D**R. WILBUR F. CRAFTS, who styles himself "the professional reformer," "the Christian lobbyist," and the person "in charge of the morals of this country," is very anxious "to Puritanize the impuritans of America," and to reform all the "godless" by civil law. If we are not badly mistaken, this national and "professional reformer" needs to "purify" some of his own methods of procedure.

It was not so very long ago that we received International Reform literature from Dr. Crafts, exclusively devoted to the propagation of his own pet reforms, under the mailing "frank" of a member of Congress. This privilege was misappropriated by him. The government had to take action against the wrong use of the "frank" by Dr. Crafts.

On the occasion of the last International Reform Bureau Convention held in Washington, D. C., Dr. Crafts printed a long list of Congressmen as "directors" of the International Reform Bureau. When we saw this list in the newspapers and understood that all these men stood for the drastic Sunday blue laws as advocated by the International Reform Bureau, we wondered by what means some of them were ever induced to consent to have their names printed on the official program as "directors" of the International Reform Bureau. Personally, I knew some of these Congressmen to be hostile to every form of Sunday legislation. Consequently I wrote to them, asking how and by what means they had been induced to permit their

## "Christian Lobbyist," and "Moral Uplifter"

### The Need of Reforming Reformers

By the Editor

names to be used as "directors" of the International Reform Bureau. They replied that they knew nothing whatever about their being "directors" of the International Reform Bureau until they saw their names heralded as such in the newspapers, and that they were as much opposed to compulsory Sunday observance

as ever, and had not changed their position on that question. One of the Senators

said he had been "humiliated" by these "reform societies" several times before by their use of his name without his authorization, and that he intended to put a stop to it, if possible.

Another Senator who was named as a "director" and as favoring the Sunday blue laws, openly averred in the press that he was diametrically opposed to any such legislation.

Still another Congressman who was listed as a "director" of the International Reform Bureau and as favoring stringent Sunday laws for the District of Columbia, spoke before the Kiwanis Club of Washington at its weekly luncheon, a few days after Dr. Crafts listed him as a strong advocate of Sunday laws, and emphatically denied that he favored "Sunday blue law legislation for the District." He said to the members of the Kiwanis Club: "Any one who says I am in favor of laws to take the 'sun out of Sunday' is an unmitigated fool and an unfumigated liar."

From this it is plainly evident that International Reformism needs to reform its own methods. The International Reform Bureau is conveying the impression

to the public that its organization is one of great strength and officially composed of the leading and influential men of the nation, when as a matter of fact the International Reform Bureau represents a very small group outside of Dr. Crafts, and according to its official report "the International Reform Bureau comprises only a little more than a dozen actual workers" and "some 15,000 members." The writer has been present several times when these so-called "Christian reformers" have made up their official roster of "big" names comprising their long list of vice-presidents and directors. These "big" names, without the knowledge of the men who bear them, were selected to give official prestige and influence to the reform movement, and sometimes such names are retained on the official roster after strong protests are presented by those whose names are thus selected and used without their consent.

It may be that Dr. Crafts honestly concluded that all these Congressmen and prominent men who stood for national prohibition would also favor a national Sunday law for the same reason that they favored prohibition, and therefore felt justified in using their names, without their consent, as favoring compulsory religion. But right here is where the International Reform Bureau, the Lord's Day Alliance, and other religious societies favoring Sunday blue laws, are deceiving themselves. Some of the strongest prohibitionists in this country are diametrically opposed to all kinds of Sunday legislation, because they regard Sunday observance as a purely religious matter, with which the state by right can have nothing to do. Prohibition is purely a civil question relating to man's proper relation to society and the physical welfare of its members. But Sabbath observance is a duty due to God, not to the state, and pertains to the spiritual welfare of the soul;

and soul rest cannot be enforced by civil law. A religious duty can be regulated and enforced only by the individual conscience for the spiritual welfare of the man who chooses to serve God.

Perhaps these Sunday blue law advocates think that while styling themselves "professional reformers," they do not need to be careful about their own methods of procedure, because professionalism has its own standards. A man may be a "professional" Christian and not be a real Christian. A man may do his preaching professionally, just as a lawyer or a physician does his work professionally. But a preacher who preaches professionally only, cannot reach the hearts of the people. The preacher must love his people if he would win them.



Adapted from New York "World"

#### THE STRAIGHT AND NARROW WAY



A lawyer may be successful while doing his work professionally, and yet not possess any love or sympathy for his clients. A physician may do his work professionally and be successful without showing any love for his patients. But a preacher who seeks to reform the ways of the people as a "professional reformer," under duress of civil law and by the power of the civil magistrate, devoid of love and the milk of human kindness, is an absolute failure. Though he may preach as eloquently as Gabriel, possess all the knowledge of an exhaustive encyclopedia, have faith to cast the Rocky Mountains into the Pacific Ocean, and bestow all his goods to feed the poor and needy, yet if he "have not love, it profiteth" him "nothing," and his high-sounding profession of piety and religion

has become to the people "as sounding brass, or a tinkling cymbal." A "professional reformer" may play his religious fiddle while Rome and the Christian martyrs are burning at his instigation, but his memory will always be held in public contempt, as is that of Nero.

The Christian must love his way into the hearts of the people and make his religion attractive and lovable, if he would have others fall in love with it. He must preach the love that radiates from the cross of Christ if he would win sinners. "I, if I be lifted up from the earth," said Christ, "will draw all men unto Me." "No man can come to Me, except the Father which hath sent Me draw him." The Father draws men to Christ, not by the power of men, not by the might of the state through civil law, but "by My Spirit, saith the Lord of hosts." This sinning world longs for more of the comfort, love, sympathy, and gentleness of the meek and lowly Nazarene, who loved the sinner with an unchanging love. Divine love, not human law, is the power that transforms the human heart. There is no moral power in physical force. Men are not made Christians by civil statute, nor even by divine law.

The church that seeks an alliance with the state corrupts her own purity. Christ never sought to reform the governments of earth by making an alliance with the state. Everything that Christ did was free from guile and as clear as the sunlight. In following the example of Christ, we shall never be led to deceive the people nor to persecute our fellow men because they happen to dissent from our religious opinions. We shall always commit the unbelievers and wanderers to the mercies of God, but never to the stake, the rack, or the guillotine of the civil executioner. All religious questions will have to be settled before the judgment bar of God "in the last day," not at Cæsar's judgment seat now,



Adapted from Springfield "Republican"

### TAKING THE JOY OUT OF LIFE

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**LEAVING THE WHITE HOUSE**

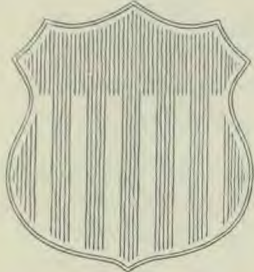
President Wilson and President-elect Harding in an automobile, leaving the White House for the United States Capitol. Sitting in front of the car are Representative Joseph Cannon and Senator Philander C. Knox.

# INAUGURAL VI



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President Harding



**WITNESSING INAUGURAL CEREMONIES**

Crowds witnessing the inaugural ceremonies in front of the United States Capitol building.



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# INAUGURAL SCENES



Vice President Coolidge

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**ENTERING THE CAPITOL**  
President-elect Harding, Senator Knox, and Representative Cannon ascending the steps of the Capitol on their way to the Senate Chamber. President Wilson (in the car at right) entered the Capitol later at another entrance.



**DELIVERING INAUGURAL ADDRESS**

President Harding, with hand raised and head bared, delivering his inaugural address

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# Speech of Judge Simmons Against Sunday Laws

Hearing Before Tennessee Joint Judiciary Committee

**A**T the recent session of the Tennessee Legislature, two Sunday rest bills were introduced, — one, the Cooper bill, with such drastic provisions and such evident religious bias that it was summarily rejected; the other, the Graham-Bratton bill.

A hearing upon the two bills was held at a joint meeting of the judiciary committees of the senate and the house, on January 20. The last speaker in opposition to the Graham-Bratton bill was Judge Cyrus Simmons, of Knoxville, Tenn.

## Taken from Report of Hearing

SENATOR HOUK: "Mr. Chairman, Mr. Simmons is a lawyer, a judge, and one of the best citizens of Knox County."

MR. SIMMONS: "I have great respect for the learned gentlemen that proposed this legislation. I believe that they have done it honestly. They mean well by it, or they would not have taken pains to draft this law and come here to champion it. They tell us in the outset that it is not religious legislation, that the object of the law is to regulate civil conduct. So the bill as you look at it is very innocent, sort of lamblike in appearance. But, gentlemen, if you don't look out, it is liable to speak with the voice of a dragon. Let me read some of this bill:

"It shall be unlawful and a misdemeanor for any person, firm, or corporation to do, or exercise on Sunday any of the vocations, trades, or business of common or ordinary life, including the conduct or operation of any recreation, sport, or entertainment for which tickets are sold, a fixed charge is made, or an offering is received as a compensation for the entertainment afforded, or to cause or permit the same to be done by others on his or its behalf, acts of real necessity, such as the operation of necessary public utilities and necessary acts of charity and the exercise of religious worship excepted; and any person, firm, or corporation found guilty of violating this section shall be fined not less than twenty-five nor more than

fifty dollars, or imprisoned in the county jail not less than fifteen nor more than thirty days, or both fined and imprisoned in the discretion of the court."

## Indefinite and Subject to Whim of Bigotry

"Now, gentlemen, in the construction of this law, the first question that the court will have to decide is whether the law definitely defines the crime. If it does not, it would be subject to a demurrable disability. What, then, is a 'necessary' public utility or a 'necessary' act of charity? Who is going to decide that question? Will it be the party who prosecutes, or will it ultimately devolve upon the courts to decide? Of course it is the judicial function of the court to construe the law, but the failure of the bill to define the crime, makes the application of the proposed law a prejudicial means whereby the citizen will be subject to persecution as well as prosecution, to religious bigotry and unnecessary annoyances. It will afford a pretended excuse for one industrial class or one religious sect to put any citizen in the toils of the law whose business may be competitive or whose religion may be objectionable.

"You know there was a time when the Saviour performed an act of charity, and He considered that it was necessary. An old man who had been afflicted thirty-eight years was lying at the pool of Bethesda, and on the Sabbath day Jesus healed him. He believed it was necessary, but the scribes and Pharisees condemned that act, and sought to kill the Saviour because He healed that man on the Sabbath. Now that sort of extreme construction is possible in this law. But they tell us that this law has no religious feature in it; that it is not intended to regulate religious conduct, but only civil. If what we are after is only civil conduct, then why not pass a law to make a weekly holiday instead of a weekly *holy day*?"

### Claim that People Do Not Know Enough to Rest

"The next argument is that the law is necessary for the physical, the mental, and the moral well-being of the citizen in order that he may rest one day in seven.

"Gentlemen, our citizens are so peculiarly constituted, and they are so industrious and ambitious to work on the first day of the week, that we have to pass a law to make them rest on Sunday; and, for the rest of the week, they are so idle and indolent that we have to pass a vagrancy law to compel them to work the other six days. The idea of going to the legislature to make a man rest! It is human nature to follow the line of least resistance; it is natural for all of us to want to play. Pass a law to have a weekly holiday, and I guarantee we won't get much work done.

"But would that suit the advocates of this bill?

No, gentlemen. They want a weekly holy day; they want to enforce the sanctity of Sunday by penal legislation.

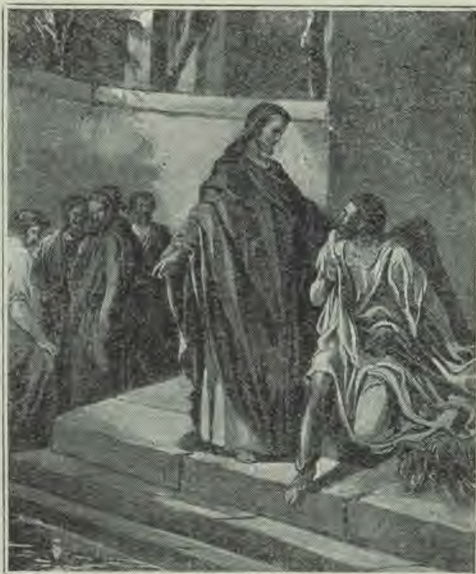
"Gentlemen, they say they want to regulate civil conduct, and on that subterfuge the passage of this bill is advocated. But how will the bill be applied? When the citizen is prosecuted, and too often persecuted, for what may be alleged as a violation of the bill, the court, agreeable to past decisions, may maintain the law's integrity on the theory that it regulates civil conduct; but its application will affect the religion of certain classes of our citizens, and its judicial construction will not and can not

keep it from being an instrument of malignant oppression in the hands of those actuated by a spirit of despotism and bigotry. Judging from the history of the past, such an un-Christian and un-American application cannot be avoided.

### Sunday Laws Condemn God

"It is innocent looking. It has been dressed up to look that way. But let me tell you right now that this proposed law is religious because it seeks to make the citizens of Tennessee better than God

himself. Let me show you. In the beginning God worked six days — worked the first weekly cycle — and rested on what we call Saturday, the seventh day, or the Sabbath. Suppose God should come here to Tennessee in human form, after this bill is passed, and He should work the first six days, which include Sunday, the first day of the week, what would you do with Him? You would put Him in



Jesus Healing an Impotent Man at the Pool of Bethesda on the Sabbath Day

the chain gang! And yet they tell us there is no religion in the bill.

"Gentlemen, this is an innocent-looking bill. Does not the Bible tell us of the devil's masquerading in sacerdotal robes as an angel of light?

### Would Crucify Christ Afresh

"Why, this bill wants to make the citizen better than Christ himself. What did Christ do? The record tells us when He was on earth He worked, while He was a youth, as a carpenter, with His earthly father, Joseph, and afterward He worked with His heavenly Father in deeds of love and mercy. He said, 'My Father worketh hitherto, and I work.'

He worked on the 'six working days,' including Sunday, the first day of the week, and He rested on the seventh-day Sabbath. If Christ should come back to earth again (and He has promised to do so); if He should walk the streets of this city and the roads of this State as He did the streets of Jerusalem and the roads of Palestine; if He should do again as He did when He was on earth; if He should work six days, including Sunday, the first day of the week, and rest the seventh-day Sabbath according to the commandment and His custom, what would happen to Him if this bill becomes a law? You would put your own Saviour in jail and make a criminal of Him under the very law by which you seek to honor Him. The most dangerous thing you can do is to tamper with Sunday legislation.

#### **Parentage of Sunday Laws**

"We have a Sunday law its proponents are bragging about. You say it was passed in 1803, but it has a parentage that dates back beyond that. It was passed in the days of Charles II, in the seventeenth century, as a product of the Dark Ages. It is practically a paraphrase of English legislation, when England had a state religion, and when there was a union of church and state. Unfortunately, it was brought over here by the Puritans, and became a part of our colonial statutes. It has been so highly regarded that it is almost abrogated by nonusage. And because public opinion disregards it, the proponents of such legislation are endeavoring by this bill to revise that Sunday law, make it stronger, provide a greater penalty, and thus force it on the people. Such religio-political legislation is contrary to the State and Federal constitutions and against the inalienable rights of the citizen.

#### **Religious Legislation Knows No Bounds, No Mercy**

"Pass this bill, and how far do its proponents wish to go? Do you think that Sunday legislation is going to stop

with this innocent bill? Never! The next measure you will find introduced will be a duplication of the drastic Cooper bill that your honorable body has wisely and unanimously rejected. This bill has in it all the elements that made possible the tortures of the Spanish Inquisition, that wrote in characters of blood the revolting history of the Dark Ages, that burned some of the early Reformers at the stake, that sent millions of martyrs to an untimely death. How can this be possible? When the penalty of this bill is disregarded and the law openly violated, the church will demand greater and still greater penalties, until nothing will satisfy the law and its advocates but the death of the violator, as was provided in the colonial Massachusetts and Connecticut Sunday laws. Do you want history to repeat itself? Do you want the stream of mercy to run backward? Gentlemen, reject this bill."

#### **They Want to Puritanize America**

Judge Simmons was right when he said that the existing Sunday laws of Tennessee were so drastic that they would oppress and persecute some of the best citizens in Tennessee on account of their religion. It was not so very long ago when more than a score of good, conscientious Seventh-day Adventists were cast into prison and forced to work in the chain gang in Tennessee for working on the first six days of the week and resting on the seventh day. Their liberty to worship God according to the dictates of their consciences was denied them. Yet the religious organizations which instigated the proposed drastic Sunday legislation, are not satisfied with the present law. They want to put more teeth into it.

Judge Simmons alluded to the early Puritan Sunday blue laws of colonial Massachusetts and Connecticut. The Puritans did not hesitate to invoke the death sentence upon the violators of the Sunday laws. Here are a few of the drastic Sunday laws which were in force in those times, taken from J. H. Trum-

bull's authentic records of what were true blue laws enacted by the legally constituted authorities:

"Whoever shall prophane the Lord's day, or any part of it, either by sinful servile work, or by unlawful sport, recreation, or otherwise, whether wilfully or in a careless neglect, shall be duly punished by fine, imprisonment, or corporally, according to the nature and measure of the sinner, and offence. But if the court upon examination, by clear and satisfying evidence, find that the sinner was proudly, presumptuously, and with a high hand committed against the known command and authority of the blessed God, such a person therein despising and reproaching the Lord, shall be put to death, that all others may feare and shun such provoking rebellious courses."

Church attendance on Sunday was also made compulsory. The fine in Vir-

ginia for nonattendance at church on Sunday was "50 pounds of tobacco; and on refusal to make present payment," the offender was "to receive, on the bare back, ten lashes, well laid on."

Also for a denial of "the Holy Trinity, or the Godhead of any of the three Persons, or the Unity of the Godhead," the offender for the first offense was to be "bored through the tongue, and fined £20 sterling;" for the second offense "the letter B" was to be burned on the forehead as a perpetual stigma for the guilt of blasphemy; "for the third offense, he or she so offending and thereof legally convicted, shall suffer death, with confiscation of all their goods and chattels to the king." L.

## The Baltimore Sun on the "Blue Law Hoax"

THE Washington correspondent of the Baltimore Sun, J. F. Essary, wrote an article for that paper, January 12, under the caption, "Reported Blue Sunday Campaign Declared Hoax by Reformers," as follows:

"Have the reformers reformed, or have there ever been any honest-injun reformers who wanted to hang craps on Sundays, close the movies and baseball parks, stop railroads and street cars and Sunday newspapers, and end all other evils on the Sabbath day?"

"This question has arisen through the issuance of a statement by the International Reform Bureau declaring there is 'no national Sunday bill pending in Congress, nor has any proposed national Sunday bill received the indorsement of any reform society.' The proposed blue Sunday is declared by the reform organization to have been 'the biggest hoax of the century.'

"It appears from the information confided to the public today that all the newspapers in the United States have been 'fooled;' that Senator Smoot, on his arrival in Congress, to oppose such legislation, 'girded his sword to fight a windmill;' that Chairman Campbell, of the House Rules Committee, who said that Congress was too busy to forbid men kissing their wives on Sunday, was hoodwinked; that liberal ministers of the gospel throughout the

nation who preached against 'craps and bowlby' performed like ignorances; and that 'every absurd lie about the mythical blue laws of the past and the equally mythical blue laws of the future, was childishly swallowed with open mouth and closed eyes.'

### "Read Six Weeks Ago"

"Yet it has not been more than six weeks ago since every newspaper bureau in Washington received pamphlets, 'hand-outs,' interviews, statements, and divers other types of press-agent material from the International Reform Bureau, which told what a whale of a convention the reformers were going to hold in Washington just prior to the opening of Congress. It told of the public men who were to speak, some of them of national and international renown. It told of the organizations affiliated with the Reform Bureau.

"Then it told of the evils in the life of the nation which it was proposed to abolish. It told of the desecration of the Sabbath. It told of the drug habit. It told of social misfortunes of the people. It told of the school which was to be set up to train professional reformers. It told of how people could be made good by law, and of divers other things which arrested the interest of the country and disturbed the minds of liberal thinkers.

"Incidentally, there was much to say about the great fight which would be made to put the reform program through Congress, naming

certain spokesmen for the reformers in the membership of the House and Senate. It had much to say also about the fights which would be made in State legislatures to re-enforce the action of the Federal Congress.

#### "Convention a Frost"

"Then came the great convention. Newspapers sent special correspondents to report it, and photographers were there to picture the illustrious men. Instead of a vast concourse of consecrated men and women from

every State and city in the Union, however, there was merely a handful of folk, most of whom were officers of the reform organizations. The celebrated men who were to speak, for the most part did not show up. The special correspondents returned home. By common consent it was agreed that the convention was a 'frost.'

"Nothing more was heard of the uplift movement until today, when the Reform Bureau, in effect, repudiated the whole business."

## "The Continental Sunday"

By the Managing Editor

**W**E hear much today of the "American Sabbath" in contrast with the "Continental Sunday." But just what do the terms mean? Both refer to the first day of the week. There is, however, evidently a difference; what is it?

The "Continental Sunday" is the first day of the week as it is observed in most of the countries of Continental Europe. As Continental Europe is largely Roman Catholic, the Continental Sunday is the first day of the week observed as a church festival; or in other words, by attendance at mass in the morning, the afternoon and evening being spent pretty much as the people see fit, generally as a holiday rather than a holy day. And inasmuch as the day has been set apart as a memorial of the resurrection of Christ, it is only natural that it should be a day of joy.

Throughout Christendom, Christmas, the reputed birthday of Christ, is more of a holiday than a holy day. Little work or business is done upon that day, it being devoted largely to pleasure, — giving presents, eating good things, visiting, etc. And that is much the way in which Roman Catholics, after going to mass, observe Sunday. They claim for it no divine authority. It has been set apart by the church, and they treat it as they do other church festivals.

But not so the "American Sabbath." The authority of the fourth command-

ment is claimed for that day, and it is insisted that it should be observed, not as a holiday or festival, or even as an ecclesiastical institution, but as a holy day, enjoined by divine commandment.

At the time of the Reformation, when the Reformers, rejecting the authority of the Roman Catholic Church, insisted that the Scriptures of the Old and New Testaments should be regarded as the only source of appeal, the Catholics pointed out the fact that the Protestants had no Bible authority for the observance of Sunday, and no right, according to their profession of loyalty to the Scriptures, to neglect the seventh day, the Sabbath plainly enjoined in the fourth commandment.

It does not appear that the Reformers on the Continent had any answer to this further than to deny that the Roman Catholic Church had any more authority in the matter than had the Reformed Church. With the Reformers "the church" did not mean the Roman hierarchy, nor even that hierarchy and its constituency, — namely, the whole body of Roman Catholic believers, — but as John Huss expressed it a century before, "the totality of the predestinate, present, past, and future." The Confession of the Swiss churches declares: "The observance of the Lord's day is founded, not on any commandment of God, but on the authority of the church, and the church may alter the day at pleasure."



The Augsburg Confession puts Sunday only on a par with Easter, Whitsuntide, and other similar days, declaring that their observance is not to be regarded as essential to salvation, nor is their nonobservance to be regarded as a sin.

In England both Cranmer and Tyn-dale repudiated the idea of any divine obligation to observe the first day of the week. The former said:

"We now keep no more the Sabbath, or Saturday, as the Jews do; but we observe the Sunday, and certain other days as the magistrates do judge convenient, whom in this thing we ought to obey."

The latter made an even more sweeping statement, as follows:

"As for the Sabbath, we be lords over the Sabbath, and may yet change it into Monday, or into any other day as we see need, or may make every tenth day holy day, only if we see cause why."

This was not satisfactory, however, to the English Presbyterians and Independents; and in a book published about the year 1595, Rev. Nicholas Bound, of Suffolk County, England, took the position that the Sabbath was not a day, but an institution that might be placed upon any day; and further, that the fourth commandment required, not the observance of any particular day in perpetuity, but a seventh part of time; that from the exodus to the cross, God's providence fixed the seventh day as the portion to be kept under the commandment; and that at the cross the sabbatic institution was by divine warrant transferred from the seventh to the first day of the week, so to continue to the end of the world.

This view was generally adopted by non-Catholics, and is the prevailing view today among Protestants. The sanctions of the divine law having been thus transferred from the seventh to the first day, in the eyes of those who accepted Dr. Bound's theory, the whole of the first day was believed to be holy, and here originated what is now called the "American Sabbath." By the Puritans it was brought to New England, where it was fostered by rigid laws and regula-

tions telling what might or might not be done on Sunday. From New England the idea spread to other colonies, so that almost all of our Sunday laws are modeled more or less fully after the law transplanted from England to Massachusetts by the Puritans. The "American Sabbath" is, therefore, the Puritan Sunday of Old and New England, in contrast with the Roman Catholic, or "Continental," Sunday.

It follows that when the state is asked to recognize and enforce the "American Sabbath," it is asked to decide not only a question of religious difference between observers of the seventh day and Sunday keepers, but also a question between Catholics and Protestants as to the nature of the day itself, the sanctions upon which it rests, and the manner of its observance.

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DR. CRAFTS says: "Most States have laws providing for Sunday closing, but these laws have been allowed to become dead letters." The only consistent thing to do with "dead letters," or obsolete laws, is to repeal them, and not revive them, especially when they are religious laws. Whenever the churches obtain legal recognition of their religious dogmas, it is most natural that such religious statutes should turn into "dead letters." "The letter killeth, but the spirit giveth life."

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THE Sunday blue law advocates are beginning to reap the harvest of their own seed sowing; for what they induced the state to accept, it has a right to repudiate. If they had not dabbled in politics, politics could not undo their tenets.

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THE church that seeks an alliance with civil government is heading for the rocks. Safety is to be found only in trusting implicitly in Christ.

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TRUE Christianity knows no autoecracy, for all "are brethren."

# Real Modern Puritans Want Real Blue Laws

**T**HE Puritans are not dead; some of them are very much alive. The secretary of the Lord's Day Alliance of Tennessee, who is also a senator of the Tennessee Legislature, is a real Puritan and takes pride in that fact. He introduced a very drastic Sunday bill into the legislature, which he also intended to carry "into the halls of Congress for Federal legislative action" for the whole nation. His Sunday bill would prohibit on Sunday "all baseball and other games, the publication, delivery, and sale of newspapers and periodicals, the operation of all passenger and freight trains, the acting of stage plays, the exhibition of moving pictures, and buying and selling in any shape or form."

According to the *Washington Post* of January 12, this modern Puritan is quoted as saying:

"Too long have the people of the earth clung to the fleshpots, and their doom is as certain as that of Tyre and Sodom. Europe is the Sodom and America the Gomorrah, and only the immediate return to the Puritanical religious precepts of the witch-burning days can save the earth from destruction."

The editor of the *Washington Post* says:

"These, of course, are but the vaporings of an ill-balanced mind, but they might easily generate that mob psychology which is as destructive as it is unreasoning. One wonders if this Southern firebrand and his aiders and abettors ever reflect on the rebuke given in the New Testament of the too strict Pharisaical observance of the Sabbath law. It might do them good to read again and ponder well the twelfth chapter of Matthew."

Dr. Harry L. Bowlby, the national secretary of the Lord's Day Alliance of America, said recently that our government needs "more of the spirit and breath of the Puritan," and in an interview published in the *Philadelphia Public Ledger*, Nov. 28, 1920, he outlined a puritanical program, which the Alliance is seeking to put into operation in

this country. This program would shut up every avenue on Sunday under duress of civil law, except the road that leads to the church door. These "reformers" say that they do not favor blue laws, and that there never were any blue laws enacted by the Puritans or early colonists. They claim that the Sunday blue laws are a myth. For the benefit of these gentlemen and others who may labor under the delusion that the blue laws are a myth, we print a few of the real blue laws that were actually passed by the lawmaking bodies of Massachusetts, Connecticut, and Virginia in those early days. There are some false blue laws, but we shall not insert any of them, only the true and genuine.

## Blue Laws of Massachusetts, Connecticut, and Virginia

The following items, compiled from "Blue Laws, True and False," by J. H. Trumbull, are taken from authentic records, and do not include any of the "false blue laws." These few examples represent a condition of things to which the American people surely do not wish to return.

### Policy of Colonial Governments

"The colonists . . . believed it to be the duty of civil magistrates to maintain the order and discipline of the churches and 'the liberty and purity of the gospel.'"

"It was ordered that the judicial laws of God, as they were delivered by Moses, . . . be a rule to all the courts . . . in their proceeding against offenders, till they be branched out into particulars hereafter."

### Provision for Punishments

"The Court . . . 'shall cause to be sett up a pillory, a pair of stocks, and a whipping-post, neere the court-house, and a ducking stoole in such a place as they shall think convenient, that such offenders as by the laws are to suffer by any of them may be punished according to their demeritts.'"

### Capital Laws, 1642

"1. If any man after legal conviction shall have or worship any other God but the Lord God, he shall be put to death.

"2. If any man or woman be a witch (that is, hath or consulteth with a familiar spirit), they shall be put to death.

"3. If any person shall blaspheme the name of God, the Father, Son, or Holy Ghost, with direct, express, presumptuous, or highhanded blasphemy, or shall curse God in the like manner, he shall be put to death."

#### "Heresie

"That if any Christian within this jurisdiction, shall goe about to subvert or destroy the Christian faith, or Religion, by broaching, publishing, or maintaining any dangerous error, or heresie, or shall endeavour to draw, or seduce others thereunto, every such person so offending, and continuing obstinate therein, after due means of conviction, shall be fined, banished, or otherwise severely punished."

"It is ordered that no Quaker, Ranter, or other heretic of that nature, be suffered to come into, nor abide in this jurisdiction, and if any such rise up among ourselves that they be speedily suppressed and secured, for the better prevention of such dangerous errors."

"Any person inhabiting this country, entertaining any Quaker in or near his house, to preach or teach, shall for every time of such entertainment be fined 5,000 lbs. of tobacco."

#### "Prophanation of the Lord's Day

"Whoever shall prophane the Lord's day, or any part of it, either by sinful servile work, or by unlawful sport, recreation, or otherwise, whether wilfully, or in a careless neglect, shall be duly punished by fine, imprisonment, or corporally, according to the nature, and measure of the sinn, and offence. But if the court upon examination, by clear, and satisfying evidence find that the sin was proudly, presumptuously, and with a high hand committed against the known command and authority of the blessed God, such a person therein despising, and reproaching the Lord, shal be put to death, that all others may feare and shun such provoking rebellious courses."

#### Church Attendance

"And it is further ordered, that wheresoever the ministry of the word is established within this jurisdiction, according to the order of the gospel, every person according to the mind of God, shall duly resort and attend thereunto, upon the Lord's days at least, and also upon days of public fasting, or thanksgiving, ordered to be generally kept and observed. And if any person within this jurisdiction, shall without just and necessary cause, absent or withdraw from the same, he shall after due means of conviction used, for every such sinfull miscarriage, forfeit five shillings, . . . to be levied as other fines."

"1695.—Any person of full age, absent from divine service at his or her parish Church or Chapel, the space of one month, . . . to

be fined five shillings, or 50 pounds of Tobacco; and on refusal to make present payment, or give sufficient caution for payment thereof, to receive, on the bare back, ten lashes, well laid on."

#### "Ministers' Maintenance

"That those who are taught in the word, in the several plantations be called together, that every man voluntarily set down what he is willing to allow to that end and use: And if any man refuse to pay a meet proportion, that then he be rated by Authority in some just and equal way; and if after this any man withhold or delay due payment, the civil power to be exercised, as in other just debts."

#### "Blasphemy, Swearing, Etc.

"1649, 1699.—If any person whatsoever inhabiting this Province shall blaspheme, that is, curse God, deny our Saviour to be the Son of God, or deny the Holy Trinity, or the Godhead of any of the three Persons, or the Unity of the Godhead, or shall utter any reproachful words or language concerning the Holy Trinity, or any of the three Persons thereof, he or she shall for the first offence be bored through the tongue, and fined £20 sterling, to the king, or if the party hath not an estate sufficient to answer the sum, then to suffer six months' imprisonment. For the second offence, he or she shall be stigmatized in the forehead, with the letter B, and fined £40 sterling (etc.), or be imprisoned for one year. And for the third offence, he or she so offending and thereof legally convicted, shall suffer death, with confiscation of all their goods and chattels to the king."

"June, 1638.—Robert Bartlet, being presented for cursing and swearing, was censured to have his tongue put in a cleft stick."

#### Slander Punished by Ducking

"1662.—Whereas oftentimes many *brabbling women* often slander and scandalize their neighbours, for which their poore husbands are often brought into chargeable and vexatious suites, and cast in greate damages: Be it therefore enacted, etc., That in actions of slander occasioned by the wife as aforesaid, after judgment passed for damages, the woman shall be punished by ducking; and if the slander be so enormous as to be adjudged at a greater damage than 500 lbs. of tobacco, then the woman to suffer a ducking for each hundred pounds adjudged against the husband, if he refuse to pay the tobacco."

#### "Fashions of Dress

"Sept. 1634.—The Court, takeing into consideration the greate, superfluous, and unnecessary expences occasioned by reason of some newe and immodest fashions, as also the ordinary weareing of silver, golde, and silke laces, girdles, hatbands, etc, hath therefore ordered

that noe person, either man or woman, shall hereafter make or buy any apparell, either woollen, silke, or linnen, with any lace on it, silver, golde, silke, or threed, under the penalty of forfeiture of such cloathes, etc.

"Also, that noe person, either man or woman, shall make or buy any slashed cloathes, other than one slashe in each sleeve and another in the backe; also, all cuttworks, imbroidered or needleworke capps, bands, and rayles, are forbidden hereafter to be made and worne, under the aforesaid penalty; also, all gold or silver girdles, hattbands, belts, ruffs, beaver hatts, are prohibited to be bought and worne hereafter, under the aforesaid penalty, etc. . . .

"Provided, and it is the meaning of this Court, that men and women shall have liberty to weare out such apparell as they are nowe provided of (except the immoderate greate sleeves, slashed apparell, immoderate greate rayles, longe wings, etc.). This order to take place a fortnight after the publishing thereof."

#### "Against Cakes and Buns

"It is ordered, also, that no person shall sell any cakes or buns, either in the markets or victualing houses, or elsewhere, upon paine of 10s. fine; provided that this order shall not extend to such cakes as shal bee made for any

buriall, or marriage, or such like spetiall occasion."

#### The Blue Law Quibble

If the present Sunday law advocates say the above Sunday laws and religious enactments are not "blue," and "never were blue," then we should like to know how far, in their estimation, religious fanatics would have to go in the enactment of drastic religious laws before they would be willing to acknowledge that they were blue. These religious reformers who believe in reforming everybody by means of human law, think everything along this line is fine, so long as their pet theories are enforced by the power of the civil magistrate; but if the tables were ever turned, and their opponents begin to apply similar measures to them, contrary to their views, immediately the world would look as "blue as indigo." This question of blue laws is largely a question of whose ox is being gored.

C. S. L.

## Is Compulsory Religion American?

By William F. Martin

THE Los Angeles *Examiner* of Dec. 23, 1920, contained an article entitled, "Blues Over the 'Blue Laws.'" The writer of the article favors the Sunday-closing measure of the Sabbath alliance presented to the national Congress, and seems to think the country would be better off if it had a Sunday law. He says that "what we need is rest and quiet and meditation on the higher things of time and eternity."

The question at once arises, Can these be secured by a law whose essence would be to punish people for pursuing common vocations on Sunday? Would the thought of his neighbor languishing in jail for the offense of hoeing in his garden, tend to stimulate this learned divine to meditation on "higher things," or would he be consumed with anxiety for fear the culprit would break out and commit the same dastardly deed again?

It must be a queer type of mind that will enjoy peace in contemplation of the fact that a quiet, inoffensive citizen is languishing in jail for such an innocent act. This is really the spirit of Haman of the Bible record, whose peace of mind and enjoyment of the banquet could be secured only by hanging Mordecai before going to the feast.

Further, the writer of the article referred to says: "What we need, therefore, above everything else today, is to return to the old-fashioned Lord's day, in which the plow rested in the furrow and the sweet Sabbath bells sounded across the silent fields and the resting cities, calling the people from the feverish activities of the week and turning their thoughts to those divine and heavenly ideals which constitute at last the true life of man!"

Against this also we have no word,

but again assert that such a condition cannot be secured by legislation. Let this gentleman and all his brethren in and out of the ministry both teach Sab-

bath observance and set a godly example, and they will do more to remedy the evil complained of than all the laws which could possibly be passed.

## Preachers and Eminent Men Who Are Against Sunday Blue Laws

**W**E are glad to report that a very considerable number of the leading clergymen in this country are with us in this fight against the Sunday blue laws. A large number have expressed their opposition in vigorous terms in the press and from the pulpit. These true and loyal ambassadors of the Lord Jesus Christ believe that the gospel should be carried to the world by gospel methods, and that to employ the arbitrary power of the civil law and the civil magistrate is an utter perversion of the principles of true Christianity. We are glad to insert a few of the protests from these clergymen as they appeared in the public press.

### Dr. William F. Manning Against Blue Laws

According to the Philadelphia *Public Ledger* of Nov. 29, 1920, the Rev. Wm. T. Manning, pastor of Trinity Church, New York City, recently elected bishop of the Protestant Episcopal Church for the diocese of New York, flatly opposed "any church-civic movement to enforce strict observance of Sunday." Dr. Manning said these Sunday blue law campaigns "sprang from a puritanical and misguided conception." He further says:

"This proposed campaign for stricter laws is one of those well-meant but misguided efforts which do harm instead of good to the cause which they are intended to serve. It is impracticable, wrong in principle, and based on a narrow and imperfect conception of the Christian religion. Such a method of securing the observance of Sunday would do far more to drive religion out of the hearts of the people than to draw them toward it. . . . The Christian religion does not stand for petty restraints and restrictions, but for gladness and

freedom and all that adds to the goodness of life. It is this which we need to help our young people and to bring them near to God, and not any revival of the Puritan Sunday."

### Leading Baptist Minister Against Sunday Laws

The Rev. Arthur C. Baldwin, pastor of the Chestnut Street Baptist Church of Philadelphia, according to the Philadelphia *Public Ledger* of Nov. 29, 1920, was listed as opposed to the literal enforcement of the Sunday law, "and not in sympathy with the methods of the Philadelphia Sabbath Association." Dr. Baldwin said:

"Religious observances should not be enforced by laws. If we Christians can do this, we should not deny that the Jews may do it with Saturday, or Mohammedans, if there were enough of them, with Friday. But that would soon be persecution for somebody. There should rather be a separation of church and state. . . . Let each use the day according to his conscience and with liberty so long as he does not interfere with another's rights. . . . Give us a movement within the churches to put more into the day, more faith, love, and devotion. We shall not redeem it by making it a vacuum. Not laws, but Christian conscience is the remedy. Only as the day means more to us will it mean more to the world."

### Noted Surgeon and Religious Worker Opposed to Sunday Laws

Dr. William Williams Keen, of Philadelphia, president of the International Congress of Surgeons, and a religious worker, according to the Philadelphia *Evening Bulletin* of January 18, "is a strong disbeliever in the blue laws." Dr. Keen said:

"I have repeatedly told Dr. Mutchler [secretary of the Lord's Day Alliance of Pennsylvania] that I cannot join him in the Sabba-

tarian propaganda. I am a Baptist, but not a Seventh Day Baptist, but I also believe that the Seventh Day Baptists, who regard Saturday as the day for worship and Sunday as a day for work, ought not to be disturbed. I believe with all my heart in religious liberty, and I know of instances where farmers in the fields, who are Seventh Day Baptists, were arrested and thrown into jail. I consider such acts an outrage against religious liberty."

#### **Sunday Laws Encourage Idleness and Vice**

Rabbi Joseph Krauskopf, of Philadelphia, who has traveled extensively in Europe, says in the Philadelphia *Evening Bulletin* of February 8:

"The piety that is enforced is of little value to God and man. People of the present day cannot be legislated into holiness. Insistence upon a Puritanic Sabbath will hasten its doom. I have failed to find that the morals of the people generally were any better, happier, healthier, where the Sabbath was kept in a rigid, Puritanic manner, than where it was observed in a broad and liberal spirit. I have observed more drunkenness on the streets of London on a Sabbath day than I observed on the streets of a dozen Continental capitals on a Sabbath day."

Idleness was the basic curse of Sodom, and the vices followed in its wake. The Sunday blue laws stand for nothing but enforced idleness. For the godless and irreverent, enforced idleness means an opportunity to sow the seed of vice, which will produce a harvest of immorality. The police court statistics show that five times more criminals are brought into its courts on Monday morning than on any other day of the week, because of enforced idleness on Sunday. It were much better that the godless be occupied with an honorable occupation or innocent recreation on Sunday than that he be forced to be idle. And the man that is godly needs no law to compel him to observe a Sabbath day. Then why legislate upon this subject at all?

#### **The "Evening Chronicle," of Vallejo, California**

Evangelist Francis D. Nichol, of Vallejo, Calif., writing on the Sunday blue laws at the request of the *Chronicle*, February 5, says:

"History gives the lie to the claim that legislation can reform men. The age that witnessed

the compiling of the justly famous Theodosian and Justinian codes, witnessed also the complete moral breakdown of civilization.

"The ancient nation of Israel is an illustration of legalistic, or, as reformers say, 'civic righteousness,' in full flower. Especially were their laws for Sabbath observance specific and drastic. They went far beyond the fondest and most advanced hopes set by modern Sabbath reform law drafters. The distance a man was allowed to walk and the manner in which he should carry his handkerchief on the Sabbath, were clearly set down. In comparison, our blue laws would look like the product of a freethinker and confirmed liberal.

#### **"Are Israelites Moral Criterion?"**

"Now, according to the reasoning of modern reformers, — that stricter Sunday laws would make the people more holy, — we should expect to find the ancient Israelite the very paragon of virtue, the personification of spiritual perfection. But even a tyro in history knows that that was not so. And the smallest Sunday school child can relate some scathing rebuke administered to those self-righteous legislators, so often are they to be found in the New Testament records. Christ spent a great deal of His time in an effort to free the poor classes from the unbearable Sabbath legislation of the ruling class, the scribes and Pharisees. . . . As we understand the genius of Christian liberty and freedom of conscience, every man must decide between himself and the Supreme Ruler what is 'lawful' to be done on that or any other day, in matters religious.

#### **"'Inside of Cup' Filthy**

"There is a modern dramatic production entitled, 'The Inside of the Cup,' which title is taken directly from a statement of the Christ to the legalistic reformers of that time. The striking figures of cup and sepulcher are used. Legal holiness cleansed the outside of the cup, but left the inside filthy; it whitewashed the outside of the tomb, but left the inside full of dead men's bones

#### **"Mere Exterior Effect**

"All the proposed Sunday legislation of today is but an endeavor to whitewash the surface. It never can do more. However, when the religious leaders of the people are engrossed in intensive lobbying, they have little or no time for real constructive work. . . . And unquestionably they deserve the same accusation as the Liberator of men hurled at the Pharisees, — they 'strain at a gnat, and swallow a camel.'"

#### **Sunday Blue Laws Did Not Purify the Puritans**

According to the Boston *Globe* and the Baltimore *News* of January 26, the Rev.

J. I. J. Corrigan, professor of social ethics at Boston College, in a speech which he delivered to eleven hundred teachers and professional men of Greater Boston, said:

"If we may judge from the results of 'blue laws' in the early days, as witnessed to by no less an authority than Governor Bradford himself, nothing of good may be expected if such laws are written again upon the statute books.

"Governor Bradford, writing in the year 1642, paints this gloomy picture of Pilgrim conditions after thirty years of Sabbatarial Sundays:

"Marvelous it may be to see and consider how some kind of wickedness did grow and break forth here, in a land where the same was so much witnessed against, and so narrowly looked into and severely punished when it was known. And yet all this could not suppress the breaking out of sundry notorious sins (as this year, 1642, besides others, gives us too many sad precedents and instances), especially drunkenness and uncleanness."

"One of the most sacred prerogatives of our American civic life is the right of freedom to worship God according to one's conscience. Extremists would abridge this right, and make it of law to worship God according to their conscience, not according to one's own. Fanatical minorities are always dangerous, but never more so than when they fancy that they are doing the will of the Lord.

"It is a fact of human history and experience, explain it how you please, that extremes provoke extremes. The rule is inevitable. When restraints become intolerable, reaction, like the swing of a pendulum, sets in. The real danger from repressive legislation, apart from its in-

justice, is the fact that it gives rise to contempt for all law.

"Sabbatarian Sunday regulations would certainly provoke violent disobedience and cynical disregard for the law. It would be fanatical idiocy to enact them.

"If the ministry of our Sabbatarian clergy has broken down, a little soul-searching will probably reveal that the true cause of the defection among their flocks is that the preaching of religion and the charity of Christ have been supplanted in their pulpits by social uplift and civic harangues."

#### An Attorney in the North Orwell "News"

The North Orwell (Vt.) *News* contained an interesting article from an attorney, E. Fenwick Johnstone, LL. M., against the Sunday blue laws, as follows:

"In these days, when professional reformers are seeking to supersede God's method of persuasion by compulsion through statutory law, it is well to remind the people that the Almighty God has given to every one the right to decide for himself whether he shall worship or refuse to worship; but the blue Sunday bigots seem to think that a law compelling every one to observe Sunday according to their ideas would solve the world's problems and bring in the millennium. Sunday is not the Sabbath of the Lord, but a counterfeit; but any attempt to compel people to keep any day—Sunday or Saturday—is entirely outside of man's jurisdiction. . . .

"All Sunday laws *ab initio* have had 'worship' for their object. The present agitation for Sunday laws is to compel conscience, any claim to the contrary notwithstanding.

"The proposed Sunday law is an attempt to forge *de novo* the shackles for the soul."\*

## An Important Difference Recognized

By Frank A. Coffin

**A** CONTEMPORARY quotes the *Epworth Herald* (Methodist) as saying that "making and enforcing Sunday laws for the sake of the weekly rest and the privilege of worship, which every citizen has a right to demand, is one thing. Making and enforcing Sunday laws for the sake of compelling people to attend church, is another thing altogether."

But why? The principle is the same whether I choose my neighbor's

Sabbath for him and force him to keep it, or choose his church for him and force him to attend it. Where is the difference in the principle? Both Sunday keeping and church going are ex-ligious acts. All Protestants except Seventh-day Adventists and Seventh Day Baptists claim Sunday as the Sabbath. It is observed as a religious day, and is inseparably connected with religion. True, the day has no Bible foundation as a day of rest and wor-

ship, but its observance is enforced because it is a religious institution.

Since Sunday is inseparably connected with religion, and is observed as a religious day, any law to compel its observance is, necessarily, a religious law. No man, and no association of men, has a right to choose another man's day of rest, nor to prescribe how he shall keep it. That is contrary to the principles of the gospel of Jesus Christ, who declared, "If any man hear My words, and believe not, I judge him not." It is contrary to the instruction of the apostle Paul, who said, "Let every man be fully persuaded in his own mind." It is diametrically opposed to the words of John, in the Revelation, "Whosoever will, let him take the water of life freely." Notice, the apostle does not say, "Whosoever will, let him pass a law forcing his neighbor to take the water of life."

Jesus never said to any man, "Follow Me, or I will bid Cæsar send you to jail." But He did say, "Come unto Me, all ye that labor and are heavy laden, 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."

Christ not only never *commanded* Sunday to be kept as the Sabbath, but He never even *implied* that it ought to be kept. Further, He never told His followers to compel others to keep it, but on the other hand, very expressly forbade them to use the sword. Christ's church does not need Cæsar's aid in giving the gospel. The true church of Christ does not seek it. Her spouse is Christ the Lord, and she seeks no *mésalliance* with the state.

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## The Voice of the Press

(Continued from page 44)

the other six, on which each man minds his own business, allowing others to do the same, all refraining from breaking the law. One goes to church, and no one should interfere with him. Another goes fishing or golfing; no one should interfere with him."

## "Jewish Advocate" and Boston "Sunday Advertiser"

### Sunday Not the Sabbath

The *Jewish Advocate*, said to be the largest Jewish publication in New England and to have 250,000 readers, not long ago published an editorial which was quoted in the Boston *Sunday Advertiser* of Dec. 12, 1920, as follows:

"The blue laws are met not only with Constitutional objections, but they conflict with history as well.

"Sunday is not the divinely instituted day of rest. Sunday observance cannot be connected with the Sabbath of the decalogue. The Sabbath was and is the seventh day of the week. The change from Saturday to Sunday was effected long after the establishment of the Christian church, partly to differ from Jewish religion and partly to please the Greco-Roman converts, who were in the habit of celebrating their Sabbath on the first day of the week, Apollo's day, the day sacred to the sun."

### The "Outlook"

#### Liquor Will Be Brought Back by Blue Laws

The editor of the *Outlook* (Dec. 8, 1920) makes the following statement, which is right to the point:

"The reformers who are agitating for a revival of Sunday laws should have the hearty support of those who opposed the Eighteenth Amendment, for we know of no better way to make the Eighteenth Amendment ridiculous than to extend national prohibition to matters with which the national Government cannot rightfully concern itself. If the reformers desire to arouse a sentiment which will result in the repeal of the Eighteenth Amendment, let them apply the principle of that Amendment to the observance of Sunday."

### "Harvey's Weekly"

Under the title, "Fanatical Idiocy," the trenchant pen of Col. George Harvey, editor of *Harvey's Weekly*, in its issue of Dec. 11, 1920, expresses his opposition to the proposed Sunday laws:

"It should, indeed, be obvious to all thoughtful clergymen, and laymen, too, that such ecclesiastical tyranny would be one of the worst possible things for the churches, at any rate for all that did not actively oppose and condemn it. It would be the most monumental confession of impotence and failure, if not of hypocrisy, in all the history of the Christian religion. It would be a confession that what preachers dwell upon as the 'beauty of holi-



ness' and the spiritual joy of Christian life is all without influence to attract the people, who must therefore instead be driven by the force of secular law into at least a certain simulation of piety. It would be a repudiation of the Saviour's promise that if He were lifted up He would draw all men unto Him, and a confession that they had to be driven to Him by the police and the sheriff. Surely, the incongruity, the stultification, of such a course should be obvious to every thoughtful mind, and its indecency to every reverent heart. . . .

"The real need is not for reactionary restriction, but for greater and wiser liberality. There should be a sweeping away of those relics of medieval bigotry and Puritan repression which cumber the law books to the oppression of man and the dishonor of God. We yield precedence to none in the wish to see all men protected in the right to worship God according to their own consciences. For that reason we would make it possible for all who wish to worship God in church on Sunday to do so without molestation, annoyance, or disturbance. For the same reason we would make it equally possible for any who wish to worship God in any other way, to do so without molestation, annoyance, or disturbance. . . .

"The 'Lord's day' cannot be honored by being made a day of privation, of gloom, of austerity, or of either physical or mental stagnation; but rather by being filled with life and light and joyousness and activity. And the sacredness of it is to be maintained by the spiritual persuasion of men to cherish and to enjoy its blessings, and not by driving them into a formal and rigid observance of it through the perils and pains of the civil law."

#### Grand Rapids (Mich.) "Herald"

##### Religion Must Win, Not Conscript

The editor of the Grand Rapids *Herald*, in its issue of Dec. 7, 1920, prints this sensible observation regarding the proposed legislation:

"All people do not even agree as to what day of the week should be celebrated as the sacred day. For some it is Saturday. All people do not agree that the proper observance of the day, whichever it is, requires abstinence from innocent pleasures. Such things cannot be ruled by force; they must be governed by conviction. Religion must win converts. It cannot conscript them. . . .

"We do not need 'blue law Sundays' in order to be a Christian people. What we need is open hearts, not barred doors."

#### Washington (D. C.) "Post"

Replying to a recent complaint of "reformers" that they are being made the butt of unkind jokes and scurrilous car-

toons, the *Washington Post* of January 6 says:

"When a minister of the gospel enters the arena of politics and arrogates to himself the powers and privileges of a boss, he must expect to be the target for attack.

"There are many highly paid professional reformers in Washington and in other cities of the country who have been tempted from their legitimate fields of labor by the lush grass of specialized activities. They have deserted the drudgeries of parish work, with its penury, its sick calls, its funerals, etc., to become censors of public conduct. They toil not, neither do they spin, but they hold conventions, collect funds, issue impressive manifestos, and browbeat Congress. Yet they demand for themselves the same public respect that is willingly and spontaneously vouchsafed to the humble priest of religion who trudges in the path of the lowly Nazarene.

"It is they, not the clergy, who are made the butt of jokes and the target of the artist's humor. They should not complain, for the remedy is in their hands. Let them return to the duties for which they were ordained."

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SENATOR KING says: "I believe Washington to be the best governed city in the world, and I know of no place in the world where the municipal improvements are of a higher standard." Yet, according to Dr. Crafts, "Washington is the worst city in the world," simply because it has no compulsory Sunday observance. Our personal observation of the real situation in Washington is that Senator King states the unvarnished truth.

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To compel a man to rest at night for his physical welfare, though offensively paternal, would be a civil regulation because the night was made for physical rest and recuperation; but to compel a man to rest on a holy day which is set apart by religion, is to enforce a religious and spiritual rest for the benefit of the soul. The Sabbath rest is not a physical rest, but a spiritual rest; it is not a civil rest, but a religious rest; it is not enforced idleness, but change of activity for the service of God and humanity; it is not to be determined by police power, but by a prompting of the conscience.

### The First Inauguration

**I**N connection with our cover design, which is after an old painting, the following from Harper's "Encyclopedia of United States History" will be of interest:

"The first inauguration took place [in New York City] on April 30, 1789. At nine o'clock in the morning there were religious services in all the churches, and prayers put up for the blessing of Heaven on the new government. At twelve o'clock the city troops paraded before Washington's door, and soon after the committees of Congress and heads of departments came in their carriages. At half-past twelve the procession moved forward preceded by the troops; next came the committees and heads of departments in their carriages; then Washington in a coach of state, his aide-de-camp Colonel Humphreys, and his secretary Mr. Lear in his own carriage. The foreign ministers and a long train of citizens brought up the rear.

"About two hundred yards before reaching the hall, Washington and his suite alighted from their carriages, and passed through the troops, who were drawn up on each side, into the hall and Senate chamber, where the Vice-President, the Senate, and House of Representatives were assembled. The Vice-President, John Adams, recently inaugurated, advanced and conducted Washington to a chair of state at the upper end of the room. A solemn silence prevailed when the Vice-President rose and informed him that all things were prepared for him to take the oath of office required by the Constitution.

"The oath was to be administered by the chancellor of the State of New York in a balcony in front of the Senate chamber, and in full view of an immense multitude occupying the street, the windows, and even roofs of the adjacent houses. The balcony formed a kind of open recess, with lofty columns supporting the roof. In the center was a table with a covering of crimson velvet, upon which lay a superbly bound Bible on a crimson velvet cushion. This was all the paraphernalia that had been provided for this august scene.

"All eyes were fixed upon the balcony, when, at the appointed hour, Washington made his appearance, accompanied by various public functionaries, and members of the Senate and House of Representatives. He was clad in a full suit of dark-brown cloth, of American manufacture, with a steel-hilted dress sword, white silk stockings and silver shoe buckles. His hair was dressed and powdered in the fashion of the day. . . .

"His entrance on the balcony was hailed

by universal shouts. He was evidently moved by this demonstration of public affection. Advancing to the front of the balcony, he laid his hand upon his heart, bowed several times, and then retreated to an armchair near the table. The populace appeared to understand that the scene had overcome him, and were hushed at once into profound silence.

"After a few moments Washington rose and again came forward. John Adams, the Vice-President, stood on his right; on his left the chancellor of the State, Robert R. Livingston; somewhat in the rear were Roger Sherman, Alexander Hamilton, Generals Knox, St. Clair, the Baron Steuben, and others.

"The chancellor advanced to administer the oath prescribed by the Constitution, and Mr. Otis, the secretary of the Senate, held up the Bible on its crimson cushion. The oath was read slowly and distinctly, Washington at the same time laying his hand on the open Bible. When it was concluded, he replied, solemnly, 'I swear—so help me, God!' Mr. Otis would have raised the Bible to his lips, but he bowed down reverently and kissed it."

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MORE than 160,000 copies of the first quarter's issue of LIBERTY were sold. Seeing in the widespread agitation for Sunday laws that our principles were in danger, friends of religious freedom did good work in circulating LIBERTY. They recognize this magazine as the greatest exponent of civil and religious liberty that is published.

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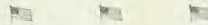


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## Words of Timely Warning

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IT is not the legitimate province of the legislature [Congress] to determine what religion is true, or what false.

Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God. . . . Extensive religious combinations to effect a political object are . . . always dangerous. This first effort of the kind calls for the establishment of a principle which . . . would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.—*Report of the U. S. Senate Committee on Post Offices and Post Roads, submitted by the Chairman, Hon. Richard M. Johnson, of Kentucky, Jan. 19, 1829; "American State Papers," Class VII, p. 225.*