

# LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

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TWENTY CENTS A COPY

WASHINGTON, D. C.

# Religious Liberty Association

## DECLARATION OF PRINCIPLES

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

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

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# LIBERTY

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Painted by Charles Menté

**WILLIAM HUNTER, BURNED FOR READING THE BIBLE**

"The price of the book was shillings four:  
Ere all was over, the price was more  
To Hunter of London Town."

"He lifted his head with a firm content  
And steadily on to the stake he went—  
Young Hunter of London Town."

# LIBERTY

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

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## Are We Guilty of Misrepresentation?

**T**HE *Christian Statesman*, official organ of the National Reform Association, in its issue for May, 1921, states that the writer, editor of the LIBERTY magazine, grossly misrepresented the aims and purposes of the National Reform Association, the Lord's Day Alliance, and the International Reform Bureau, in an article which appeared in the *Signs of the Times* Sabbath special of Feb. 1, 1921, when he made the following statement:

"Just now Sunday laws of the most drastic nature are proposed by the Lord's Day Alliance, the National Reform Association, and the International Reform Bureau. If these religious organizations could have their own way before Congress, it would not be long until the streams of America would flow crimson with the blood of martyrs, as they did in Europe during the reign of the Inquisition. These organizations are favoring the confiscation of property, and even the extreme penalty prescribed for treason against the government, for all who dare to violate the drastic Sunday laws which they propose Congress shall enact for the whole nation."

The *Christian Statesman* says:

"It is not necessary to reply to this super-sensational charge in detail. It is enough to say that it is wholly devoid of every semblance of truth. Mr. Longacre either knew the facts in the case, and therefore knew that he was

Let the Facts  
Bear Witness

By

Charles S. Longacre

transgressing beyond the farthest boundaries of fact, or he did not know the facts and drew heavily upon his super-heated imagination."

Here the writer is accused not only of being guilty of misrepresentation, but also of possessing a fanciful imagination.

The writer has no desire to misrepresent any one. When he made the preceding statement, he had in mind some utterances published by these reform associations which clearly outlined the aims and purposes of the three organizations named, showing that the real purpose of their movement is to compel every one to observe Sunday in harmony with their Puritanical notions, irrespective of individual belief upon this question. Since the writer's assertion has been challenged and statements to the contrary published, alleging that these organizations do not intend to persecute any one, it is only fair that the facts should be disclosed.

Each of these three organizations has gone on record as favoring religious legislation by Congress. Religious legislation knows no mercy. It operates upon the principle that minorities have no rights which majorities must respect.

In the published proceedings of the Fifth National Reform Convention, page 71, we find this statement setting forth the platform principles of the National Reform Association:

"Constitutional laws punish for false money, weights, and measures, and of course Congress establishes a standard for money, weights, and measures. So Congress must establish a standard of religion, or admit anything called religion."

In the proceedings of the (1873) National Convention to Secure the Religious Amendment to the Constitution, the following purpose is boldly avowed:

"We want state and religion, and we are going to have it."

The Rev. M. A. Gault, then a district secretary of the National Reform Association, in a letter dated June 3, 1889, said:

"We propose to incorporate in our national Constitution, the moral and religious command, 'In it [the Sunday] thou shalt do no work,' except the works of necessity, and by external force of sheriffs we propose to arrest and punish all violators of this law."

In the proceedings of the National Reform Convention of 1873, page 60, we read that the National Reform Associa-

tion does not hesitate in the least to invade the rights of conscience by asking the state to intrude into the field of religion by adopting a national religious amendment. Listen to the following upon this point:

"Now, we are warned that to ingraft this doctrine upon the Constitution will be oppressive; that it will infringe the rights of conscience; and we are told that there are atheists, deists, Jews, and Seventh Day Baptists who would be sufferers under it."

"These are all for the occasion, and so far as our amendment is concerned, one class." "What are the rights of an atheist? I would tolerate him," said Jonathan Edwards, "as I would tolerate a poor lunatic; for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator. . . . There is nothing out of hell that I would not tolerate as soon! The atheist may live, as I have said; but, God helping us, the taint of his destructive creed shall not defile any of the civil institutions of all this fair land! Let us repeat, athe-

*(Continued on page 91)*



**A CHARGE OF  
WITCHCRAFT**  
After painting  
by  
H. G. Glindoni.

"Noah Cooper, an active promoter of the Lord's Day Alliance interests in Tennessee, recently said that the only thing that would save America from destruction was an 'immediate return to the Puritanical religious precepts of the witch-burning days.'"



Drawn by P. F. Rothermel

United States Senate in the Year 1850

**T**HE claim is frequently put forth in defense of Sunday laws, that Sunday is a civil institution, that the civil observance of the day is all that is intended,

and that any legislation making the observance of the day compulsory is simply civil, and not religious.

If this claim were true, it would be within the purview of Congress to enact Sunday laws, for the sphere of the nation is to deal with civil questions. But if Sunday is a religious institution, such legislation is religious, and is therefore not within the rightful province of the

## Sunday Legislation Religious, Not Civil

Impossible to Define  
Works of Necessity

By

*George B. Thompson*

government, for the First Amendment to our national Constitution forbids such measures, in the words: "Congress shall make no law respecting an establishment of religion,

or prohibiting the free exercise thereof."

The United States Congress in 1829 and 1830 regarded Sunday legislation as religious. Between the years 1810 and 1829, Congress was repeatedly petitioned to stop the Sunday mail. Numerous petitions and remonstrances were presented. Finally in 1829 the Senate Committee gave consideration to the question and decided against Sunday legislation. The

committee assigned as a reason that to pass the Sunday bill asked for would be to enter the theological realm and decide a religious controversy, a question which belongs to ecclesiastical councils, but not to legislative assemblies. This famous report says:

"Should Congress in legislative capacity adopt the sentiment, it would establish the principle that the legislature is a proper tribunal to determine what are the laws of God. It would involve a legislative decision on a religious controversy, and on a point in which good citizens may honestly differ in opinion without disturbing the peace of society or endangering its liberties. If this principle is once introduced, it will be impossible to define its bounds.

"Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge of the fairest portions of the Old World."—*Senate Report, 1829.*

This same question was considered and a similar report was adopted by the House of Representatives in 1830. The statesmen of 1829 and 1830 wisely decided that such legislation was religious, and not civil, and that Congress could not rightfully enact a Sunday law. It is to be hoped that the statesmen of our own day will concur in this decision.

If the claim were true that only the civil observance of Sunday is intended in the ceaseless clamor for Sunday laws, then the day should stand on the same footing as other civil days. The Fourth of July, Washington's birthday, and Memorial Day are civil institutions. But are those who are asking for Sunday laws willing that the civil Sabbath, or Sun-

day, should be regarded as civil and observed as are those civil holidays? If not, why not? Why make a distinction between one civil day and another? Why permit labor and amusements on the

Fourth of July or Washington's birthday, but fine or imprison those who perform honest labor on Sunday, if all stand on a civil footing? To close up, under penalty, places of business or amusement on a civil holiday, is not characteristic of civil legislation. Such closing is left optional with the individuals concerned. If only a civil observance of Sunday is intended, why should it not be the same on this day?



There is nothing in nature which indicates a weekly day or rest. The earth revolves on its axis seven days in the week. A daily period of rest is indicated by the darkness of night, but no Sabbath law is seen in nature. We must go to revelation for the origin of Sabbath rest. Here we find a divine precept, handed down from Mt. Sinai, which says, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." This command, spoken by Jehovah himself and written with His own finger upon stone, enjoins the observance of the seventh day upon all men. While Sunday is not the Bible Sabbath, but a human institution, the fact remains that the origin of the Sabbath is divine, not secular; religious, not civil; its foundation is in the decalogue, not in any human statutes. Its observance is therefore religious, not civil. A law, therefore, enforcing its observance is in the



interest of the church, not of the State.

Sunday is an institution of the church, not of the state. Anciently it was observed by the heathen in honor of their god, the sun. The observance of either the first or the seventh day, has always been regarded, not as civil, but as religious. Members of all churches, and believers in the Christian religion everywhere, observe the day for religious rather than civil reasons. Its nonobservance is not uncivil, for it interferes with no human right. The secularist who observes no day may be just as good and civil a citizen as the man who keeps Sunday "after the most straitest sect" of the Pharisees, so to speak.

The Sabbath is not a civil but a religious institution, for it rests on a divine precept. Its observance is a duty which man owes to his Creator, and its desecration is a spiritual and not a civil offense; a sin and not a crime. But a spiritual offense can never rightfully be punished under civil laws, and any attempt to do so involves a union of church and state. All the dreary history of the terrible Inquisition and the Dark Ages, in which savages were made to shudder at the name of Christianity, was only the result of the church's seeking, by the power of the state, to mete out punishment for religious offenses.

The Sabbath command is only one of the precepts of the Bible. Why single out "Sabbath observance" as a subject for legislation, and neglect other things that the Bible commands? For instance,

the Bible tells us that "the tenth shall be holy unto the Lord." This is as plain as the command respecting the Sabbath. But would those favoring a compulsory Sunday law favor a law compelling all

to give a tenth of their income for religious purposes? Quite a general protest would doubtless be raised against such a law. But why should the state be asked to pass a law requiring a person to give one seventh of his time for religion, any more than to give one tenth of his income for religious purposes? One is no more out of place than the other.

Not infrequently those demand-

ing Sunday legislation deny that Sunday laws are religious, or that there is any intention of enforcing a religious observance of the day by means of such law. But all such denials are false, and contrary to fact. Back of every Sunday law is the Sunday Sabbath institution, and this institution, both in its origin and in its history, is purely religious. This point was well made by Hon. Charles R. Pratt, in an address delivered Oct. 31, 1906, at Elmira, N. Y., before the New York State Sabbath Association. He said:

"The most common form of legal interference in the matter of religion is that which requires the observance of Sunday as a holy day. In these days, the legal requirements do not usually extend beyond the compulsory cessation of labor, the maintenance of quiet upon the streets, and the closing of all places of amusements; but the public spirit which calls for a compulsory observance of these regulations is the same which in the colonial days of

(Continued on page 94)

### THE LORD'S PRAYER

¶ "Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory, forever. Amen."

¶ "Imagine a policeman calling to hear you say the Lord's Prayer! How much piety would there be in saying this beautiful prayer under such circumstances?"



© Harris & Ewing

President Harding breaking ground for the National Baptist Memorial Church in Washington, D. C., to be built as a memorial to Roger Williams and religious liberty. The dirt was placed in the toy wagon of Griffith Johnson, Jr., son of Rev. Gove Griffith Johnson, D. D., pastor of Immanuel Baptist Church.

## Baptist Ministers Stand For Religious Freedom

**A**CCORDING to the Baltimore *Sun* of April 26, at the

Baptist Ministerial Union which met in Baltimore, April 25, the consensus of opinion was expressed "that the church and state should be divorced absolutely in the question of Sunday observance." Baptist principles are against the enforcement of religious obligations, it was stated. We wish to commend the Baptists for this Christian and truly American stand which they have taken on the subject of religious freedom. "Any effort to establish a religious observance by

By

*C. S. Longacre*

law is against the First Amendment to the Constitution of the United States," and "although the Baptist Church is opposed to baseball and other sports on Sunday, yet we feel that this question cannot be settled from a religious standpoint in a legislative way. Civil laws, so far as religion is concerned, should be limited, serving merely to guard the interests of the citizen in the religious rights assured him in the Constitution."

We thoroughly agree with our Baptist friends in these sentiments which they

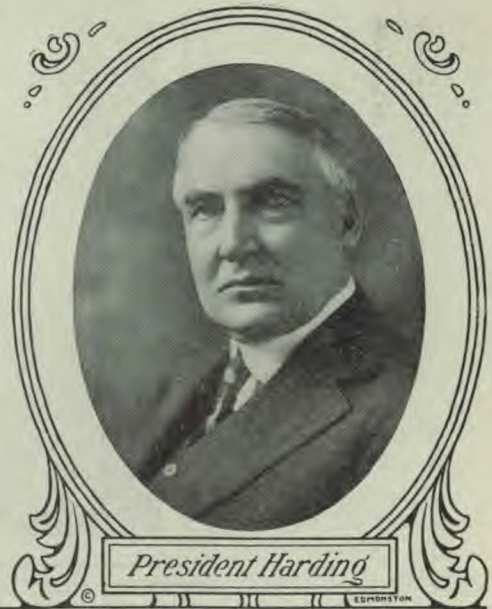
have expressed in opposition to religious legislation. We believe the Sabbath should be observed by every man and woman, and we do not approve the things that some persons do on the Sabbath day, but it does not follow that we shall demand that the State legislature enact a law to compel everybody to conform to our ideas of Sabbath observance. Sabbath observance is a personal matter between the individual and his God, just as every other religious service rests upon voluntary choice and individual faith. We are glad to know that others are beginning to see the proper relations of the church and the state.

The writer stood in front of President Harding when he turned up the first shovelful of earth on the spot where a Baptist Memorial Church is to be erected in Washington, D. C., in honor of Roger Williams, the great American apostle of religious liberty. After the President had turned up the first shovelful of earth, I heard him utter a remarkable statement which I hope may become an American classic: "We cannot erect too many memorials to religious liberty, nor can we have too much religious life in America." That was a wise saying. Plenty of religion with religious liberty is the very essence of Christian civilization. Religious life, and not religious law, is what America needs; and religious liberty will foster and strengthen the religious life more than ten thousand religious laws can do. We should encourage religion by every legitimate means, but we should never enforce religious convictions and customs by civil

law. Here is where we draw the line and part company with the political preacher, who wants to establish his religious convictions as the standard for other men by the authority of the law of the civil realm. Freedom, not bondage, is the life of religion.

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I SAY, however much or little of absolute truth may be in a man's religious views, the sincere holder of them is entitled to reduce them to practice whenever and wherever he pleases; nor so long as the rights of society are uninvaded, has any one a right to say to him, "What doest thou?" — *Robert Cox, Edinburgh, 1853.*



WE CANNOT ERECT TOO MANY MEMORIALS  
TO RELIGIOUS LIBERTY, NOR CAN WE HAVE  
TOO MUCH RELIGIOUS LIFE IN AMERICA.

—PRESIDENT HARDING.

## THE REACTION FROM PURITANISM

By Calvin P. Bollman

UNDER Cromwell, England was dominantly Puritan. Even the army was intensely religious, and officers, both civil and military, were selected as much with reference to their religious standing as their skill in arms or their executive ability. Of the members of Parliament at one time it is recorded that they were "faithful, fearing God and hating covetousness, whose names were selected for this purpose by the council of state, from lists furnished by the Congregational churches."

But England was growing more and more restive under Puritan rule, and no sooner was Crom-

well dead than open reaction set in. In a little while came the Restoration, and, as Green remarks in his history,

"The entry of Charles the Second into Whitehall marked a deep and lasting change in the temper of the English people. . . . The influences which had up to this time molded our history, the theological influence of the Reformation, the monarchical influence of the new kingship, the feudal influence of the Middle



The presentation of the Bible at the Inauguration of Oliver Cromwell as Lord Protector, June 26, 1657. Drawn by R. C. Woodville.

Ages, the yet earlier influence of tradition and custom, suddenly lost power over the minds of men."—*A History of the English People*, John R. Green, M. A., book 8, chap. 1, par. 1.

"The whole face of England was changed in an instant. All that was noblest and best in Puritanism was whirled away with its pettiness and its tyranny in the current of the nation's hate. Religion had been turned into a system of political and social oppression, and it fell with that system's fall. Godliness became a

byword of scorn; sobriety in dress, in speech, in manners, was flouted as a mark of the detested Puritanism. Butler, in his 'Hudibras,' poured insult on the past with a pedantic buffoonery for which the general hatred, far more than its humor, secured a hearing. Archbishop Sheldon listened to the mock sermon of a cavalier who held up the Puritan phrase and the Puritan twang to ridicule in his hall at Lambeth. Dueling and raking became the marks of a fine gentleman; and grave divines winked at the follies of 'honest fellows' who fought, gambled, swore, drank, and ended a day of debauchery by a night in the gutter. Life among men of fashion vibrated between frivolity and excess. One of the comedies of the time tells the courtier that 'he must dress well, dance well, fence well, have a talent for love letters, an agreeable voice, be amorous and discreet—but not too constant.' To graces such as these the rakes of the Restoration added a shamelessness and a brutality which passes belief. Lord Rochester was a fashionable poet, and the titles of some of his poems are such as no pen of our day could copy. Sir Charles Sedley was a fashionable wit, and the foulness of his words made even the porters of Covent Garden pelt him from the balcony when he ventured to address them. The Duke of Buckingham is a fair type of the time, and the most characteristic event in the duke's life was a duel in which he consummated his seduction of Lady Shrewsbury by killing her husband, while the countess in disguise as a page held his horse for him and looked on at the murder.

"Vicious as the stage was when it opened its doors again on the fall of the Commonwealth, it only reflected the general vice of the day. The comedy of the Restoration borrowed everything from the contemporary comedy of France, save the poetry, the delicacy, and good taste which there veiled its grossness. Seduction, intrigue, brutality, cynicism, debauchery, found fitting expression on the English stage in dialogue of a studied and deliberate foulness, which even its wit fails to redeem from disgust. Wycherly, the popular playwright of the time, remains the most brutal among all dramatists; and nothing gives so damning an impression of his day as the fact that he found actors to

repeat his words and audiences to applaud them. Men such as Wycherly gave Milton models for the Belial of his great poem, 'than whom a spirit more lewd fell not from heaven, or more gross to love vice for itself.' The dramatist piques himself on the frankness and 'plain dealing' which painted the world as he saw it, a world of brawls and assignations, of orgies at Vauxhall and fights with the watch, of lies and *doubles entendres*, of knaves and dupes, of men who sold their daughters, and women who cheated their husbands. But the cynicism of Wycherly was no greater than that of the men about him; and in mere love of what was vile, in contempt of virtue and disbelief in purity or honesty, the king himself stood ahead of any of his subjects."—*Id.*, *pars.* 3, 4.

The lesson of this bit of history is that men cannot be made moral by civil law. The more tightly the lid is clamped down, the greater the explosion that follows when the pressure becomes too great.

This does not mean that there should be no government and that men should do as they please; men must be made to respect the equal rights of their fellows. It does mean, however, that men must be left free to live according to the dictates of their own consciences, so long as in so doing they do not trench upon the equal rights of their fellow men. It were vain to attempt more than this.

### *Charles II of England*

*"The entry of Charles the Second into Whitehall marked a deep and lasting change in the temper of the English people."*



# Constitutional Guard Upon Our Liberties

The Errors Sometimes Made by the  
Majority in Seeking to Pass It

By H. G. Thurston

OUR Constitution is the organic law of the government, and the chief reason for its existence is to limit and check the majority from invading the rights of the minority, and it can be nothing short of insane blindness which leads professed followers of Christ to ignore the rights of their fellow men, and continue to seek the enactment of unconstitutional laws.

We quote from a professor of law:

"The very object of constitutional guaranties is to limit the power of the majority, and to enumerate the points which it shall not be permitted to decide; and among the points mentioned, in one phase or another, in every American constitution, is the very point of deciding between religions, and thereby extending 'preference' to one or the other."

Does "might make right"? If not, we ask by which Christian principle of right can men use their influence in securing a law to protect and support some pet religious institution?

People are likely to use their very best means, their strongest arguments, and put forth the greatest authority possible, in support of their religious practices. May we not conclude that those who are working our legislative bodies, national, State, and municipal, to secure Sunday-closing laws, thereby confess to all people that human law is the very best they can possibly produce in its support, and human authority the highest they can possibly find? Shall men, who must answer at the judgment bar of the Eternal, be judged by religious enactments and interpretations made by sinful men like themselves?

The seventh-day Sabbath survived the severest blasts of the Dark Ages. It

lives still. Why? Because it is God's institution. His law upholds and proclaims it. His own power is behind it. It needs no help from the state to make it holy. We find men and women observing it in nearly every nation; and regular weekly services are held upon that day in every large city in America; and although the seventh day has become the busiest of all business days, who hears any requests that that day be protected by any human law? Are these seventh-day people disturbed by the work of others? And if men are not disturbed who worship in the midst of the multitude who are carrying on their daily vocations, can the majority truly claim any real disturbance by seeing a man plow his own field, hoe in his own garden, lay a few fence rails to keep a neighbor's cattle out of his corn, or wield a paint brush on Sunday? Yet men are being fined or imprisoned for doing just such things, though the work performed is miles away from any house of worship, and performed in a quiet manner by people who are in other respects excellent citizens.

It is apparent that such disturbance, as claimed, is purely mental, imaginary, and not real; and, of course, cannot of right come under the cognizance of civil law in any possible way.

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It ought not to be necessary in this country to utter a single word in defense of individual liberty in all religious concerns. But inasmuch as the practical application of the principle is challenged, it becomes a solemn duty to emphasize it strongly.

# Sentenced for Blasphemy

SEVERAL months ago a man in Maine was sentenced to prison for blasphemy. This blasphemy was not in the vulgar form of profane swearing, but consisted, it appears, in the denial, in a course of three lectures, of the divine attributes. Commenting upon the facts, the *Washington Times* said this:

"A man is sentenced to two years in prison for blasphemy, which means saying impolite things on a religious subject. A considerable time should elapse between a round-the-world flying trip and a trial for blasphemy. They don't belong in the same age, exactly.

"It is difficult to understand the blasphemy charge and conviction on purely legal grounds. As Thomas Jefferson wrote to the sultan of Morocco, this country has officially no religion — you may believe what you please.

"In the eyes of a Mohammedan it would be blasphemy to deny that Mohammed climbed on his white horse, Alborak, and flew from the black rock up to heaven, where he saw angels with faces so big that their eyes were thousands of miles apart.

"Officially, this country is as much Mohammedan or Buddhist as it is Christian. But, as a matter of fact, the conviction for blasphemy is satisfactory to a majority of citizens. If you say anything unpleasant about Christianity, you hurt the feelings of many good citizens. It is a good idea to imprison those that willfully hurt the feelings of others."

The *Times* seems to fail to distinguish between Maine as one of the self-governing States of the Union, and the general Government itself. So far as the Federal Constitution is concerned, any State may make and enforce all the religious laws it pleases. As a matter of fact, some of the States, or at least one of the States, namely, Massachusetts, had an estab-

By  
*C. P. Bollman*

lished church when the Federal Constitution was adopted, and for some years thereafter. A number of the States still have laws against blasphemy, and we think they have, in most instances, been sustained by the courts. This does not prove, however, that such laws are right.

Now, we have not the least sympathy with blasphemy. In the sight of God it must be one of the most heinous of sins. But we cannot forget that Michael Servetus was condemned not only as a heretic, but for what John Calvin regarded as blasphemy. The term may be made to cover a very wide range, as in the case of Servetus.



*But we cannot forget that Michael Servetus was condemned not only as a heretic, but for what John Calvin regarded as blasphemy."*

In "Rome, Antichrist, and the Papacy," page 76, Dr. Edward Harper, an English writer, exclaims, "Oh! what a tremendous, blasphemous, God-dishonoring lie is Rome's sacrifice of the mass!" While on the other hand, Catholics brand as blasphemous not only a denial that the mass is a divine sacrifice, but they regard as blasphemous any negation of the claims made in behalf of the Virgin Mary.

Today there are men in the Christian ministry who deny the divinity of Christ, His virgin birth, and His literal resurrection. Indeed, the whole Unitarian body denies His divinity, but nobody accuses them of blasphemy. And yet blasphemy consists not in cheap ridicule and coarse oaths, but in denial itself, no matter how delicately put.

The *Washington Times* says that it is a good idea to imprison those who hurt

the feelings of others. But why is it a "good idea"? Surely not because the Divine Being needs the aid of a human law to defend Him against defamers. That cannot be. The real reason must be the defense of our own feelings. But such laws, if required at all, ought to be, not for the punishment of blasphemy, but for the preservation of the peace of society. If it is so that we will not and can not quietly hear denial of the things that we believe, let us have the moral courage to confess it, and instead of

making laws against blasphemy, let us declare that the minority shall have liberty to speak only those things that are pleasing to the majority.

This was practically true in the early days of the antislavery agitation. Lovejoy, Garrison, and others were denied free speech, and were mobbed and imprisoned as disturbers of the peace, because what they said did not please the people. But we ought to be governed by principle, and not by clamor, or in other words, not by the mob.

## The English Royal Oath Changed

THE oath of the king of England, which he takes upon his accession to the throne, has been altered by the British Parliament. Mr. Asquith, when he introduced the bill, said he hoped the relics of the past, which were so offensive to the Roman Catholics of the empire, would be removed. The old oath declared the sovereign's disbelief in the doctrine of transubstantiation, and denounced the adoration of the Virgin Mary or any other saint, as practised by the Church of Rome, as superstitious and idolatrous. The new oath is to run as follows:

"I do solemnly and sincerely, and in the presence of God, profess, testify, and declare that I am a faithful member of the Protestant Reformed Church, by law established in England, and I will, according to the true intent



*An English King Taking the Oath*

of the enactments which secure Protestant succession to the throne of my realm, uphold and maintain said enactments to the best of my power, according to law."

It was said that the late king found it a repugnant duty to signalize the beginning of his reign by a repulsive formula directed against many of his subjects. Mr. Asquith expressed the hope that all allusion and reference even to the Protestant religion or any religion might be eliminated from "the declaration altogether." Mr. Asquith is right. Civil government as such is purely a human government, and should assume an impartial attitude toward the religions of all its subjects. A civil government should not establish any religion by law. Christianity needs no civil support in order to survive, and do its God-appointed work for the salvation of men.



# The Origin of Religious Liberty

By  
Calvin P. Bollman

IT has been remarked that the struggle for religious liberty was begun when the apostles, Peter and John, stood before the Jewish council of elders and rulers, and declared:

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4:19.

But nearly six centuries before that time, three young Hebrews, captives in Babylon, had announced the same principle. When commanded by Nebuchadnezzar, the greatest and most powerful king the world had ever produced, to fall down and worship the golden image which he had set up, these young men said to the king,

"O Nebuchadnezzar, we are not careful to answer thee in this matter. . . . Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3:16-18.

Prof. James H. Fairchild, in his work on "Moral Science," says:

"Conscientious men are not the enemies, but the friends, of any government but a tyranny. They are its strength, and not its weakness. Daniel, in Babylon, praying contrary to the law, was the true friend and supporter of the government; while those who, in their pretended zeal for the law and the constitution, would strike down the good man, were its real enemies. It is only when government transcends its sphere, that it comes in conflict with the consciences of men."

And such has ever been the attitude of the worshiper of the true God. Nor



has it been the attitude of Christians only. The principle has been approved by some of the most outspoken unbelievers that ever lived. Thomas Paine, the great deist, author of "The Age of Reason," said:

"Who art thou, vain dust and ashes! by whatsoever name thou art called, whether a king, a bishop, a church, or a state, a parliament or anything else, that obtrudest thine insignificance between the soul of man and his Maker? Mind thine own concerns! If he believest not as thou believest, it is a proof that thou believest not as he believest, and there is no earthly power that can determine between you."

But beyond and above opinions of men is the golden rule:

"All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 7:12.

Adherence to this rule would make impossible any compulsion in matters of conscience.

"When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him, and crucify Him: for I find no fault in Him."

## "We Have a Law He Ought to Die"

**A**T the trial of Jesus before Pilate, the chief priests and the elders of the Jews urged, "We have a law, and by our law He ought to die, because He made Himself the Son of God." John 19: 7.

This law, a statute given Israel by the Lord himself, through Moses, when as a nation Israel was under the one and only true theocracy ever established on earth, reads:

"He that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death." Lev. 24: 16.

But Jesus had not broken this great law of Israel. He had not blasphemed God. Far from it. He himself was the Son of God, the only begotten of the Father, sent by Him into the world to save sinners. Three times the Father from heaven had proclaimed Jesus to be His own beloved Son. By proof unlimited, Jesus of Nazareth had given evidence to the whole Jewish nation that God was His Father. Only a few days before this capital charge of blasphemy, Jesus had commanded Lazarus, dead four days, to come forth from his tomb, and he came forth. This mighty miracle, with other unimpeachable testimony, proved this condemned teacher to be the true Messiah, the Sent of God.

The truth of this charge of blasphemy was this (the scene is before Caiaphas at a hurriedly called early morning session of the Sanhedrin):

"The high priest answered and said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ [the Messiah, the anointed one], the Son of God." Jesus answered, "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26: 63, 64.

So blinded by Satan were these backslidden religious leaders, these chief priests and elders, that in the face of all the evidence of the three and a half years of Christ's public ministry, of the mighty miracles of creative power in giving sight to those born blind, cleansing lepers, raising the dead to life, and His own truthful statement under oath at that early morning session that He was the Christ, the Messiah, the Son of God, — notwithstanding all this, they could urge before Pilate, "We have a law, and by our law He ought to die."

But Pilate, representing the state, was keen to discern that it was "because of envy," *religious* envy, that the chief priests had delivered Jesus unto him, and after a careful examination Pilate pronounced Jesus an innocent man, not worthy of death, and labored to free Him. But later, when Christ was accused of treason against the Roman government in claiming to be a king, Pilate allowed the bellowing of the mob to outweigh his better judgment, or Jesus would not have been crucified that day at Golgotha.

Many religious leaders are today urging th



"Pilate saith un

# nd by Our Law

By Tyler E. Bowen



Behold the man!"

Him with blasphemy because He said He was the Son of God, transform Him into a false Christ, when the prophecies of every book of the Bible had been accurately fulfilled up to that moment, and many more startling prophecies were to be fulfilled that very afternoon, showing Him to be the Son of God?

Can it be supposed that the enactment of religious Sunday laws will make any one more righteous, or actually make into a criminal before God one who has the day before kept the

"The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God.

"When Pilate therefore heard that saying, he was the more afraid."

Sabbath "according to the commandment"?

The world today brands Pilate as a weakling because he allowed himself to be swayed by a mad religious mob bellying out their satanic rage in the cry, "Crucify Him! crucify Him!" and, "Release unto us Barabbas!" thus sending an innocent victim to the cruel cross. The world worships at the foot of that tree made sacred by the death of the sinless Lamb of God, despite all the religious frenzy of a whole nation clamoring for His death.

Likewise will it be impossible today to crucify *divine truth*. God's truth regarding the Sabbath will still survive and live on. All the combined Sunday laws of the world cannot change that precept of Jehovah which says, "The seventh day is the Sabbath of the Lord thy God." Majestically the word of God stands unaltered, no matter how many deeds may be adjudged Sabbath desecration by human tribunals under Sunday laws.

The heaven-sent message to Pilate from his wife that crucifixion day, "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of Him," is safe counsel for legislators today to follow concerning the clamor for the enactment into law of religious Sunday-keeping measures. Such laws only put into the hands of bigoted religious leaders a weapon our forefathers thought forever to forbid when, in 1787, in Philadelphia, was framed and adopted our national birthright, — the Constitution of the United States, that original document embodying the "fundamental rules and principles for the conduct of affairs," the basis for all our governing law.

The government should put into the hand of no one a law whereby it would be possible for religious zealots to rise up

and say, "We have a law, and by our law this man is a criminal." Such incrimination is grossly un-American and wholly un-Christian.

Every such religious law upon our State statute books is a foul blot upon the pure principles of religious freedom that have been the bulwark and the glory of the American Republic from the days

of Washington. Power to enact religious laws has never been delegated to Congress by the people of the United States. On the contrary, the First Amendment expressly prohibits such legislation. And the First Amendment is as binding and powerful as any other part of our national Constitution. Let us, then, respect and obey it.

## Is Commercialization of Amusements on Sunday a Sin or a Crime?

*By Charles S. Longacre*

SEVERAL years ago the majority of clergymen were opposed to all kinds of amusements on Sunday, whether they were participated in by their own church members or by non-church members, whether they were amateur or professional, or whether they were free or commercialized. But a remarkable change has taken place in the attitude of quite a few clergymen, who now openly favor amateur amusements, such as baseball, tennis, golf, and moving-picture shows, on Sunday afternoons, for both church members and nonchurch members, provided the sports and amusements are not put on a commercial basis. So the principal fight waged by the more liberal-minded clergymen is now against commercialized sports and amusements.

We wish to consider this phase of the question, first, from the viewpoint of religion; and second, from the viewpoint of the state as a secular power. Is it wrong according to the Scriptures to indulge in pleasure on Sunday? Everywhere in the Scriptures Sunday—the first day of the week—is spoken of as a working day. In the beginning God commenced His great work of creation upon the first day of the week. "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou

shalt not do any work: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ezekiel speaks of the first six days of the week as "the six working days," but the seventh day of the week he calls "the Sabbath." Sunday, then, is not the Sabbath or Lord's day, but a working day, a day on which no legitimate work or pleasure is forbidden.

In speaking of the seventh day the Lord says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

This language is addressed to the individual, but not to the government or civil authorities. It is an exhortation, but not a law, to abstain from one's indulgence in selfish pleasures upon the seventh day of the week; but it has no allusion whatever to Sunday or Monday



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"If the commercialization of innocent amusements is not criminal on Monday, on what basis can it be made criminal on Sunday?"

or any of the other week days. So from the Scriptural viewpoint there is no injunction against participation in work or legitimate pleasure on the first day of the week. Consequently it cannot be a sin on Sunday any more than it would be on Monday, because Sunday and Monday stand on exactly the same basis in the Bible and in the fourth commandment of the decalogue. If the clergy would teach that it is wrong to seek one's own pleasure on the Sabbath day of the fourth commandment, which is the seventh day of the week, they would be justified in branding such actions as sinful, and therefore offensive in God's sight, but not as criminal.

But now let us look at this question of commercializing sports on Sunday, from a civil viewpoint. Is it a crime to commercialize anything so far as the state is concerned? Is it not the province of the civil government to encourage business and commercial interests of every legitimate sort? Who ever heard of a

civil government branding legitimate commercialism as a crime? If the commercialization of innocent amusements is not criminal on Monday, on what basis can it be made criminal on Sunday? What is a crime on Monday is also a crime on Sunday, and what is legitimate on Monday is also legitimate on Sunday, so far as civil conduct is concerned. The only reason that can be given for not commercializing amusements on Sunday is a religious reason. But the state cannot place its statutes upon a religious basis. The civil government cannot rightfully accept religious reasons for the prohibition of an act that is perfectly legitimate on a civil basis. In other words, so far as the civil government is concerned, it cannot rightfully interfere with innocent amusement and recreation, whether it be commercialized or not, on any day of the week, so long as the free exercise of such amusements does not disturb the religious exercises of church functions because of too close proximity.

The state must assume an impartial attitude toward the religious and non-religious beliefs and opinions of all its citizens, for it would be highly improper for the state to recognize the beliefs and restrictive customs of the religionists, and to penalize the opinions and liberal practices of nonreligionists, so long as they conduct themselves as good citizens. All citizens, irrespective of what their religious or nonreligious beliefs may be, are supposed to stand on perfect equality before the law. While we do not agree with the atheist, yet he has the same right to the free exercise of his belief that we have to ours under the civil laws of our country.

The clergyman who favors amusements on Sunday but denies proper compensation for the actors, is illogical. If the actor is not committing a crime while he performs, certainly he is not guilty of a crime when he accepts compensation for the services rendered. Does not the clergyman do the same on Sunday? Why is the recompense for the church chorister and the preacher all right on Sunday forenoon, and illegitimate for the actor upon the stage on Sunday afternoon? How can we make fish and fowl out of the same meat, and claim to be consistent?

The only possible reason why certain things are wrong on the Sabbath day and not wrong on the week days, is because of religious obligations which we owe to God exclusively. But religious obligations should never be imposed upon any one under duress of civil law. Proper Sabbath observance is a duty we owe to God and to God alone, and is purely a matter of conscience, and not of civil force. Of course, every one ought to observe the Lord's day and obey the divine injunction to keep the Sabbath holy. I have a right to persuade men to comply with this divine obligation; but I have no more right to ask the civil authorities to compel a man to observe the Lord's day than I have to ask that he be forced by civil law to observe the Lord's Supper or the Lord's baptism.

## Sunday Baseball from a New Angle

A HIGHLY esteemed correspondent writes from Brookline, Mass.:

"Some weeks ago a petition for baseball games on Sunday was sent up to the authorities of a certain community, and a hearing was granted. A large number of persons attended, among them being a Roman Catholic priest and a Protestant minister. The priest, in speaking in favor of the petition, said he saw no reason why the young men, after attending mass in the morning, should not be allowed an innocent game of ball in the afternoon.

"The Protestant minister then asked the priest if he would kindly explain to the company present just what the real nature and significance of the mass was. 'I shall be most happy to do so,' was the reply, and he forthwith proceeded to explain the solemnity of the service, setting forth the sufferings and death of Christ upon the cross. When he had finished speaking, the minister thanked the priest for his courteous explanation, and then said: 'After that very sad and solemn scene of the crucifixion of Jesus, did Peter and John go off to a ball game, or did the apostle John take the mother of our Lord out for a joy ride?'

"At this question the whole company laughed aloud. But not so the priest. He came over to the minister and said: 'Brother, you have converted me on this matter, and I shall vote against the proposition.'"—*The Protestant Review, New York.*

This is interesting for more than one reason. In the first place, it shows the insincerity of the claim so glibly made that Sunday laws are civil statutes, designed merely to give the tired laborer a weekly day of rest. In the second place, it shows just as clearly that the real ground of the demand for Sunday laws is not the so-called necessity for a regular weekly rest, but the assumed sacred character of the day. Further, it shows how easy it will be for Catholics and Protestants to come together upon the question of Sunday enforcement. Protestants have in the past been wont to inveigh against the mass as an idolatrous service, but here "a Protestant minister" appeals to the sacred character of that service as a reason for the maintenance of a Sunday statute, and at his instance a priest becomes an advocate of strict Sunday enforcement.



California State Capitol, Sacramento, Calif.

## History of Sunday Laws in California

By John Orr Corliss

[The following interesting history of Sunday laws in the Golden State was prepared a year or two ago by Mr. J. O. Corliss, of Glendale, Calif., for the information of members of the legislature of that State at a time when they were being importuned to enact another Sunday law. While the facts are local as to California, the principles brought out are of universal application, and therefore of general interest.—Ed.]

THE people of California have had the question of a legal Sunday rest before them more or less prominently since the year 1858, when a law was passed entitled, "An act to provide for the better observance of the Sabbath." The penalty for its violation was a fine of fifty dollars, or in default thereof, imprisonment not to exceed one day for each two dollars' fine and costs.

The same year a Jewish clothier of Sacramento, by the name of Newman, was arrested for keeping his store open on Sunday. He refused to pay the fine of fifty dollars and was imprisoned, upon which the supreme court was

petitioned for a writ of habeas corpus, and the man was discharged from imprisonment, on the ground that the law was an invasion of natural rights, and therefore unconstitutional.

### Supreme Court Decisions

The Chief Justice, in rendering a decision in the Newman case, based it on the first and fourth sections of the State constitution:

The first section declares:

"All men are by nature free and independent, and have certain inalienable rights, among which are those of enjoying and defending life and liberty; acquiring, possessing, and protecting property, and pursuing and obtaining safety and happiness."

The fourth section provides that,

"The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State."

Speaking directly to the case in hand, Justice Terry said:

"The question presented in this case is not merely one of expediency or abuse of power; it is a question of *usurpation of power*. If the legislature have the authority to appoint a time of compulsory rest, we would have no right to interfere with it, even if they required a cessation from toil for six days in the week, instead of one. If they possess this power, it is without limit, and may extend to the prohibition of all occupations at all times."

In conjunction with Justice Terry's opinion, Justice Burnett added this:

"The act violates as much the religious freedom of the Christian as of the Jew. Because the conscientious views of the Christian compel him to keep Sunday as a Sabbath, he has the right to object, when the legislature invades his freedom of religious worship, and assumes the power to compel him to do that which he has the right to omit if he pleases. The principle is the same, whether the act of the legislature *compels* us to do that which we wish to do or not to do."

#### A Curious Law

In 1895 a Barbers' Sunday law was enacted in California, and under it one Leo Jentzsch was indicted, and on a writ of habeas corpus his case was carried to the supreme court. Justice Henshaw, in the course of his judicial reasoning upon the statute, said:

"It is not easy to see where or how this law protects labor from the unjust exactions of capital. A man's constitutional liberty means more than his personal freedom. It means, with many other rights, his right freely to labor, and to own the fruits of his own toil. *It is a curious law for the protection of labor which punishes the laborer for working.* Yet that is precisely what this law does. The laboring barber, engaged in a most respectable, useful, and cleanly pursuit, is singled out from the thousands of his fellows in employment, and told that, *willy-nilly*, he shall not work upon holidays and Sundays after twelve o'clock noon. His wishes, tastes, or necessities are not consulted. *If he labors, he is a criminal.* Such protection to labor carried a little farther would send him from the jail to the poorhouse.

"How comes it that the legislative eye was so keen to discern the needs of the oppressed barber, and yet was blind to his toiling breth-

ren in other vocations? Steam-car and street-car operatives labor through long and weary Sunday hours, so do the mill and factory hands. There is no Sunday period of rest and no protection for the overworked employees of our daily papers. Do these need no rest or protection? The bare suggestion of these considerations shows the injustice and inequality of such laws."

In conclusion the justice quoted the following opinion from Judge Cooley:

"Every one has a right to demand that he be governed by *general* rules, and a *special* statute that singles his case out as one to be regulated by a *different* law from that which is applied to all similar cases would not be *legitimate* legislation, but an arbitrary mandate unrecognized by the law."

The decision in which the full bench concurred was, "*The prisoner is discharged.*"

#### Voice of the People

The 1858 law became inoperative, but was not repealed until 1883. It came about in this way: In the political conventions held in the autumn of 1882, the Republicans of California adopted in their platform a plank favoring Sunday laws. The Democrats, however, went to the polls pledged to abolish all legal Sunday restrictions, and for the first time in its history, California elected a Democratic governor, by a majority of 17,517, and also gained control of the legislature.

From that time on, successive attempts have been made by a certain element for the revival of enforced Sunday rest. So far was this carried, that in the year 1914 the initiative was invoked in its behalf. Great surprise was manifested, however, when the returns showed the decisive majority of 167,211 against the Sunday law proposition.

The people voted wisely on that initiative call; for there can be nothing uncivil in the act of plowing, or sowing grain, or gathering and caring for fruit, or even in selling goods over a counter. People in all walks of life and of every religious degree, engage in such callings. Being accounted perfectly civil on the so-called working days, the question arises as to what can possibly make these



acts uncivil when done on Sunday. Plainly enough *it is not the act performed* which constitutes it a misdemeanor, but *the day* on which the act is done. Then on what ground has the state a right to determine the measure of a civil delinquency by the day on which it occurred? On no other basis than that a certain sanctity is attached to the day called Sunday. Such enactments, then, fall into the line of religious legislation, something forbidden by the constitution of every American State.

The initiative was invoked in the Oregon elections of 1916 to decide whether the people of that State desired a Sunday law to remain on their statute books. The act had been thoroughly tested for some years, and also had the backing of the church constituency, but the returns from the polls of November 7, revealed a majority of 32,163 against the continuance of that statute. Thus the citizens of that fair State were left free to choose, each for himself, as conscience or inclination might direct, whether he would wear the badge of a legalized religion or not.

#### California No Loser by Present Standard

In consequence of the past loyalty of California's sons to the principles of equity and justice in government, California is yet without a Sunday law. The State has lost no respect thereby, either; for she has as many church steeples pointing skyward and as many worshippers in her churches, in proportion to her population, as any other State in the American Union. It is libel on the good morals of California's citizens to call them *pagans*, as has been done publicly by Sunday-law advocates, because they have not consented to oblige themselves to do that which is already their privilege to do, or not to do, as best pleases them.

There can be no doubt, in thoughtful minds, that the real reason why the representatives of the people of California have refused to enact Sunday-rest laws, has been because they are opposed, on

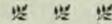
sound principle, to religious legislation.

California, therefore, is no loser by reason of the absence of compulsory Sunday rest. Her numerous church steeples pointing to final rest and her thousands of sincere worshippers, testify to abundant civil and religious loyalty, which could not possibly be enhanced by the passage of any Sunday law that could be framed.

The immortal words of Patrick Henry are applicable in a consideration of this kind. He said:

"God has given America to be free. . . . In the name of the One who made you, the Saviour who redeemed you, in the name of the millions whose very breath is now hushed, as, in intense expectation, they look up to you for the precious words, *You are free!*"

May the words of this eminent statesman be the watchword and standard, not only in California, but in every other American State and in the Congress of the United States.



#### Want Religion Enforced by Law

DR. H. L. BOWLBY says, "The Lord's Day Alliance will seek the enactment of laws calling for the strict enforcement of the Christian Sabbath in the legislatures of at least thirty-five States." He continued his enumeration of a long list of things they were going to prohibit on Sunday, and wound up by saying, according to the *Washington Star*: "We would have more of the spirit of the Puritans in our observance of the Lord's day. The moral tone of the nation is slipping backward steadily, and the people must return to spiritual things." This shows clearly that the Lord's Day Alliance is seeking to make people spiritual and religious under duress of civil law. But all that religious legislation and a state religion has ever done for the individual in past ages was to make a hypocrite out of him, instead of a Christian. No man has ever been made spiritual by human laws. It is not by civil power but by the Spirit of God that men are made Christians.



*Windsor Street Station, Montreal, Quebec, Canada*

## Church and State

*By the Managing Editor*

QUEBEC stands very much in need of religious liberty. That is the great need of the whole of Canada today. Bigotry, fanaticism, prejudices, hold sway, in spite of the advance of science and the adoration of reason. And it seems impossible to establish perfect liberty as long as the state and church continue in unholy alliance. The hunger and thirst for religious freedom is the beginning of a demand for political liberty, and on that ground it should be urged by any political party that stands for progress and human rights. We look for the disestablishment of the churches throughout the world.

"The union of church and state is an inheritance from pagan Rome. To the ancient Romans the idea of the state was the highest ethical conception, the realization of the highest good, in which all other blessings were included. The religion was, consequently, subordinate to the state. A religion must be a state religion. A god must have the sanctity of the state.

"Papal Rome took another view. It taught the universality of religion, and the union of the human family. It pointed to the coming

of the kingdom of God, and to that kingdom as the realization of the highest development, instead of the state. The Roman pontiffs made the state the slave of the church.

"But this reversal of the pagan arrangement was as unsatisfactory to the world as the pattern itself. The turning of the coat did not bring relief from the superstitions and fanaticism of pagan rulers. The blood of martyrs flowed as freely as before. Protestantism then undertook to turn the coat back again. The principle of union of church and state was retained, only the state was again given supremacy.

"It is high time the world should rid itself of that ancient pagan idea. Both the church and the state are divine institutions, for the education and training of mankind in the achievements necessary for eternal exaltation and glory. Both must be independent of each other, and work each in its own sphere. Through the state God trains His children in the duties of government, and protects the weak against the strong who may feel inclined to prey upon them. Through the church, if

it is the true church, He reveals truths; tells His children what their duties are toward God, their fellow men, and themselves, and gives them, if they earnestly desire it, strength to perform those duties. Neither institution can perform successfully the functions of the other." — *The Converted Catholic*, October, 1920.

All that the *Converted Catholic* says in the foregoing article is true. The union of church and state is indeed an inheritance from pagan Rome. The astonishing thing is that every Christian does not see this and repudiate the whole church-and-state idea in its every phase.

We, too, look for disestablishment of the churches throughout the world; but something more than disestablishment is needed if there is to be complete separation of church and state. The crux of church-and-state union is a relation which enables either one to wield the power of the other.

There was a virtual local union of church and state on Tangier Island, Va., last summer, when a young man was shot through the body by a constable who was trying to compel him to go to church. There the civil officers were also officers in the church, and as such, they used their civil authority to further what they supposed to be the interests of the church, and to compel such an observance of Sunday as they thought was required by religious obligations.

There is union of church and state in principle wherever one church or religious cult is given an advantage over another church or cult by civil law or by political administration. In the main, New York City is said to be ruled by Tammany Hall, and this because the Tammany Society is the dominating political factor; and yet the Tammany Society has no legal standing whatever in either city or State affairs except as a corporation. It does, however, seize and use the power of both city and State to further its own ends. When Tammany men are in charge of either State or city government, or of both, as is often the case, does any one doubt that there is practical union between the Tammany Society and the local and State govern-

ments? The same exactly is true in principle when a church or combination of churches controls civil affairs, using civil power to further its own ends.

The most common point of contact between the church and state in this country is the matter of Sunday legislation. Sunday is a special church day. It is honored alike by Roman Catholics and most Protestants. In this respect the interests of these two naturally antagonistic elements are united. And we sometimes find them making common cause in behalf of such religious institutions as are common to both.

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### Patriotism: In What Does It Consist?

Sanford B. Horton

**P**ATRIOTISM is defined by the lexicographers to be "devotion to one's country," and a patriot to be "one who loves his country and zealously guards its welfare." The term may be further defined by reference to notable expressions; such as,

"No nation can expect to prosper and become great without ardent and devoted patriotism; it is irresistible, unconquerable, universal."— *Lord Acton*.

"What constitutes a state?

Not high-raised battlements or labored mound,  
Thick wall, or moated gate;

Not cities proud, with spires and turrets  
crowned;

Not bays and broad-armed ports,  
Where, laughing at the storm, rich navies ride;  
Nor starred and spangled courts,  
Where low-browed baseness wafts perfume to  
pride.

No! Men, high-minded men,  
With powers as far above dull brutes endued,  
In forest, brake, or den,  
As beasts excel cold rocks and brambles rude;  
Men who their duties know,  
But know their rights, and, knowing, dare  
maintain,

Prevent the long-aimed blow,  
And crush the tyrant, while they rend the  
chain,—

These constitute a state."

—*Sir W. Jones*, in "*Truths Illustrated*."

The verdict of the world as to the marvelous growth, resources, and noble principles of this young "giant of the West" is too well known to need repeating; and yet if "eternal vigilance is the price of liberty," it is well to pause occasionally and count our many blessings, and at the same time see if there are any within or without the walls of our body politic who would despoil us of these blessings, our American heritage. Occasions for thus pausing are to be found in the anniversaries which keep afresh the patriotic past, such as Fourth of July, Washington's and Lincoln's birthdays. Writing upon the subject of the signing of the Declaration of Independence, July 4, 1776, John Adams wrote to his wife: "I am apt to believe that it [the day] will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance, by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade," etc.

Sounding a word of warning, one writer referred to the Adams letter, saying:

"These words have proved prophetic. That, as a people, Americans have emphasized the lighter part of the prophecy in the spirit of their celebration is greatly to be deplored. The day at times appears rather to be an orgy than a solemn festival; a time of noise and self-indulgence rather than of patriotic joy and thankfulness."

And yet when we call to mind the history of our colonial and national struggle for liberty, when we consider the great work of George Washington as constructor and that of Abraham Lincoln as preserver of our national being, the Fourth of July, February 22, and February 12 will mean more to us than simply an opportunity for "noise and self-indulgence." Then will true patriotism find time for study and recounting, thus making for intelligent Americanism.

One has truthfully said, "The safety of the Republic lies in the vigilant and active patriotism of the American people."

James Russell Lowell, at that time minister to Great Britain, was asked by the historian Guizot how long the Republic of the United States might reasonably be expected to endure. His reply was, "So long as the ideas of its founders continue dominant."

One thing which contributed toward making America free, from both a civil and a religious viewpoint, was the restriction obtaining in the Old World against freedom of thought. From this "old order of things" a "new order of things" was entered upon, which was designed to be the sheet anchor of national hope and existence. One of the things proposed under "a new order of the ages" was a provision for absolute separation of church and state; not that the state should be irreligious, but that all religionists as well as nonreligionists should have equal privileges conditioned upon noninterference with the civil and religious rights of one another.

"When the Constitution first made its appearance, the friends of religious liberty, especially those who had been oppressed under the religious establishments of the colonies, felt that liberty of conscience was not sufficiently secured in it. Article VI forbade religious tests as a qualification for office under the government, but there was no guaranty against religious tests and religious intolerance to those not in office. Aug. 8, 1789, the United Baptist churches of Virginia addressed a communication to George Washington, in which they gave expression to the prevailing fears in this regard. Replying, Washington said [*"History of the Baptists,"* by Thomas Armitage, D. D., pp. 806, 807]:

"If I could have entertained the slightest apprehension that the Constitution framed by the convention where I had the honor to preside might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it. . . . You doubtless remember, I have often expressed my sentiments that any man, conducting himself as a good citizen and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience."—*Blakely's "American State Papers,"* p. 152, edition of 1911.

Washington was not alone in holding such views on the subject of the functions of church and state, respectively.

From a report of the Forty-third Congress (1874), dealing adversely with a petition so to amend the Constitution as to declare this country a Christian nation, the following is gathered:

"That upon examination even of the meager debates by the fathers of the Republic in the convention which framed the Constitution, they find that the subject of this memorial was most fully and carefully considered, and then, in that convention, decided, after grave deliberation, to which the subject was entitled, that, as this country, the foundation of whose government they were then laying, was to be the home of the oppressed of all nations of the earth, whether Christian or pagan, and in full realization of the dangers which the union between church and state had imposed upon so many nations in the Old World, with great unanimity that it was inexpedient to put anything into the Constitution or frame of government which might be construed to be a reference to any religious creed or doctrine.

"And they further find that this decision was accepted by our Christian fathers with such great unanimity that in the amendments which were afterward proposed, in order to make the Constitution more acceptable to the nation, none has ever been proposed to the States by which this wise determination of the fathers has been attempted to be changed."—*Id.*, p. 346.

We are therefore justified in asserting that when the religious forces of this country press our lawmakers for Sunday laws and such other legislation which may be related to purely religious affairs, and when the lawmakers yield to that pressure, there is to that extent a deviation from the priceless principles laid down by a patriotic ancestry, and that deviation will guide the ship of state into forbidden channels, the end of which will be ruin. And we repeat, The measure of patriotism today will be in proportion to the devotion which we loyally give to the principles for which the forefathers so nobly stood. Such patriotism will make for the prosperity of the church and the peace and happiness of the state.

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A RELIGIOUS obligation enacted into civil law does not lose its original character; it is religion enforced by the power of the civil magistrate.

## Are We Guilty of Misrepresentation?

(Continued from page 68)

ism and Christianity are contradictory terms. They are incompatible systems. They cannot dwell together on the same continent!"

Remember that the National Reformer makes no distinction between atheists and those who observe another day than Sunday as the Sabbath. To the National Reformer the seventh-day Sabbatarian is just as much of a "conspirator" as is the atheist. In the *Christian Statesman* of May 21, 1888, the National Reformers called us "opponents of the Bible and the Christian features of our government," and in plain language they proposed to banish us as the Puritans banished Roger Williams, because he dared to differ from their established views. Witness the following:

"We might add in all justice, If the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas; and then if they can stand it, stay there till they die."

Thus it is evident that the National Reformers favor not only the confiscation of property but the banishment from native land of those who dare to differ from the views of National Reformism. They treat all such as "conspirators" against the government.

In an editorial in the *Christian Statesman* of October, 1915, the National Reformers hurled their anathemas against their opponents, and particularly against the promoters of the LIBERTY magazine, charging, as we shall see, treason against the government:

"It is necessary either to silence the guns of the enemy or to render their fire harmless. . . . If we cannot silence this battery of the enemy, it surely should not be allowed to do harm to our historic institutions."

By this statement the *Christian Statesman* meant that the LIBERTY magazine should be put out of commission because of its opposition to compulsory Sunday

observance by the power of the civil magistrate. The *Christian Statesman* continues its attack in the following scathing language, in which by necessary inference it charges us with being guilty of treason because of our opposition to Sunday laws:

"Whenever any one's theory of liberty leads to the invasion of the liberty of others, it is surely fallacious. Whenever it invades the right of the nation itself, it is doubly fallacious. Opposition to Sabbath laws does invade those rights. But when it would uproot the fundamental principle of government—that nations sustain relations to God and His law—it is treason."

This shows clearly that the writer was justified in saying that the National Reformers favored "the extreme penalty prescribed for treason against the government, for all who dare to violate the drastic Sunday laws which they propose Congress shall enact for the whole nation." These statements from the official organ of the National Reform Association show clearly that if the National Reform Association ever succeeds in getting its policies incorporated into law, it will favor the reinstatement of the gibbet, the rack, and the stake for all dissenters and nonconformists, and deny the right of free speech, free press, and of petition for redress of grievances. Those who voiced their sentiments in opposition to oppressive Sunday laws and in opposition to laws seeking to establish a nation's "proper relationship to God," would be regarded as avowed enemies to the government and guilty of treason. The death sentence would be pronounced upon them in order "to silence the guns of the enemy or to render their fire harmless."

When the charge of "treason" and conspiracy is laid against a citizen of the United States, if this charge can be sustained, it means the infliction of the death penalty. Was the writer's statement concerning the charge of treason, therefore, "wholly devoid of every semblance of truth," as the *Christian Statesman* asserts? Clearly it was not.

A National Reformer whom we opposed in his efforts to get the city coun-

cil of Dallas, Oreg., to enact a drastic Sunday law, was defeated in the referendum at the polls, and then he wrote a fierce letter in retaliation, a part of which we insert here to show the real animus of this movement:

"Only last week when God's people were trying to make a law to preserve the Lord's day in Dallas, a low-down bunch of devils, calling themselves Religious Liberty Association (they are nothing more than the damnable seventh-day bunch), came to Dallas and helped the devil, the two-legged puppies and sluts of Dallas, and the moral degenerate manager of the Majestic Theater, to defeat our measure. The fight has scarcely begun. That infamous bunch shall suffer ignominious defeat, if the whole outfit has to be lynched. That is what ought to be done to them right now. They are a depraved, blasphemous, moral degenerate, hypocritical, devil-inspired gang of disreputables. No discount on that whole statement."

When these Sunday blue law advocates, in an open, square contest that is fought out in a referendum by the people, take their defeat so seriously that they wish to lynch their opponents at once, is there not some ground and justification for saying that if these organizations could have their way before Congress, it would not be long until the streams of America would flow crimson with the blood of martyrs, as they did in Europe during the reign of the Inquisition?

Some years ago when Seventh-day Adventists and Seventh Day Baptists suffered terrible persecutions at the hands of fanatical Sunday law advocates, the *Christian Statesman* justified all these persecutions even unto death. One of the strongest indictments against the cruelty of the National Reformers is this dark blot upon their past record. When they should have stood shoulder to shoulder with the secular press in defense of human rights and religious liberty, they championed the cause of the most cruel religious oppression waged in America since the days of the Puritans. We know whereof we speak when we say that religious legislation has a tendency to transform naturally pleasant and amiable men into cold-blooded demons of horrible cruelty.

The mistake of these political preachers is that they are constantly appealing to the sword of Cæsar instead of the cross of Christ. The organizations referred to in this article are operating a strong lobby here in Washington, having for its immediate object the securing of a model Sunday law for the District of Columbia, which is later to become a law for the whole nation. These organizations are combining their forces to bring pressure to bear upon our lawmaking bodies, and herein lies the danger to freedom of conscience.

The United States Senate, more than ninety years ago, pointed out this danger in a Senate report denouncing the religious societies for bringing pressure to bear upon Congress in behalf of compulsory Sunday observance, as follows:

"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."

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." But the Puritan executed the death penalty upon the violator of the Sunday blue laws of New England, and endeavored to make people religious by civil law. Dr. Bowlby also said in a published statement that if they ever succeeded, the Seventh-day Adventists and the Jews would be compelled by law to observe Sunday. Of course, he would deny that this was religious persecution, the same as his predecessors have denied it. With them, he would evidently say: "We are simply enforcing the civil law."

Noah W. Cooper, an active promoter of the Lord's Day Alliance interests in Tennessee, recently said that the only thing that would save America from destruction was an "immediate return to the Puritanical religious precepts of the witch-burning days."

Are not these facts sufficient to justify the statement made by the writer, that

if these professional reformers had their way the streams of America would flow crimson with the blood of martyrs, as they did in Europe in the days of the Inquisition?

Dr. Wilbur F. Crafts, the superintendent of the International Reform Bureau, who styles himself a "professional reformer" and "Christian lobbyist" at Washington, according to published reports of the Washington papers recently threatened every Congressman with political beheadal by the churches, whose animosity he would stir up by a slush fund of a million dollars which was at his command, if Congress did not pass his pet Sunday bills which were then pending. He said that if the Republican party refused to pass these Sunday bills during the last session of Congress, he would see that that party suffered a greater defeat two years hence than the Democratic party suffered at the recent election. These proposals for a reversion to the rigidity and severity of Puritan times, these threats to force the submission of religious dissenters, these charges of conspiracy and treason, and these ultimatums invoking political boycott at the polls by these "professional reformers," are certainly enough evidence to support our charges of their designs against the natural rights of mankind. When a religious autoocracy seeks to fasten its arbitrary will upon the government and its free republican institutions, to compel the conscience of all dissenters on religious questions to conform to their own peculiar notions, they do not have to go a long way to reach the old-time Inquisition. We believe we have presented facts to justify this conclusion, without drawing heavily upon our imagination. Let us each adopt as his own the prayer of Pope:

"Let not this weak, unknowing hand  
Presume Thy bolts to throw,  
And deal damnation round the land  
On each I judge my foe.

"If I am right, Thy grace impart,  
Still in the right to stay;  
If I am wrong, O teach my heart  
To find that better way!"

## Sunday Legislation Religious, Not Civil

*(Continued from page 71)*

New England imposed a fine for an unexcused absence from divine worship. Although other reasons have been assigned for the observance of Sunday, in order to escape the Constitutional objections that can be raised against it if it takes form as a religious institution, those who are most active in securing the enforcement of the Sunday laws are so because of the religious character of the day, and not for any economic reason."

Then there is the Lord's Supper, an ordinance established by the Saviour himself. Why not petition legislators to enact a law requiring at stated intervals every citizen — the agnostic, the Jew, the blasphemer, the Christian — to assemble and partake of the Lord's Supper? O, says one, it would be sacrilegious for this holy ordinance to be enforced upon everybody! Indeed you are right, but is it not equally sacrilegious to attempt to force upon everybody, by law, the observance of the Lord's day?

Again, take baptism. The Saviour commanded this ordinance also. But are those seeking for laws to make compulsory the observance of the "Lord's day," in favor of a law compelling all to be baptized? Why seek to enforce the Lord's day any more than the Lord's baptism or the Lord's Supper? Why would it not be as proper to legislate on the one as the other? If it is right to compel individuals to observe a Sabbath, regardless of their convictions, it is equally proper to compel them to be baptized. It may be urged that all are not agreed as to the "mode" of baptism. Very true. Neither are all agreed as to the proper day to be observed as the Sabbath, nor yet as to the manner of its observance. Shall Congress be asked to settle which day is the Sabbath, and determine how it shall be observed? The right to judge as to which day is the Sabbath and the manner of its observance belongs to the individual, not to the state. Every citizen should decide when and how he shall worship, untrammelled by any legal enactments or requirements.

Manifestly the true sphere of the state is to deal with civil questions, and not to settle religious controversies. Are the Baptists willing to adopt sprinkling at the dictation of the state? Are the communicants of the Episcopalian, Presbyterian, and other churches, prepared to adopt immersion as the proper mode of baptism, by vote of the members of Congress or an act of the State legislatures?

Then, there is the Lord's Prayer. Surely it is right to pray. Everybody ought to pray. The Master told us to pray always. Then why do not those demanding Sunday laws petition Congress for a law compelling every citizen in the United States to say the Lord's Prayer once a day, or once a week? Why enforce the "Lord's day" and neglect the Lord's Prayer? Imagine a policeman calling to hear you say the Lord's Prayer! How much piety would there be in saying this beautiful prayer under such circumstances? Just the same amount as there would be in keeping the Lord's day under like compulsion.

Sunday laws are urged as essential to "protect the Sabbath." But a Sabbath of divine appointment needs no human protection. And no special legislation is needed to maintain civility on the first day of the week. The laws which guarantee police protection on other days of the week do the same on Sunday. Mid-week prayer meetings are held, and revivalists conduct services day and night, and the labor performed around them is not considered or complained of as a disturbance. Funeral services are held daily in churches, where, in brokenness of spirit, friends weep around the bier of the dead, and the pastor speaks words of consolation, and no one is disturbed by the ordinary routine of business going on. Clubs and lodges meet during the week, and conduct their forms and ceremonies, and say nothing about being disturbed or molested. The Jews, who worship in their synagogues on Saturday, and the Seventh Day Baptists and Seventh-day Adventists, who meet in their various places of worship on the seventh



day, are not disturbed by the labor performed while they worship. Roman Catholics, Episcopalians, and others who consider certain services appropriate to Christmas, Good Friday, Ascension Day, Lent, many saints' days, and the like, conduct their worship upon these days undisturbed. No laws are asked compelling all to be idle on these days while some worship. Why, then, this continual clamor for laws demanding cessation of labor on Sunday? Why is labor perfectly proper on all these other days and occasions mentioned, but so objectionable and such a disturbance if performed on Sunday, that those who perform it must be fined and imprisoned? It is as clear as a sunbeam that it is the supposedly religious character of the day that is in question, and it is this that Congress and State legislators are being asked to protect. And it was to a large degree a similar union of church and state which contributed the gloom of the Dark Ages for a thousand dreary years. Let the people beware lest the clock of liberty and progress be turned back, and the smoldering embers of a religious tyranny be fanned again into a flame.

Enforced idleness never tends to civility. An idle brain is the devil's workshop. To close up all places of business, stop all work, forbid healthful recreation on Sunday, and thus remove the restraints which are imposed upon society by the six days of labor, and turn out a large population of both old and young, with nothing to do, exposes them to temptation and vice rather than shields them from it. It tends to unsettle established habits of virtue, and turn the day into a time of dissipation and disorder instead of order and civility. Idleness, with its attendant evils, does far more to make people uncivil and prepare them for the penitentiary and the gallows, than honest labor. It is in the interest of morality and religion, and that the day may not be turned into a curse through compulsory idleness, and the ship of state wrecked on the rocks of a union with the church by seeking to protect and foster

some form of religion, that we call attention to these things, and earnestly protest against all Sunday laws, or governmental interference in religious matters.

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### News and Comment

BECAUSE the Sunday laws of Maryland will not allow paid concerts on Sunday, the musical artists of Baltimore are now offering "regular free Sunday afternoon concerts." If Sunday is a civil holiday, pray tell us why the taking of a collection on Sunday is more of a crime than the giving of the concert itself. We have difficulty in following such logic.

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MAYOR MRAVLAK has ordered the police not to permit either private or public dances in Elizabeth, N. J., on Sunday, in violation of the New Jersey blue laws. Some of the clergymen of Elizabeth brought complaints against the Sunday dancing, because a number of their church members indulged in this unseemly amusement, and absented themselves from divine service as a consequence. It seems strange that a mayor should undertake to enforce church discipline at the request of clergymen, and that clergymen should be so lax in their duties as to want to shift the matter of church discipline upon the mayor.

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THE two compulsory Sunday observance bills that were introduced into Congress for the District of Columbia by the "professional reformers" of the International Reform Bureau, the Lord's Day Alliance, and the Pastors' Federation of Washington, died as Congress adjourned on March 3. Thus far Congress has refused to place a Sunday law upon the Federal statute books to govern the people in the territory over which it holds direct jurisdiction. More than one hundred seventy Sunday bills have been introduced into Congress at the instigation of religious societies for the District of Columbia during the last thirty-five years.

## Two Congressional Sunday Bills Pending

TWO compulsory Sunday observance bills for the District of Columbia are now before Congress, having been introduced since the extra session convened. These bills are Senate Bill No. 1948 and H. R. 4388. The object of the Sunday law advocates is to pave the way for a national Sunday law, by gaining a foothold in the District of Columbia. The present bills are far from what their promoters would like to have, and from what they mean to have eventually. But with Congress once committed to the principle of compulsory Sunday legislation, it would be comparatively easy to secure amendments that would make the law as drastic as even an old-time Puritan could desire.

"Eternal vigilance is the price of liberty." Every lover of religious freedom should send a protest to one of the Senators from his State and to his Representative in Congress against the enactment of these measures. We will furnish petition blanks upon request.

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THE delegates attending the recent annual convention of the Sunday school

workers of Philadelphia at the Holy Trinity Parish House, advocated the teaching of religion in public schools. Edward Sergeant, of New York, a member of the Episcopal board of education, said, "This is the only answer to the pagan menace with which we are faced." We should like to know how Mr. Sergeant would settle which particular brand of

religion shall be taught. The pagans have a religion, and according to governmental statistics sixty-one per cent of the inhabitants of the United States are pagans, that is, nonmembers of the Christian churches. Since the majority rules in America, Mr. Sergeant would be bound to teach the religion of the pagans if he taught any religion. It seems strange that American citizens when they advocate the teaching of religion in the public schools, can think of no other religion than that of their own sect.

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THE town of Berwick, Pa., has

been afflicted with a Sunday blue law crusade for two months. The old blue law of 1794 is being partially enforced, and many are haled before the civil magistrate as criminals for doing the same things on Sunday that they have been doing for years without molestation.

### A BLUE-LAW BALLAD

By Leon A. Smith

AMID the bannered hosts that swarm in the arena of reform, I see with martial zeal arrayed the leaders of a grand crusade, fired with an iridescent dream,—a great religion-saving scheme, which, in this age of moral dearth, must surely be a thing of worth. No forward turning of the hands upon the clock, their scheme demands; their saving plan is more sublime, for it concerns the clock of Time. The hands of progress they would seize, and turn them back some centuries, to bring again the outgrown ways of those old Puritanic days, when church and state went arm in arm to guard the land from moral harm, and you could find the proper mode of worship in the civil code. The tale they tell is truly sad; the country's going to the bad; its laws have not the proper hue; they're liberal where they should be blue. So with the times thus out of joint, themselves the censors they appoint, to supervise affairs of state and other minds to regulate, in keeping with what they decree as spokesmen of the Deity. If this crusade should turn out well, it is their cherished plan to tell the people of this continent just how their Sundays must be spent; just what they may and may not do, and what they must accept as true. They seek the power of federation, to conquer sin by legislation, and by so doing they confess they lack the power of godliness. They preach a gospel which depends on human force to gain its ends, nor aims by love to rescue souls, but seeks salvation at the polls. If these crusaders all should meet, and just to make their plans complete, a grand headquarters should select, where everything would be correct; some station which beyond mishap would put their work well on the map, and properly would advertise the principle on which it lies, a fitting choice, it seems to me, would be some penitentiary,—the only place I ever saw where men are all made good by law.

# Episcopalian Bishop Against Sunday Laws

**B**ISHOP W. A. LEONARD, of Ohio, gave an interesting talk on the Sunday blue laws at St. John's Episcopal Church in Washington, D. C., to the members of the Sons of the Revolution and the Sons of the Colonial Wars, at the annual service, Feb. 22, 1921, commemorating the birth of George Washington.

According to the Washington *Herald*, Bishop Leonard, Chaplain-General of the Sons of Colonial Wars, did not mince words nor deal in fine phrases and pious cant when he classed "the Sunday blue laws, such as have been suggested for revival and re-enactment, as medieval methods and beyond enforcement."

He discussed the Sunday laws as they existed in colonial times and contrasted them with conditions of the present day, adding:

"We have lately heard much concerning the revival and re-enactment of the blue laws in

this country, and our mind immediately reverts to New England, for we have been impressed with the tradition that there was great rigidity and severity in the usages there. But Virginia also compelled attendance on divine services, and made it a fundamental rule of life that every one should respect religious observances.

"But the law in neither of these sections worked. You cannot convert souls by law. There were many and continued infractions. Normal persons would not submit, and liberty-loving souls rebelled. Many of the laws remain on the statute books, and remnants still survive, but they increasingly became what were expressly styled 'dead letters,' mute relics of an age, the extreme repressions of which had proved their own inevitable undoing.

"We may consider ourselves in one sense fortunate that we do not live in such an atmosphere as that which surrounded our forefathers either in Virginia or in New England, because disabilities were enforced which positively shackled the freedom of consent or the liberality of assent, in both sections of the land. Some good men and women, being disgusted, gave up religion entirely, and at last there was the entire discarding of such medieval methods."

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