

# LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



PHOTO BY R. E. CLARK

READ "A MOST DANGEROUS WEAPON" IN THIS NUMBER

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:

## AFFILIATED ORGANIZATIONS

**Atlantic Religious Liberty Association** (affiliated organizations in Maine, Vermont, Massachusetts, New Hampshire, New York, Connecticut, and Rhode Island): Office, South Lancaster, Mass.; secretary, A. J. Weaver.

**Eastern Canadian Religious Liberty Association** (affiliated organizations in New Brunswick, Nova Scotia, Quebec, Ontario, and Newfoundland): Office, Oshawa, Ontario; secretary, F. W. Stray.

**Central States Religious Liberty Association** (affiliated organizations in Kansas, Nebraska, Missouri, Colorado, and Wyoming): Office, College View, Nebr.; secretary, S. E. Wight.

**Columbia Religious Liberty Association** (affiliated organizations in Pennsylvania, Ohio, New Jersey, Virginia, West Virginia, Delaware, and Maryland): Office, Takoma Park, D. C.; secretary, F. H. Robbins.

**Lake Religious Liberty Association** (affiliated organizations in Michigan, Indiana, Illinois, and Wisconsin): Office, Berrien Springs, Mich.; secretary, S. B. Horton, 812 Steger Bldg., Chicago, Ill.

**Northern Religious Liberty Association** (affiliated organizations in Minnesota, Iowa, North Dakota, and South Dakota): Office, 2713 Third Ave., South, Minneapolis, Minn.; secretary, E. T. Russell.

**North Pacific Religious Liberty Association** (affiliated organizations in Oregon, Washington, Idaho, Montana, and Alaska): Office, College Place, Wash.; secretary, H. G. Thurston.

**Pacific Religious Liberty Association** (affiliated organizations in California, Nevada, Utah, and Arizona): Secretary, W. F. Martin, 421 North Isabel St., Glendale, Calif.

**Southeastern Religious Liberty Association** (affiliated organizations in Florida, Georgia, North Carolina, and South Carolina): Office, 169 Bryan St., Atlanta, Ga.; secretary, W. H. Heckman.

**Southern Religious Liberty Association** (affiliated organizations in Alabama, Kentucky, Tennessee, Louisiana, and Mississippi): Office, 2123 24th Ave. N., Nashville, Tenn.; secretary, J. L. McElhany.

**Southwestern Religious Liberty Association** (affiliated organizations in Arkansas, Oklahoma, Texas, and New Mexico): Office, Keene, Tex.; secretary, Morris Lukens.

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

# LIBERTY

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

Issued quarterly

Printed and published by the

REVIEW AND HERALD PUB. ASSN., AT TAKOMA PARK, WASHINGTON, D. C., U. S. A.

VOL. XVII

SECOND QUARTER, 1922

NO. 3

CHARLES S. LONGACRE, Editor

CALVIN P. BOLLMAN, Managing Editor

WILLIAM F. MARTIN, Associate Editor

## CONTENTS

Lincoln Memorial .....	Frontispiece
"A Most Dangerous Weapon" .....	51
Compulsory Religion .....	53
The Washington International Conference .....	54
The Source of Real Power Is from Above .....	56
Stirring Up Resentment .....	57
Retrospect from Plymouth Rock Makers of America .....	58
"Would Force All to Church" .....	62
Americanization and Christianization .....	64
Former Vice-President Marshall Rebukes the Churches .....	64
Liberty Endangered by Sectarian Legislation .....	65
What Shall Be Taught in the Public Schools? .....	68
The Bible in the Public Schools .....	71
Alabama Sunday Bill Defeated .....	73
Religious Laws; Civil Measures .....	74
The Bluest of the Blue Sundays .....	75
Churches and Theaters in Conflict .....	75
The Wrong Way of Doing the Right Thing .....	76
Another Muzzle for the Press .....	76
Making Christ King by Force .....	77
Sunday Laws Inconsistent and Un-American .....	78
Voluntary Sunday Closing .....	79
Note and Comment .....	80
Poland Grants Religious Liberty to Jews .....	80

Entered as second-class matter May 1, 1906, at the Post Office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918.

**SUBSCRIPTION RATES.**— One year, 35 cents; three years (or 3 subscriptions, 1 year), \$1.00; five or more copies, mailed by publishers to five addresses or to one address, postpaid, each, 9 cents. No subscription for less than one year received. Remit by Post Office Money Order (payable at Washington, D. C., post office), Express Order, or Draft on New York. Cash should be sent in Registered Letter. When a change of address is desired, both old and new addresses must be given. No extra charge to foreign countries.



Photo by R. E. Clark

LINCOLN MEMORIAL, WASHINGTON, D. C.

"The people of these United States are the rightful masters of both Congresses and courts, not to overthrow the Constitution, but to overthrow the men who pervert the Constitution." — *Abraham Lincoln*.

# LIBERTY

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

VOL. XVII

SECOND QUARTER, 1922

NO. 3

## "A MOST DANGEROUS WEAPON" The Constitution Is Called

THE general superintendent of the National Reform Association and editor of the *Christian Statesman* makes a vicious attack upon the guaranties of human rights as set forth in our Federal Constitution. Because the Constitution prohibits Congress from enacting laws which would compel every secularist and unbeliever to conform to the usages, customs, and observances of the Christian religion under penalty, he claims that our Constitution as it was framed by the founders of this Republic is "a most dangerous weapon."

The editor of the *Christian Statesman* propounds the following:

"How to take a most dangerous weapon out of the hands of secularists: Amend the highest written law of the land, our Federal Constitution, so that it shall plainly proclaim the will of the Lord of nations as the rule of our national life and the standard of our national conduct in dealing with all our problems—internal and external, national and international. As that Constitution now stands, the secularist is perpetually quoting it on his side, loudly proclaiming that there is in it nothing that warrants the Christian usages, and as loudly and persistently demanding that all these and their like shall go out of the latter that it may be brought into perfect harmony with the former. Our answer should be, Never! But we will instead change the written document that it may be in perfect harmony with the unwritten, and so furnish an undeniably legal basis for all we have that is Christian in our national life and character and also for more of its kind that is still needed."

This proves conclusively that the National Reform Association and the *Christian Statesman* are avowed enemies of true Americanism and foes to the Constitution of the United States. In the past the *Christian Statesman* has accused us of being disloyal to the United States and to the kingdom of God, because we opposed their compulsory Sunday observance bills before Congress; and now the *Christian Statesman* attacks the Constitution itself, declaring its guaranty of liberty "a most dangerous weapon."

These self-styled reformers want the Constitution to "proclaim the will of the Lord." But by "the will of the Lord" they mean the will of the National Reformers. They claim that they are God's representatives on earth, acting in His stead. They claim that they are the chosen ones to make the will of the Lord known to the nation as the rule of conduct for its national life, to be enforced as the law for each and every man. They want all the usages of the Christian religion established by civil statute. They want an out-and-out legal religion enforced by the authority and power of the civil magistrate. These men would substitute the policeman's club for the preaching of the cross of Christ.

The facts of the case are these, when their logic is reduced to its final analysis: If the Constitution were changed to suit their ideals, every guaranty of civil and



*A Christian Mother Exhorting Her Daughter to Loyalty to Christ*

religious liberty would be expunged from our Magna Charta, and it would not be long until the sword of the National Reformer would be unsheathed and the streams of America would flow crimson with the blood of martyrs as did those in Europe under the old régime of church and state union.

What does the *Christian Statesman* mean when it says that all Christian usages should be placed upon "an undeniably legal basis" in the fundamental law of the land? Does the National Reformer believe that all Christian customs should be legalized and enforced upon the unbeliever as well as the believer, under the penalty of law? If so, then the National Reformer is un-American, anti-Christian, and anti-democratic. He is un-American, because such a conception of civil government is in direct conflict with every ideal entertained by the founders of the great American Republic touching civil and religious liberty. He is anti-Christian, because Christ never appealed to the civil gov-

ernment for aid to advance His cause; the Son of man drew a distinct separating line between the proper functions of the state and the specific functions of the church, and said His kingdom was not of this world. The National Reformer is anti-democratic because he does not believe in the rule of the people, but wants his own religious ideas incorporated into law and made as unchangeable as "the law of the Medes and Persians, which altereth not." He wants the "Christian usages" enforced by law and placed upon "an undeniably legal basis." In this way by legalizing religion, says the *Christian Statesman*, the National Reformers believe in the effort to "Christianize the nation" and to rid it of its "sins."

If it is as easy as this to get rid of sin, why did not the Roman Empire get rid of its sins when it legalized the Christian religion and enforced its tenets as interpreted by the established church upon all its citizens by the sword? The only remedy for sin is the blood of Christ.

Civil law and force have never converted or transformed a soul, and never will. It is utter folly for the church to make an appeal to force and carnal weapons to make men good. It is not the prerogative of the civil government to deal with the sins of the soul. The state can rightfully deal only with civil matters and punish crime. The National Reformer who advocates the doctrine that the Federal Constitution is not good enough for the United States because it does not legally recognize the Christian religion and enforce its obligations, could find in Venezuela, Ecuador, and Tibet, countries in which his ideals of a state-enforced religion are still in vogue; but would he be willing to forego the liberty he enjoys here, but which he would deny to others, for the restrictions he would find himself under were he to remove to one of the countries named? Certainly he would not.

The Constitution as the founders of the American Republic wrote it, is good enough for us. The great principles of civil and religious liberty as advocated by George Washington, James Madison, and the other notables that framed our Constitution, are our principles, and they are worthy of defense and preservation as long as the sun shines upon our glorious Republic.

Lincoln said to those who were not satisfied with the Constitution, that he had a most solemn oath registered in heaven "to preserve, protect, and defend it." The great emancipator said that as a true and loyal American he was bound "to stick by the Constitution, in both its letter and its spirit, from beginning to end."

The Declaration of Independence and the Constitution of the United States as conceived by their framers, are the perfect charters of the rights of the people; and as Lincoln said, "The people of these United States are the rightful masters of both Congresses and courts, not to overthrow the Constitution, but to overthrow the men who pervert the Constitution."

We appeal to the loyal citizens of the United States and to the friends of Constitutional government, to aid us in our campaign for the preservation of the Federal Constitution and for the perpetuity of our Constitutional liberties and free republican institutions. Help us defeat the drastic Sunday observance bill before Congress, and all measures to make the teaching of religion compulsory in the public schools, which measures were framed and introduced into Congress and into various State legislatures at the instigation of the National Reform Association and the Lord's Day Alliance.

Our liberties are endangered, and it is high time that all loyal Americans wake up and send in a vigorous protest against these encroachments upon human rights. "Eternal vigilance is the price of liberty."

C. S. L.

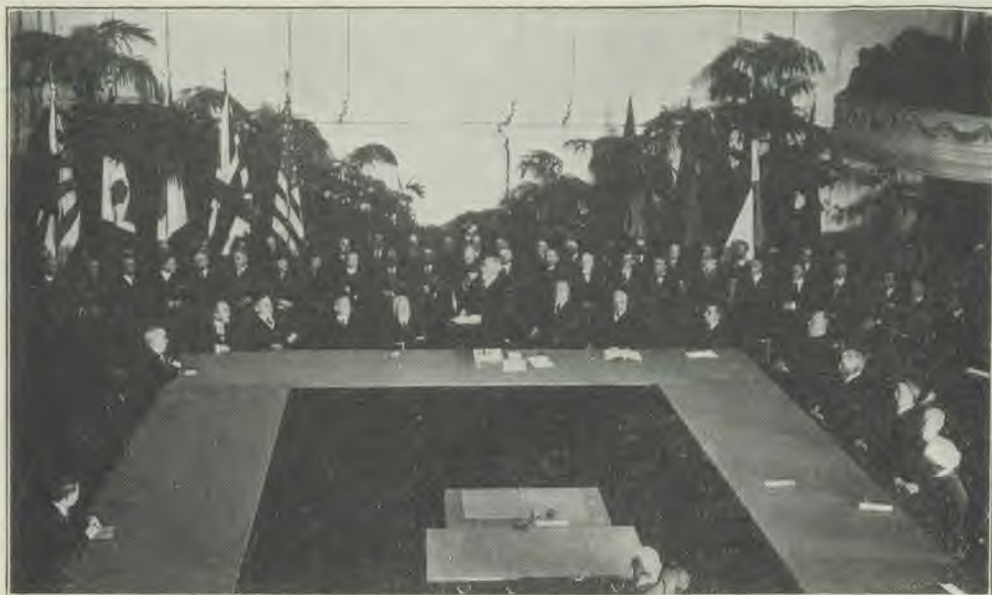
\*\*\*

### Compulsory Religion

**A** BILL to make attendance at church compulsory met a deserved fate in Boston on Monday at the hands of the legislative committee on legal affairs. When the bill was called for hearing, its proponent was absent because of illness, and no one else was found to say a word in its favor, and so it fell through.

Such a measure can be regarded only in the light of a blow aimed straight at the heart of personal liberty. It is, of course, eminently desirable in a Christian country that every one should go to church on Sunday, but to be forced to do so by the civil law is repugnant to the instincts of all Americans, and is certainly alien to the spirit of the Constitution.

The separation of church and state was one of the wisest things decreed by the fathers, and, if the truth were known, was one of the causes why the young Republic grew rapidly so great. To propose their union at this late day is a return to medievalism, and the American people will have none of it. — *Washington (D. C.) Post, March 9, 1922.*



© H. & E.

*President Harding Closing the Washington International Conference with a Farewell Address  
After All Treaties Had Been Signed*

## The Washington INTERNATIONAL CONFERENCE And Its Results

**I**N the minds of some the Washington Conference on Limitation of Armament and the Pacific Problems, has been a failure. Whether it was a success or a failure depends upon what it was designed to accomplish and whether or not it met the expectations of its promoters.

A number of religious and social organizations sent memorials and petitions to the conference requesting the delegates to abolish war by the adoption of appropriate measures. These societies naturally conclude that the conference was a failure because it did not resolve to abolish war forever from the earth. It seems strange that there should be people still living upon this earth who believe that war can be abolished by writing a few words on paper and signing a few names to the document.

*By*

**C. S. Longacre**

The delegates who composed the conference, representing nine nations, did not meet for the purpose of abolishing war by resolution, but in an attempt to settle, without resorting to the use of force, some vital problems upon which they differed. They accomplished this purpose, and therefore the conference was a grand success. Likewise, they decided to curtail for a period of ten years, the outlay of vast sums of money for naval preparations, to enable the nations to bear the financial strain of great war debts without being forced into bankruptcy. This was a wise move, and will give temporary relief. In this respect the conference was a success. But in order to abolish war it will be necessary, not only to arrange treaties, but to change and transform human hearts.



### Disarmament of Human Hearts Needed

Men may decide to dismantle the dreadnaughts and superdreadnaughts of the navies and transform their armament and material into implements of industry: we may beat our swords into plowshares and our spears into pruning hooks; but unless we can also dismantle human nature and transform human hearts filled with evil passions from which spring irrepressible conflicts due to conflicting interests, race prejudices, national jealousies, innate selfishness and greed of gold, it will be vain to hope for lasting peace. The spirit of war must be banished from human hearts before war itself can be eliminated from the world. This work is not a transformation of the head, but of the heart. It cannot be accomplished by law; it is a work of grace. Legislation may put a veneer of temporary calm on the outside, but it cannot supply the real remedy that will insure permanent peace in a world of selfish men.

So far, nothing has been suggested that will guarantee immunity from another world cataclysm. All that our best and wisest statesmen are hoping and working for, is a ten-year holiday in a wild race for naval supremacy. It is simply a human barrier erected to hold back human passion, human pride, and human selfishness long enough for nations facing bankruptcy to catch breath between rounds in the great war game. Everybody who knows human nature knows that bonds of human ingenuity are not powerful enough to restrain the war giant indefinitely. In fact, as long as human nature remains human nature, unchanged by the grace of God, there are no human restraints nor human devisings that will prove permanently effective in curbing and taming the passions of man. For us to expect anything else is self-deception. There is no infallible cure for war so long as human nature remains unchanged, even among those who make a formal profession of the Christian religion.

So far, statesmen and philosophers

have been experimenting in vain. They have organized leagues of peace and leagues to enforce peace. But all such efforts have led us only to disappointment. There is only one remedy that can cure our ills. There is only one League of Peace that is a sure protection against the evil passions of the human heart, and that is the league between Jesus Christ, the Saviour of men, and the individual fully surrendered to the will of the divine Being. It was this league that was proclaimed by angels on the plains of Bethlehem when they sang, "On earth peace, good will toward men." But this peace can never be known by the nations of earth as now constituted, and can become universal only with the second coming of the Prince of Peace. Even then it will extend only to the nations of the saved, for all else will have passed away, and this old sin-cursed earth will have given place to the new earth, wherein dwelleth righteousness and only righteousness. Then, and not till then, shall men delight themselves in the abundance of peace.

Men cannot save themselves, much less all mankind. Water rises no higher than its source. The leopard cannot change his spots, nor the Ethiopian his skin. Neither can we do good that have been accustomed to do evil. All attempts of the flesh to purify and transform the fallen nature of man and to establish an everlasting covenant of peace by the legal bickerings of men among men, are destined to failure.

We may by our own efforts, succeed in damming up the turbulent cross-currents of human ambition for a little while, but our barriers are not impregnable. It is madness and folly to lean upon a staff of our own creation for support, ignoring the only remedy in the universe that can cure our infirmities. A complete surrender and submission of our wills to the will of God, and an unconditional acceptance of the terms of the Most High, is the only basis of peace in the soul of man.

*(Continued on page 70)*



The Persian King

## The Source of Real Power

Is

### From Above

By

William F. Martin

THE people of Israel were exiles in a far-off land. Rumors had come to these captives that disaster had overtaken the work of restoration going on in the homeland. The enemies of the Jews had brought an evil report of this work to the king; labor had ceased, and Jerusalem was still desolate.

Ezra, a ready scribe of the law of God and a man who held a high position at the court of Persia's king, prevailed on that monarch to permit him to lead a host of his countrymen back to Jerusalem. Plans for the journey were all talked over between Ezra and the Persian ruler. The king told Ezra of the dangers along the way, the robber bands, the fierce storms of the desert, the long stretches of desolate, enemy-infest-

*"Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of Him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek Him; but His power and His wrath is against all them that forsake Him. So we fasted and besought our God for this: and He was entreated of us."* Ezra 8: 21-23.

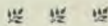


ed wastes, and the hardships to be endured. The devoted scribe was not unmindful of all these lurking dangers, but his faith in God was strong. No doubt he told the king how Jehovah had led his ancestors through the howling wilderness and even opened up the sea to make a passage for them. He told him that the hand of God was over His people for good; that the God of all the earth was stronger than the robber bands, and that under His protection Ezra and his people would be prospered in their journey. Thus, filled with faith, they made arrangements to go.

The hosts gathered at the river Ahava. The crisis was upon them. Soon they would be in the country of the robbers. Perhaps the hearts of the peo-

ple were beginning to faint. Should they go back and beseech the king to send a band of soldiers to protect them on the way? "No," said Ezra, "I should be ashamed to do that. We are on a mission for our God. The cause we represent is His. It is His work, and we must look to Him for power to do it. To ask a band of soldiers would be a denial of faith in Jehovah's power. We will go to our God and seek Him by fasting and prayer, and not as suppliants to the king. We will rely upon the power of God, and not on the power of the state."

Notice the language of verse 23. "So we fasted and besought our God for this: and He was entreated of us." Would to God the church of today would remember and profit by this lesson! The head should hang in shame at the thought of turning from God to a worldly kingdom. "The weapons of our warfare are not carnal, but mighty through God." "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."



### Stirring Up Resentment

**I**N an editorial of the *Chattanooga Daily Times*, under the caption, "Sunday Blue Laws for Alabama," we find an excellent article that goes to the root of this whole compulsory Sunday observance question. The editor claims that the present movement in America on the part of a certain class of

legal religionists who favor drastic Sunday laws in the hope of bettering conditions in the world, is really making things worse. He says:

"Instead of bettering the sentiment of the classes who thus regard Sunday as having been made for man and not man for Sunday, this legislation is going to create resentment and accentuate the feeling, already acute, of revolt against arbitrary and oppressive laws put upon the country in the past ten years.

"President Nicholas Murray Butler, of Columbia University, New York, speaking to the faculty of that institution the other day, called attention to one of the most menacing tendencies of the times, and warned the public that the hour is approaching when there may come a serious manifestation of popular disregard of constituted authority. He spoke of the present as being 'a time when the world is increasingly given over to the rule of compulsion



*Rebuilding Jerusalem*

and force, and declared:

"Liberty, which once was endangered by monarchs and by ruling classes, has long ceased to fear either of these; it is now chiefly endangered by tyrannous and fanatical minorities which seize control, for a longer or shorter time, of the agencies and instruments of government through ability and skill in playing on the fears, the credulity, and the selfishness of men."

"Perhaps no better definition has ever been given of the trend of these times, and coming from the source it does — one of the great educators of the day — it is entitled to and should receive the earnest consideration of those who think, and who are capable of judging the significance of present-day demoralization.

"From Alabama this propaganda is going to cross over into Tennessee, thence to other States, until finally we will see presented to the country a proposition for the adoption of an amendment to the Constitution embodying sectarian views for the enforcement of denominational religious programs."



*Landing of the Pilgrims at Plymouth, Mass., Dec. 21, 1620*

## Retrospect from Plymouth Rock Makers of America

**W**HILE the great religious scholars of England under King James I were busy at Westminster, Oxford, and Cambridge, translating the Bible into English, in the years between 1604 and 1611, a movement appeared in the English Church which was destined to unite its influence with that of the Great Book for the emancipation of nations and the genesis of a new and enlightened world. It was the Nonconformist movement struggling to free itself from the enthrallment of the medieval age.

King James I, like Queen Elizabeth before him, though zealous in the cause of Protestantism, had little conception of the rights of conscience. All persons

### New Light on the "Mayflower" Story

### The Struggle Between Puritan and Pilgrim

*By*

Lee S. Wheeler

at that time in England were required by law to attend the services of the Anglican Church, which, under Henry VIII, had revolted from the authority of the Pope, but which was still bound about with the swaddling clothes of Catholic ceremonialism. Absence from worship or attendance at unauthorized assemblies was punished by imprisonment without bail; and after three months, if the accused was still intractable, by perpetual banishment and confiscation of property.

### The Rise of Puritanism

In those times there were many in England who were loyal to the king and to the church, who advocated further

reforms and urged that the church should free itself from all the ritualism of Rome. For this reason they were called Puritans. Their attitude was very troublesome to the Episcopal Church, yet so long as they submitted to the requirements of the law their dissensions were tolerated. Their policy was to remain inside the church and purify it from within. They believed in the doctrine of apostolic succession and were opposed to any movement for independence. However, they are generally termed Nonconformists.

#### The Separatist Party

There was another Puritan party whose views led them to separate themselves from the

mother church. All Separatists were Puritans and Nonconformists, but not all Puritan Nonconformists were Separatists, so those ultra-Puritan Nonconformists who renounced the church and withdrew from its fellowship became known as Separatists. Naturally the separation gave rise to various independent churches, — Baptist, Congregationalist, etc. Among the most celebrated of the Separatists were those who became known as the Pilgrim Fathers. They were indeed weak in numbers, but mighty in faith.

#### Views of the Pilgrims

Among Protestants of those times it went without saying that the Papacy was the Antichrist, and mystic Babylon of the Revelation, says Burgess. This belief among the Puritan Separatists was

what gave rise to the Pilgrim movement. They regarded the Anglican Church as only "a revised edition of the Church of Rome," and protested against the enforcement of its worship. As their historian relates,

"Having learned that the Pope is Antichrist, and the present Church of Rome, Babylon; and hearing a voice from heaven crying, 'Go out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues,' they made a separation and rent from the Church of England."

Bradford wrote:

"With heavenly zeal for His truth, they shook off this yoke of anti-Christian bondage, and as the Lord's free people joined themselves by a covenant of the Lord in a church estate, in the fellowship of the gospel to walk in

all His ways made known, or to be made known, according to their best endeavors whatsoever it should cost them. . . . Judging by experience that they could not peaceably enjoy their own liberty in their native country without offense to others that were differently minded, they took up thoughts of removing."

Their attempt to withdraw from the established church and worship "with one another in the enjoyment of the ordinances of God according to the primitive pattern in His word," subjected them to cruel persecution, until in 1607 and 1608 most of them were able to make

their escape in merchant vessels to Holland.

#### Holland and Religious Liberty

John Smith and John Robinson, who transferred their flocks from Gainsborough and Scrooby to Amsterdam and Leyden, were both highly intellectual



*The Homage, the Largesse, and the General Pardon at the Coronation of James I and Anne of Denmark*

"King James I, . . . though zealous in the cause of Protestantism, had little conception of the rights of conscience."

and pious men of Cambridge; men who loved their people and were willing to share with them in the sacrifice of everything earthly for the sake of religious freedom and spiritual advancement. In the early years Smith was more of a controversialist and leader than was Robinson, and not only gave his mold to the Pilgrim church organization, but through his colleagues in England continued to labor effectually to win the fight for liberty in his homeland. It was probably while pastor of the Separatist church at Amsterdam that he wrote the "Confession of Faith," a Dutch translation of which has been recovered from the archives of the old Mennonite church at Amsterdam. No work could more truly reflect to us the religious and political views then being taught than this publication. I quote Article 84:

"That the magistrate is not by virtue of his office to meddle with religion or matters of conscience, to force and compel men to this or that form of religion or doctrine; but to leave Christian religion free to every man's conscience, and to handle only civil transgressions (Romans 13), injuries, and wrongs of man against man; in murder, adultery, theft, etc., for Christ only is the king and lawgiver of the church and conscience (James 4:12)." — *"Smith, the Se-Baptists,<sup>1</sup> and the Pilgrim Fathers,"* by Burgess.

That Pastor Robinson never arrived at Smith's clearness of views upon this subject we know, yet as Burgess remarks,

"It is no extravagant claim to say that the order of service followed (at Plymouth, New England, twenty-three years later) shows signs of direct dependence upon the form and order evolved in the church of John Smith."

Holland, at the time the Pilgrims were there, was in arts and sciences the most progressive country of Europe; and the sojourn of these people in that land where the great experiment of a constitutional government of united states was being worked out before their eyes, preparatory to the romance of the "Mayflower" expedition resulting in due time in the founding of the American Republic, must be regarded among those re-

markable events of which it can be said, "Had it not so happened, how different the world might have been!"

In fact, the rise of the Dutch republic came like a prelude to what was about to be staged in the world upon a vaster scale, and is a sort of introduction to American history. Living in the light of the great University of Leyden, founded by William, Prince of Orange, and finding peace, rest, and protection under the first flag of freedom which was red, white, and blue, they would naturally become admirers of republican institutions, and carry with them to the New World not only the Dutch Bible, the books, arts, and crafts acquired in Leyden,—the evidence of which may still be seen at Pilgrim Hall, Plymouth,—but also in their hearts the principles there learned. What we are coming to know of these pioneers goes to explain why their proud Puritan neighbors called them "mongrel Dutch," and why the English hesitated for nearly two years to furnish them ships, when told by the bishops that once these people were in Virginia it was their intention "to make a free popular state there."

During the Pilgrims' stay in Holland they formed a connecting link between the Dutch Anabaptists and the English Nonconformists, resulting in the formation of Baptist churches in England and the extension of religious toleration.

#### Pilgrims and Puritans in America

Reports of the prosperity of the Pilgrim plantation at Plymouth brought back to England by trading vessels, had a romantic influence, especially among the Puritans. In 1628 Charles I came to the throne and was attempting to rule without Parliament. Prospects looked dark for the Puritan cause in England, and they too began to dream of the New World, where they might establish a Puritan theocracy, or union of church and state under Puritan rule.

May 1, 1629, nearly nine years after the landing of the Pilgrims at Plymouth, six shiploads of these Puritans left England for America. It was the beginning

<sup>1</sup> A small religious body, founded by John Smith, who first baptized himself and then his followers.

of migration on a large scale. As they passed Land's End, Mr. Higginson, one of the leaders, called the passengers on deck, and is reported to have addressed them after the following words:

"We will not say, as the Separatists are wont to say, 'Farewell, Babylon; farewell, Rome,' but we will say, Farewell, dear England; farewell, dear church of God in England, and all Christian friends there. We do not go to New England as Separatists from the Church of England,"

and concluded with a prayer for the king and church and state.

However, one Separatist minister, a Mr. Ralph Smith, had taken passage with this company and had his goods on board before it was discovered that he was a Separatist. Some of the Puritan leaders were opposed to admitting him, but the matter was compromised by making him agree not to exercise his functions as a minister within the limits of their jurisdiction. Consequently upon their arrival in port, Smith retired within the jurisdiction of the Plymouth colony, where the Pilgrim people found him, took him to the Plymouth church, and made him their minister.

Later on Roger Williams, another Separatist, came over, but, as is well known, was banished by the Puritans from their colony because of his religious views, one of which was that the magistrate could not rightly enforce religious observances such as Sunday keeping. He had been one of the teachers of the Pilgrim church for a time under Mr. Smith's pastorate, and was well liked there, according to Bradford.

"This persecution of the Puritans against the Separatists became, it was said, the 'ill egg' in the Massachusetts Bay Colony." The government officials in England eventually interfered, and admonished the Puritans to be more tolerant.

#### The Controversy Over Persecution

All evidence goes to show that Pilgrim Separatists were the first to advance the doctrine of religious liberty and the separation of church and state in both England and America, and that they received

this teaching from Holland. It was a principle of the Dutch Mennonites that "freedom in religion should be allowed to all who observed civil order," and "it was from this source that Englishmen drew the idea of claiming and granting religious liberty for all peaceable citizens."—"Smith, the Se-Baptists, and the Pilgrim Fathers—Baptist Origins," by Burgess, p. 277.

John Smith, the founder of the original Pilgrim church, with his following largely embraced Baptist views in Amsterdam, while Robinson's church at Leyden appears to have maintained a friendly attitude. At the same time John Murton, who was connected with the Robinson church by marriage, and Thomas Helwys returned to London, planting a Baptist church and fearlessly advocating their views of liberty. Burgess says Helwys was "almost the first, if not the first, among English writers to distinguish between temporal and spiritual authority, and to define their limits."—*Ibid.* Helwys published his "Mystery of Iniquity" in 1612. A little later Murton, upon whom Helwys' mantle fell, while confined in prison and not permitted to have either ink or paper, prepared his notable "Supplication to the King, Prince Charles, and the Nobility," against persecution. The arguments were written with milk upon pieces of paper rolled up as stoppers in milk bottles given him by a friendly woman. They were afterward held before a fire to bring out the writing. This remarkable work was in 1635 sent to John Cotton, who was then feeding the Puritan fires of persecution in New England. Cotton is said to have been "amazed" by the document, and in replying, in order to prove "the legitimacy of persecution in cases of persistent error," cited the case of Calvin procuring the death of Servetus. A minister in Roxbury sent Cotton's article to Roger Williams, who was thereby led to write his celebrated work, "Bloudy Tenent of Persecution," and to bring the question more fully before the British govern-

ment when he went to England to protest against the encroachments of the Puritan power of Massachusetts Bay colony, who by force of numbers and an imperious, intolerant spirit, threatened the overthrow of the weaker and more peaceful plantations of Plymouth and Rhode Island. The mother country listened, and promptly came to their relief in no uncertain manner. That was a great day in the history of America. England

cast the die in favor of an American republic in Rhode Island, as against an American theocracy in Massachusetts. And from that day theocracy decreased and republicanism increased. That was about a quarter of a century after the compact of the "Mayflower," which Dr. Eliot, so long president of Harvard, calls "the most remarkable political document in the history of the world." — *Tercentenary Address.*

## "Would Force All to Church"

By the Editor

THE Boston *Herald* of January 9, informs us that former Representative Frank P. Bennett has introduced a bill into the Massachusetts Legislature to make Sunday church attendance compulsory as well as universal. He is also back of a proposal to compel all children to receive religious instruction in the public schools. The *Herald* says that Mr. Bennett is a member of the Saugus (Mass.) school committee, was a member of the State constitutional convention, and also managing editor of the old Boston *Advertiser*. He is a member of the old South Congregational church, and a Puritan of the deepest dye, which accounts for his wish to Puritanize America.

As reported by the *Herald*, Mr. Bennett says:

"I believe my proposal as to compulsory church attendance is reasonable, and that it can be enacted into law. That it is needed is shown by the census of the Interchurch Movement, which established that seventy-five per cent of the people in the United States do not go to church.

"I predict that within five years we will have compulsory voting in Massachusetts. And we should initiate legislation for compulsory church attendance. We have compulsory school attendance up to the age of sixteen. I would have church attendance required of everybody. It certainly could be required of those who have not reached the age of twenty-one.

"I do not see that such a law would necessarily conflict with the freedom of religious worship which our Constitution guarantees. I

would not expect a law to dictate what church any one should attend, except that every one should receive some religious education. I would have all our citizens register as to whether they were Christians, and to what church they belonged, or if they were Jews or followers of any other religion. Then I would expect that the law would require that they fulfil their religious duties by attending the church they acknowledged affiliation with.

"The Constitution can be amended if there is any bar to such a proposal. The constitution of Massachusetts recognizes God, and the United States Constitution does so by implication. It would be well to make belief in God a requisite to citizenship. This would enable the law to say to a person who arrived at the age of twenty-one without obtaining religious education and a belief in God, that he could not become a citizen.

### Officials Pretend Fear

"This is one of a chain of bills I am introducing based on the fact that Massachusetts lacks initiative and is very deficient in its educational system. If you talk religious education, the State officials pretend to be afraid of it on account of the Catholics. I was in the constitutional convention and voted for the non-sectarian amendment, but if I was there today I would not vote for it, as I have taken a different view.

"The Knights of Columbus propose to cooperate with the Masons in a broad way for mutual aims. That means to me that within ten years the Catholics and Protestants will unite to a large measure. Compulsory church attendance would help both. Protestants have a minister when they die, get married, and often for christenings. They give money to the churches, but many of them do not attend. The great danger is that the next generation will be nonreligious."



Mr. Bennett is evidently dissatisfied with the principles of a democracy and with the privileges of a free church. He says, "If the idea of the pope seems antagonistic to a free church, so does the idea of a king." "But," he continues, "it is agreed that a monarchy is an asset in the British commonwealth."

Evidently Mr. Bennett would prefer to live under the rule of George III instead of that of George Washington, if he could be transported back to Revolutionary days.

Mr. Bennett concludes his interview in the *Boston Herald* by making the astounding statement that "the acceptance of the pope by the Protestants as the head of Christendom, seems feasible on the same basis that the king of England is accepted as the head of the British Empire."

Mr. Bennett belongs to the type of religious reformers who believe that the kingdom of God is going to be set up in Washington, and will be ushered in through the gateway of politics. He believes if a man does not take to religion, he can be inoculated with it by the force of law. If Mr. Bennett had lived in the days when heretics and dissenters were burned at the stake, he probably would have been foremost in applying the torch. It seems to be impossible for some persons to catch up with the times. They are the Rip Van Winkles of a bygone religion, and they are talking and writing of conditions and

times of long ago, when the state was the tool of the church.

If there is one cause above another that will impel the rising generation to be nonreligious and drive the people away from the church, it will be the adoption of a program such as that outlined by Mr. Bennett, making universal "church attendance compulsory," and compelling people to conform to religious obligations under the duress of civil authority. If Mr. Bennett's program were an isolated case, this proposal would be amusing; but what makes his proposition so serious a matter, is the unmistakable fact that there are strong Christian lobbies established at Washington, well financed and backed up by large religious organizations, which are bringing pressure to bear upon Congress in one way and another to enforce religious obligations by civil law and to require religious instruction to be imparted under penalty in our public schools. Our country is really facing imminent danger, and it is high time for real Americans to wake up and save our free republican institutions from the hands of overzealous religious reformers. Every lover of liberty and American ideals should raise his voice in protest against all such encroachments upon human rights.

It is not alone civil liberty that is at stake, but such measures are calculated to destroy a sense of responsibility to the divine Being.

C. S. L.



© U. & U., N. Y.

*Old South Congregational Church, Boston, Mass.*

---

## “Americanization and Christianization”

By Sanford B. Horton

---



WE are liable to fall into the habit of using proper terms in an improper sense, and of grouping terms in an inappropriate way for the furtherance of an object. An illustration of this is to be found in an interesting incident growing out of some correspondence between Jewish leaders and the Federal Council of Churches of Christ in America, in which the Jewish leaders resented Christian propaganda which identified Americanization with Christianization. A council was asked for and agreed upon between Jewish authorities and the Federal Council, the result of which is embodied in the following resolutions adopted at the council:

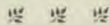
“Resolved, 1. That we appreciate this opportunity for the free exchange of thought and conviction between representatives of the Federal Council of the Churches of Christ in America, the Home Missions Council, and the Central Conference of American Rabbis.

“2. That we disclaim and deplore the use of the term ‘Americanization’ in any case where it is made to mean or to imply that there is no distinction between the words ‘Americanization’ and ‘Christianization,’ or carries the implication that Jews, or people of other religions and other races are not good Americans. No church should use the term ‘Americanization’ as a cloak for proselyting to its distinctive religious views.

“3. That we desire to co-operate with each other as brethren, in all efforts for Americanization and for promoting righteousness in the American people.

“4. That we express the desire for further conferences and continued fellowship.”

The Federal Council is to be commended for its attitude as expressed in the resolutions, and we think it should further recede from any other semblance of religious trust principles, which we believe, with all due respect, still exist in its propaganda; the demand for civil enforcement of Sunday observance, for instance.



A SINGLE denomination is not essential to a union of church and state. Nor is it necessary that the church shall be supported by the state. The leading churches agree on what they term the essentials. They demand that these shall be crystallized into statute. They then interpret, and the state enforces their interpretation. If such a situation would not constitute a substantial union of church and state, we should like to have some one tell us why it would not.

## Former Vice-President Rebukes

Too Many  
by

Wa

WE quite fully agree with former Vice-President Marshall of the United States, who is an elder in the Presbyterian church, that the churches have lost sight of their true mission when they establish Christian lobbies at Washington, to influence legislation for the advancement of the cause of Christ.

Mr. Marshall fears that he is stirring up a hornets' nest in his own church by voicing his protest against their doing so. We are glad that he does not belong to that large class of people who, for fear of stirring up trouble, submit to things in religion of which they disapprove. For years we have struck this same discordant note in “the harmony of the church music,” to which Mr. Marshall alludes by protesting vigorously against the churches' efforts to secularize religion.



## Liberty Endangered by Sectarian Legislation

By C. M. Bice, B. A., LL. B.

EVERY man is safe in indulging his own thoughts; it is only when he essays to express them to others that his troubles begin. Hence freedom of thought, in any valuable sense, includes freedom of speech. Some have preferred, like Socrates, to face death rather than conceal their thoughts. We are so accustomed to freedom of speech that we look upon it as a matter of course, and forget the long and bitter struggle of the centuries out of which the liberty which we now enjoy has emerged. In this stupendous conflict we recognize the dominant Christian church of medieval times as the foremost antagonist, not only of science, of reason, and of investigation, but of the right of men to express their thoughts upon religious beliefs and dogmas, or upon anything else tending to contradict or call in question a premise held by the dominant religious organization.

Throughout the ages, the most bitter and relentless persecutions, trailed by the innocent blood of millions, have been the policy of the church toward the brave and courageous thinkers of the world, wherever and whenever it had the political power so to do; and we see no reason to think it would be any different today should the church secure the power to make its anathemas effectual. Abundant warrant for this may be seen in the drastic provisions of proposed religious enactments, and in the resolutions of church councils and assemblies on the subject.

A brief history of this conflict in the past will form a safe guide to what we may expect to happen, should we yield to the demands of the zealots of today. Human nature never changes.

Passing over, for the lack of space, the persecutions in ancient Greece of all who dared to question the popular, though absurd, beliefs of mythology, and later the persecutions of Christians by pagans and the counter-persecutions of pagans by the Christians when they gained political power under Constantine, and coming to still later times, we find human nature still the same.

During the first two centuries in which they had been a forbidden sect, the Christians had claimed toleration on the just ground that re-

## President Marshall Churches

obbying  
ches

ton

institutions and customs by legalizing them and enforcing them under duress of civil law, instead of letting them remain matters of conscience.

We are therefore glad to have such an able champion join the ranks of opposition to the movement that seeks to Puritanize America, and which unconsciously is untying here the church and

The following admonition from the pen of Mr. Marshall to the churches, was printed in the *New Era Magazine* for September, 1921, and is well worth reprinting:

"It may not contribute to the harmony of the church music, but after much deliberation, however discordant the note may be, it is my opinion that it should be struck. And as I have less to lose than any one else, I have concluded to strike it."

(Continued on page 66)

(Continued on page 66)

## Former Vice-President Marshall Rebukes the Churches

(Continued from page 65)

Mr. Marshall expresses a fear that the Protestant denominations, in their efforts to keep the Roman Catholic Church from seizing "the reins of government in America," are unconsciously "doing those things which look very much like an attempt to unite the American Republic and the Protestant churches of this country." We read:

"It is a difficult thing to be a Christian, either Catholic or Protestant. It is a man's job to be an American citizen. To unite the two under either church or civil rule means the weakening of the one or the other. It is just as true today as it was in the days of the Master, that it is our business to render 'unto Cæsar the things which are Cæsar's; and unto God the things that are God's.'

"The kingdom of God ought to be within us, not in Washington. I hope I have a chance of getting to heaven without believing that it is the duty of the Presbyterian Church to insist upon this Government placing an embargo upon German coal-tar products. Yet, I have not much doubt that if the General Assembly's attention was called to it, it would memorialize the Congress to place an embargo upon their importation. I might have an objection to any American citizen requesting this to be done, but I should have no right to protest. I do believe, however, that I have a right to protest against my church interfering in any way with the civil government of America. If the individual members feel that they should memorialize Congress upon any given subject, let them do so as American citizens, and not as a church organization.

"The work of the church is not completed. The kingdom of God has not been established in all the hearts that beat in America. Yet this is a land where everybody has a right to say something about what laws shall govern the people. I have been everywhere in America. Men in all walks of life talk freely before me. I have never found so depraved a man as one who sneered at the life and teachings of the Christ. But everywhere I find men who, yet unwilling to come into this kingdom, proclaim the churches to be simply political organizations trying to enforce their views upon citizens who do not agree with them. This religion of ours is a failure, if, in order to accomplish its mission, it must be backed up by an act of Congress.

"The church is weak, not in what it teaches, but in what it does. It has turned over to the state, very largely, the distribution of alms. It submits the education of its children to civil au-

thority. The capitalist and the laborer sing on Sunday out of the same hymn book, 'Blest be the tie that binds,' and after the benediction go out and repeat, 'Blessed be the Lord . . . which teacheth my hands to war, and my fingers to fight.' The communion of the saints very largely ends at the church door.

"There need be no hope of a general revival of the faith given to the fathers, until the church shall purge itself of its mania for political power and influence, until it recognizes that its call is to the individual, and that men group themselves together in organizations, not as a debating society, but as a harmonious and loving family.

"Let the Presbyterian Church forget Washington for a little while, reconsecrate itself to its creed, resume its ancient functions, relieve the lives of its founders in faith, and hope, and charity, put not its trust in earthly institutions, and give God a chance. When any one of its members desires, and all should, to stand for the higher and finer things in civil government, make it plain that he does so as a citizen, and not as a Presbyterian. Let those without the fold be taught that they may entertain what views they will as to the civil laws under which they live, that the church is an empire within an empire. And above all, let the church become a real brotherhood, not only within the building that is occupied, but in its social and economic life, not forced thereto by distasteful laws, but constrained thereto by the love of Christ."

## Liberty Endangered by Sectarian Legislation

(Continued from page 65)

religious belief is a voluntary matter which cannot be forced. But no sooner had their faith become the dominant creed, with the power of the state behind it, than they abandoned this view and embarked in the hopeless enterprise of bringing about a complete uniformity in men's opinions in matters of religion, and they thereupon began a policy of coercion to enforce the doctrine that salvation is to be found exclusively in the dominant Christian church. The profound conviction that those who did not believe in its doctrines would be damned eternally, and that God punishes theological error as if it were the most heinous of crimes, led naturally to persecution. It was thought a duty to impose upon men the only true doctrine: hence heretics were

more than ordinary criminals, and the pains man could inflict on them were nothing to the tortures awaiting them in hell. To rid the earth of such men, no matter how virtuous, was a plain duty. Pagan virtues were vices in the eyes of Christians.

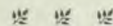
St. Augustine, the greatest of the church Fathers, formulated the principle of persecution for the guidance of future generations, and his teachings have been zealously followed ever since by both Catholics and Protestants. Heresy was the foulest of all crimes, and to prevail against it was a victory over the legions of hell; hence came the torture of the Inquisition. Even men of kindly temper and the purest zeal for morality, were absolutely devoid of mercy where heresy was suspected.

The firm belief in witchcraft, magic, and demons was inherited from antiquity, but it became far more lurid in modern times. Both the theory and the persecution were supposed to be supported by the Holy Scriptures, and particularly by the text, "Thou shalt not suffer a witch to live." It was upon this text that Pope Innocent III issued a bull, in which he asserted that plagues and storms are the work of witches. People forgot the text which says, "Vengeance is Mine." They thought they were God's avengers. No story is more painful than that of the persecution of witches, and nowhere was it more atrocious than in England and Scotland, and later in America. It was rationalism and the dissenter's persistence for his rights that finally brought the long chapter of horrors to a close.

The intellectual and social movement which was to dispel this darkness and usher in the Renaissance, began in the thirteenth century, feeble at first, because hampered by the state-intrenched church; but with the final decline of the Papacy and the Roman Empire, and the growth of strong monarchies, the invention of printing, and the success of the Reformation, a change for the better dawned upon the world.

But Luther was inconsistent in that he opposed liberty of conscience and of worship. He held that Anabaptists should be put to the sword; and so with Protestants and Catholics alike, the dogma of exclusive salvation led to the same results. Calvin's reputation for intolerance is perhaps the blackest in history. He stood for the control of the state by the church, and established a theocracy at Geneva. Melancthon was no better. Nor did Protestant England lag behind the Romish Inquisition, but on account of the obscurity of the victims, her zeal for the faith under Elizabeth and James I has been generally forgotten. She had no Bruno nor Vanini to blazon her historic pages, as unfortunate victims of her persecution.

We owe the modern principle of toleration partly to the Italian group of Reformers. Their creed was molded by Socinus, who condemned persecution. Religious toleration was given a new impetus by such men as Roger Williams, who stood for soul liberty. But the great victory came when the principle of separating church from state was adopted by the framers of our own Constitution, of placing all religions on an equality. This, it seems, is about to be overthrown if certain so-called reformers are to have their way, and we are to be thrust back to the tender mercies of religious intolerance and bigotry *à la* days of Calvin and the intolerant popes of Rome. Are the American people ready for the gory sacrifice?



FREEDOM of conscience is absolutely essential to moral responsibility. No man can be held accountable for the exercise of his choice in a matter wherein liberty of choice is withheld from him. This being true, the success of National Reform would destroy moral responsibility to God. But God has not released men from responsibility to Him. While rendering to our fellow men their due, it is still duty to render to God the things that are God's.



Wide World Photo

*William Jennings Bryan Addressing His Famous Bible Class at Miami, Florida, in the Cocoanut Palm Grove in Royal Palm Park*

## What Shall Be Taught in the Public Schools?

**W**ILLIAM JENNINGS BRYAN, of Miami, Fla., takes a bold stand against the teaching of atheism or irreligion in all educational institutions supported by public funds. We agree with Mr. Bryan. His position on this question is perfectly sound. Since we have barred the teaching of religion from schools which are supported by public funds, it is no more than justice that the teaching of irreligion should also be forbidden.

We say that religion should not be taught in the public schools because there is and can be no agreement as to which particular brand of religion should be taught, nor do we regard it just to compel the people who make no profession of religion to support the teaching of religion by their taxes. Likewise, it would be equally difficult to decide which brand of atheism should be taught in the public

schools, and it would not be just to require the religionist to pay taxes for the support of the teaching of atheism when his own religious beliefs are excluded. So in order to be just to all taxpayers who support our public educational institutions, we should bar both the teaching of religion and the teaching of atheism or agnosticism from the curriculum of State-supported institutions. No logical mind can evade this conclusion.

Both religion and agnosticism of every brand have the right to full expression in the open forum, so long as they do not infringe upon the equal rights of all or transgress the rules of common decency and morality. But from the sanctum of our public schools we rightfully bar both of them.

Atheism is a system of belief as truly as is religion. Atheism advocates certain theories which it regards as funda-

mental to the welfare of society, and so does religion. But not everything that is taught as religion is Christianity, nor is it truth; nor is everything that is taught by atheism rational or scientific, nor does it comport with truth. Atheism assumes its hypotheses, and then proceeds to erect its magnificent structure upon them; and when it gets through, it calls its unproved theories "science." There is no conflict between genuine science and truth, but not everything that is taught as science is truth. The theory of evolution which seeks to account for the origin of life and its forms on the basis of the reproductive process now going on in nature, is not only unscientific, but irrational. It is purely an atheistical assumption, lacking all the elements of true science.

#### Bryan's Position Correct

Mr. Bryan's position as stated in the Miami (Fla.) *Herald* of Dec. 25, 1921, is perfectly sound, and we take pleasure in printing a few excerpts from his article, as follows:

"The question is not whether the people, acting through the government, have a right to legislate as to what should be taught in the schools—that question was settled when the Bible was ruled out, as it has been in some States. The only question under consideration is, What shall be ruled out? If the Bible can be excluded, it follows as a matter of course that anything can be excluded or included. If it is argued that the Bible was excluded because the teaching of religion is improper, then it follows that the teaching of irreligion is also improper. If we are to have neutrality in religion, it must, of course, be a real neutrality, and must exclude attacks on the Bible as well as the teachings of the Bible itself. Surely no one will contend that the rights of those who object to the Bible are any more sacred than the rights of those who believe in it.

"My proposition is that the public schools should not be allowed to teach the Darwinian hypothesis, because the natural effect of it is to undermine belief in God and belief in the Bible. If Darwin had stated a fact instead of having advanced a hypothesis, those who desired his doctrine taught in the schools would have a stronger position; but it is not a fact. It is merely a hypothesis, and never was anything more. It is a guess with not a single fact in the universe to support it, not a single species having been found which can be shown to have developed from any other

species. Since the hypothesis is that all species have developed by slow degrees from one or a few invisible germs which appeared upon the planet millions of years ago, it ought to have been possible to find at least one conclusive piece of evidence.

"I am not objecting to any scientific fact, and I would not protest against the teaching of guesses if they were harmless. There are many guesses which give pleasure to the imagination and do no harm, but the natural effect of Darwin's hypothesis is to undermine faith in the Bible and in all that the Bible teaches. Why should Christian taxpayers permit school-teachers employed by them to substitute the unsupported guesses of Darwin for the word of God, if by so doing they undermine faith in God, belief in prayer, acceptance of the Bible as the inspired word of God, and hope of immortality? I contend that those who pay the teachers have a right to tell them what to teach. Will that proposition be denied? If the employers have not the right to decide, who have?

"A careful reading [of Darwin's own works] discloses the gradual transition wrought in Darwin himself by the unsupported hypothesis which he launched upon the world, or which he indorsed with such earnestness and industry as to impress his name upon it. He was regarded as 'orthodox' when young; he was even laughed at for quoting the Bible 'as an unanswerable authority on some point of morality.' In the beginning he regarded himself as a theist, and felt compelled to 'look for a First Cause having an intelligent mind in some degree analogous to that of man.' This conclusion, he says, was strong in his mind when he wrote, 'The Origin of Species,' but he observes that since that time this conclusion has very gradually become weaker, and then he unconsciously brings a telling indictment against his own hypothesis. He says, 'Can the mind of man, which according to his belief has been developed from a mind as low as that possessed by the lowest of animals, 'be trusted' to deal with such mysteries? He first links man with the animals, and then, because of this supposed connection, estimates man's mind by brute standards. Who will say after reading these words that it is immaterial what a man thinks about his origin? Who will deny that the acceptance of the Darwinian hypothesis shuts out the higher reasonings and the larger conceptions?

"On the very brink of the grave, he is helplessly in the dark, and 'cannot pretend to throw the least light on such abstruse problems.' When he believed in God, in the Bible, in Christ, and in a future life, there were no mysteries that disturbed him; but a guess with nothing in the universe to support it, swept him away from his moorings, and left him in his old age in the midst of mysteries

that he thought insoluble. He must content himself with agnosticism. What can Darwinism ever do to compensate any one for the destruction of faith in God, in His word, in His Son, and of his hope of immortality?

#### Neutrality Means Equality Before the Law

"Have the parents no interest in the subject? If they have an interest, have they not a right to express it in legislation? If the Darwinites want to teach their own children that they are descended from monkeys, they can do so, but why do they insist on teaching all students that they are descendants of brutes? Let those who object to the proposition meet the issue. If they deny that the tendency of Darwinism is to undermine faith in God, the Bible, and Christ, we answer them with Darwin's own experience. If they admit that that is the tendency and affirm that school-teachers ought to be allowed to teach Darwinism in spite of its effect, we meet them on that ground. We are not asking that teachers be compelled to teach the Bible, but we are insisting that there be a real neutrality; where the Bible cannot be taught, it ought not to be attacked under the guise of either science or philosophy, especially when the attack is based upon hypotheses rather than upon established facts. The voters have the right to decide what constitutes an attack, and what therefore should be forbidden."

We believe that Mr. Bryan would have greatly strengthened his position if he had made the rights and immunities guaranteed under the Federal Constitution the basis of his appeal and the deciding factor in settling this question, rather than the fickle and divergent decisions of school directors and taxpayers, who would decide the question on the basis of majorities. The rights of one man on this question are just as sacred as the rights of a multitude. Religious questions and privileges cannot be settled by the decision of a majority vote of a certain group. The Constitution settles questions of this character on the basis of principle and inalienable rights, to the enjoyment of which all are entitled.

Our children, so far as the state is concerned, should be taught real facts and trained for the practical vocations of life. We can all agree on established facts and on practical realities, no matter what our profession or belief; but we shall never all agree on theology, nor on atheistic theories based on unproved hypotheses misnamed science. We are in

accord with these principles stated by General Grant:

"Let us labor for the security of free thought, free speech, free press, pure morals, unfettered religious sentiments, and equal rights and privileges for all men, irrespective of nationality, color, or religion; encourage free schools, resolve that not one dollar appropriated to them shall go to the support of any sectarian school; resolve that neither State nor nation shall support any institution save those where every child may get a common school education, unmixed with any atheistic, pagan, or sectarian teaching; leave the matter of religious teaching to the family altar, the church, and the private school, supported entirely by private contribution. Keep church and state forever separate."

C. S. L.

---

## The Washington International Conference

*(Continued from page 55)*

Perhaps this breakdown of civilization in connection with the late war, was designed by a wise Providence to lead us as individuals to the only sure Refuge of peace. The Prince of Peace, if accepted in sincerity and faith, has power to lift the vilest sinner from the lowest pit of sin and make him worthy to sit with Him on His throne of heavenly glory and eternal righteousness.

It is for each individual to decide whether this ennobling change wrought by the power of the love of Christ shall take place in his heart and save him from the hopeless ruin and wreckage of a lost world. If there is one thing in the Sacred Volume that is emphasized above another, it is that this old world in its present condition awaits a day of final judgment and destruction. "Nevertheless," in the words of the apostle Peter, "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." But this new world is "the world to come," with the "restitution of all things," not the world that now is.

Let us not put our hope and trust for lasting peace in the princes of this world, but in "the Prince of Peace," for "of the increase of His government and peace there shall be no end."

C. S. L.



# The Bible in the Public Schools to Be Tested by the Supreme Court of the United States

**R**ECENTLY the supreme court of the State of Washington rendered an opinion in which the Bible was adjudged a "sectarian book," making it unconstitutional to read or teach it in the State schools.

The Presbyterian Synod of the State of Washington strenuously attacks this decision, and has appealed the case to the Supreme Court of the United States.

We think it most unfortunate that the teaching of the Holy Bible should become a matter of legal and religious controversy in America. We do not believe that any material or spiritual good can come from a compulsory reading or teaching of the Bible, nor do we believe that legal prohibitions should be placed upon the reading and teaching of the Bible. God does not want His word chained by legal statutes, nor does divine Providence call upon the civil authorities to exercise the prerogative of the use of force in the teaching of religion. Religious instruction should always be voluntarily imparted and received. The impartation of religious instruction is incumbent upon the church, but it is not a function of the state.

## The Issue Before the Court

The supreme court of the State of Washington upheld the ruling of the attorney-general concerning the following inquiry which was submitted to him for official opinion by the superintendent of public instruction:

"Can a teacher employed in the common schools of this State, without violating any law of the State, or any provision of the State constitution, conduct devotional or religious exercises at the opening of the school day, or during any part of the school day as prescribed by law, by the singing of hymns or other sacred music, or by reading passages from the Bible, without comment, or by repeating or by causing to be repeated, without comment, what is usually known as the Lord's Prayer?"

The attorney-general gave his opinion in part as follows:

"From an examination of the provisions on the subject of religion found in the Constitution of the United States and in the constitutions of the several States of the Union, it will be noticed that at the very outset the people of this country declared with singular unanimity against the union of religion with the government.

"A large proportion of the early inhabitants of this country were driven from their native homes by religious persecution, and sought an asylum in a savage wilderness, preferring hardships, privations, and danger rather than to submit to any interference with their right to worship Almighty God according to the dictates of their own consciences. To Massachusetts came the Puritans; to Rhode Island, the Baptists; to the Carolinas, the Huguenots; to Maryland, the Catholics; to Pennsylvania, the Quakers; while other denominations established themselves in different localities where they could enjoy this inestimable privilege, either alone or in comity with other tolerant sects.

"It was, no doubt, with a full consideration of the heterogeneous elements composing our nation, and the memories of the persecutions of their ancestors, that the people of all the States adopted constitutional safeguards against religious intolerance, and all but two of the original thirteen States declared a complete divorce between the government and creed.

"This growth of public sentiment has continued until the adoption of our own [State] constitution, the provisions of which on this subject are as broad as, if not broader and more positive and more comprehensive than similar provisions in any of the other State constitutions.

"This growth does not, however, indicate a decrease in religious sentiment among the people; these provisions have not been the work of the enemies, but of the friends of religion. It is not that the men who framed and the people who adopted these constitutional enactments were wanting in reverence for the Bible, and respect and veneration for the sublime and pure morality taught therein, but because they were unwilling that any avenue should be left open for the invasion of the rights of conscience in religious affairs; because they were unwilling that any man should be required, directly or indirectly, to contribute toward the promulgation of any religious creed, doctrine, or sentiment to which his conscience did not lend full assent."

The attorney-general then makes an application of these principles to the

question at issue, namely, the reading of the Bible and Bible studies and the repeating of the Lord's Prayer in the public schools. He says:

"Fortunately, we are not without authority on this question. In the case of *State vs. District No. 8*, decided by the supreme court of the State of Wisconsin in March, 1890 (See 44, *N. W. Reporter*, p. 67), it was held:

"First, That the stated reading of King James Version of the Bible in the public schools, without comment, was "sectarian instruction," within the meaning of Sec. 3, Art. 10, Wisconsin Constitution.

"Second, That it constituted the school a place of worship within the meaning of Sec. 18, Art. 1, id.

"Third, That it constituted the school a religious seminary within the meaning of Sec. 13, id."

"The supreme court of the State of Ohio, in the case of *Board of Education vs. Minor*, 23 Ohio State, 245, emphatically asserts this construction of a similar provision in the constitution of that State.

"The Protestant Christian founds his religion upon the King James Version of the Bible; the Catholic Christian founds his on the Douay Version; the Hebrew on the Talmud; and the Mohammedan on the Koran. Each of these works is distinctly a religious book, and the stated reading of either of them as a part of the school curriculum would seem to be clearly not only a religious but a sectarian exercise and instruction.

"The fact that a great majority of the people of this State are Christians, cannot in any way affect this question; for if there was only one Christian in the State, that one Christian would be equally entitled to the protection of that constitutional guaranty, as he is under existing circumstances, and it would be a cowardly court that would refuse to extend it to him simply because he was in the minority."—*I, Opinions of the Attorney-General, 142.*

The supreme court of the State of Washington upheld the above opinion, in the case of *State ex rel. Dearle vs. Frazier*, and reversed the decision of the superior court which granted a writ of mandate, to give petitioners an examination in the course of Bible study and to compel appellants to give them high school credits for graduation for such Bible study. The court stated:

"While selections such as the Lord's Prayer, the twenty-third psalm, and the Sermon on the Mount are regarded as masterpieces of literature and inspiring grateful to a thirsty soul, they are calculated to invite or excite the youth-

ful mind to inquiry and the elder to resentment; for some, the Jew for instance, while accepting the twenty-third psalm, might reject the Lord's Prayer and the Sermon on the Mount as the work and words of one who he regards as an impostor. Then, too, the twenty-third psalm, as we understand it, is not the twenty-third psalm of the Douay Bible, but the twenty-second. Neither is the translation the same as in our own Bible. Nor is the Lord's Prayer translated in the same way. These objections, to many of us, would seem light and trivial, but history has been made over the controversies that have arisen out of such as these. That such innocent uses of the Bible have led to civil strife and discussion, is abundantly proved by the cases to which we have referred. . . .

"But it is said that the teaching is to be upon the historical, biographical, narrative, and literary features of the Bible only, and in this the instruction will be neither sectarian, doctrinal, denominational, nor religious. This might be true if all citizens were agreed that the King James translation of the Bible is a true version of the Scriptures, and then only if the teaching were under the control of those who are selected through the means and methods provided by law. But the vice of the present plan is that school credit is to be given for instruction at the hands of sectarian agents. . . .

"Religious opinion is a thing that men will fight for, and sometimes in most insidious ways. . . .

"To compromise opinion in these matters is to lead to confusion which would make the courts the arbiter of what is and what is not religious worship, instruction, or influence, which would be as intolerable to the citizen as it would be to leave a decision to a school board. . . . What guaranty has the citizen that the board, having a contrary faith, will not inject those passages upon which their own sect rests its claim to be the true church, under the guise of narrative or literary features; and if they do so, where would the remedy be found? Surely the courts could not control their discretion, for judges are made of the same stuff as other men, and what would appear to be heretical or doctrinal to one may stand out as a literary gem or as inoffensive narrative to another, and thus the evil at which the constitution is aimed would break out with its ancient vigor."

The supreme court of Washington ruled that the State could not be compelled to give religious instruction, since the constitution provides that, "No public money or property shall be appropriated for, or applied to, religious worship, exercise, or instruction."

# Alabama Sunday Bill Defeated

**A** COMPULSORY Sunday observance bill was recently defeated during the special session of the Alabama Legislature. During the discussion of the bill, Senator Bealle inadvertently admitted that the church was demanding the passage of the measure. The bill provided that the drug stores should be closed on Sundays. Senator Evins asked Senator Bealle, "Does not the law now permit any druggist who wishes to close his store on Sunday to do so?" "It does," answered Senator Bealle. "Then," said Senator Evins, "this bill now proposes to make him close up on Sunday whether he wants to or not."

Asked by Senator Baker as to which one of the ten commandments the bill was based on, Senator Bealle answered, "Upon the fourth commandment, which says, 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God.' It would be better for us to hark back to the days of the Puritans than to forget the great principles they stood for. We cannot go wrong if we observe the seventh day as a day of rest."

Senator Rogers then offered an amendment which would have made the caption of the bill read: "An Act to Compel Obedience to the Fourth Commandment." His amendment required all persons actually to work six days of the week and to rest on the seventh day of the week, instead of on the first day as was proposed in the original bill; and heavy penalties were attached for the violation of the fourth commandment.

Of course, Senator Rogers introduced this amendment to bring the senators to their senses. It is high time that the political chicanery of quoting the fourth commandment of the decalogue in support of Sunday observance, and in calling Sunday the seventh day of the week, when both sacred and profane history designate it as "the first day of the

week," be exposed before our legislatures. Not only are some of our legislators guilty of this kind of jugglery with the truth, but many preachers of the gospel will invariably quote the fourth commandment and all the texts relative to it in support of Sunday observance, in order to claim Scriptural authority for this unscriptural institution. In one breath they designate Sunday as the seventh day of the week, and in the next they call it the first day of the week if they have a point to make in their favor.

Now the fact is that Sunday is not the Sabbath of the fourth commandment of the decalogue. Sunday is not the seventh, but the first day of the week. There is not a single text in the New Testament authorizing the observance of Sunday. The day which God sanctified and blessed, and commanded His people to observe, is not the first day of the week, but the seventh.

Senator Rogers pointed out this inconsistency by his amendment, and as soon as their trickery was laid bare and the real facts were crystallized in the form of an amendment literally construing the fourth commandment, they promptly defeated his amendment. It was very plain that when put to the test they did not want the fourth commandment.

Before the Sunday bill was finally voted down, Senator Rogers traced the causes and effects of the French Revolution and showed how the interference of the church in political affairs brought disaster to her, not only in France, but in Rome also, where it led to the temporary dethroning of the Pope. He said he did not believe it possible to make a man stand well with his Maker through legislation, when God knows what is in the heart. He said he did not oppose any person's observing Sunday as he might see fit; but he wished it understood that while legislators might prevent the people by law from attending

harmless amusements on Sunday, they could not prevent them from doing on the same day other things even more harmful.

The bill was riddled to pieces with amendments, and finally killed. This is another illustration of how difficult it is

to settle religious controversies by law. Questions of this character should not be submitted to our legislatures for settlement, but should be referred to the only tribunal that can properly settle such matters, namely, the conscience of the individual.

C. S. L.

## Religious Laws; Civil Measures

### The Tendency to Confound the Latter with the Former

By H. G. Thurston

**A** DELEGATION of clergymen once called upon Abraham Lincoln, urging the necessity of a "civil" measure which he knew was purely religious. He offered a hint, now and then, that they might know he could see its real nature. Still they persisted in calling it a "civil measure only." At length he said, "Gentlemen, if you call a calf's tail a leg, how many legs has that calf?" The preachers replied, "Five legs." "No," said the President, "calling his tail a leg does not make it a leg." Thus it is with the Sunday-law advocates. When they ask for a Sunday-closing ordinance, it is a "civil regulation," or "purely a temperance measure," but every one with two eyes can see it is religious just the same, no matter what they call it.

Again, we are told that the Sunday-closing law is only a "sanitary regulation." In California, a few years ago, the church leaders manifested a most remarkable insight into "sanitary science," far beyond the most learned physicians of their time; for it was to be against their proposed "sanitary law" to peddle milk on Sunday morning later than ten o'clock, for, of course, after that hour people ought to be going to church.

On one occasion, a clergyman, in the heat of his eloquent speech favoring a "civil" measure regarding Sunday closing, forgot it was to be a "civil regulation" and "nothing more," and exclaimed, "I maintain that the church

cannot compete with the theater and golf game, and ought not to be expected to." This, of course, revealed his true object as religious and that alone. Thus it was in the fourth and fifth centuries. The church people demanded of the state that "theaters" and "public games" be prohibited on Sunday. The parallel is perfect. That work resulted in the gloom of the world and the blight of all history. What will be the outcome of these modern Sunday-closing measures? "History repeats itself."

We believe in reforms. We believe in temperance measures. But we are opposed to religion by law, and every effort to enact a religious law to protect a religious institution. Such legislation will not stand the test of justice; it is unconstitutional and anti-Christian. Work that is honorable on Monday is equally so on Sunday, unless Sunday labor is regulated by a religious law.

\*\*\*

THE Anti-Blue Law League of New Jersey had a bill introduced into the New Jersey Legislature, which referred the provisions of the New Jersey Sunday law to the people on the referendum as to their enforcement. The Lord's Day Alliance bitterly opposed the passage of the bill, which is another evidence that the Alliance does not believe in the verdict of the people, but favors autocracy. It wants a few religious fanatics to control the conscience of the rest of mankind.

## The Bluest of the Blue Sundays

**T**HE Ministerial Association of Charleston, W. Va., inaugurated a campaign which the newspapers entitled "the bluest of the blue Sundays," to "make the city a better place in which to live." They issued a statement that they wanted all places closed tight, with the exception of those dealing in "absolute necessities." The ultimatum included "drug stores, which were not to fill even prescriptions; gasoline filling stations, fruit stands, garages, confectioneries, news stands, cigar and tobacco stores, and 'hot-dog' restaurants."

An opposition movement was started by citizens of Charleston. It was headed by the leading business men, who declared that they would swear out warrants for professional singers in the churches and have them "forcibly removed from the choirs," if the Ministerial Association made good its threat to stop the Sunday afternoon symphony orchestra. The Ministerial Association wanted the mayor of Charleston to forbid the Sunday afternoon musical concert given by the symphony orchestra of the city. It is a wonder they did not send a petition to the Ruler of the universe to stop the birds from singing on Sundays!

The business men of Charleston organized themselves for the contest. After many arrests were made for minor offenses on two succeeding Sundays, mostly for selling gasoline to automobilists, they held mass meetings in the largest theater in the city, in opposition to the Sunday blue law crusade. The general secretary of the Religious Liberty Association of America, from Washington, D. C., spoke at the first mass meeting in the Strand Theater, where every available foot of standing-room was taken up, and hundreds of people were turned away for lack of room. The interest and enthusiasm of the audience was unbounded. Two other mass meetings followed, crystallizing the sentiment into an organization which resulted in a complete vindication of the cause of human freedom

and in a retreat of fanatical religious zealots from the political arena. According to newspaper reports, the blue laws are not only held in derision, but the churches have lost much of their former prestige with the public. The only solution to this controverted question of religious beliefs is for the churches to stay out of politics and for the state to refuse to enforce religious obligations, which are purely matters of conscience.

\*\*\*

## Churches and Theaters in Conflict

**W**E take the following excerpts from an editorial in the Newark (N. J.) *Morning Ledger* of Nov. 10, 1921, under the caption of "The Churches and Theaters:"

"The Protestant churches of this community appear to be as one in a program to close all places of amusement on Sunday.

"The demand upon Prosecutor Harrison that he enforce the law, presents a delicate situation and imposes upon the prosecutor a task greater than he can bear.

"The law against Sunday theaters is only one of more than a score of kindred laws that are not enforced and can never be enforced, because they are not supported by public sentiment.

"It must be confessed that the churches have seized upon the most vulnerable violation and one most easily applied, for the operation of a theater involves such processes as cannot escape detection or defy authority.

"In addition to being guided by the course of least resistance and directing their efforts where success is more probable, the churches are moved by a deeper resentment—a resentment at their inability, or, more properly speaking, their refusal, to meet modern human conditions and successfully compete with the theater for public favor. . . .

"The churches in this undertaking are pursuing no new policy, but are rather hanging on to an old and obsolete and discredited policy—a policy of resorting to law to regulate the perfectly innocent activities of mankind in the pursuit of happiness and health through diversions from the week-day grind that are offered on the Sabbath day. . . .

"It is pathetic to witness the all but fanatical frenzy with which those good and splendid men who are leading the churches, blindly assault the health-giving and pleasure-giving agencies of this age.

"Every such assault by the churches weakens the churches and further alienates the

great mass of humanity whom these good men would serve. . . .

"If the church is to stand against the ravages of time and human evolution and elevation, it must do so by meeting humanity on humanity's own terms and dealing with humanity as it is."

While we believe that the Sabbath should be spent to the glory of God by those who desire to serve God, we do not believe that God wants forced service and simulated devotion. The man who loves God, needs no law to compel him to serve God; and the man who makes no profession of religion, should not be compelled to act as if he were religious when he is not.

\*\*\*

### The Wrong Way of Doing the Right Thing

THE Milwaukee *Sentinel* of January 3, makes the following interesting mention of our only Congresswoman:

"Miss Alice Robertson, Congresswoman from Oklahoma, hit the nail on the head when she told an interviewer on New Year's Day that the millennium will never be brought about by legislative enactment, but that what is required is an awakening of the public conscience.

"Perhaps Miss Robertson's statement lacks the element of novelty, for a good many persons before her have pointed out the fallacy of trying to make people good by statute. But, inasmuch as the theory of statutory reform appears not only to prevail, but to be increasing in strength, it is a good thing for the nation to have its fundamental weakness pointed out as often as possible.

"There is at the present time an extraordinary craze for reform by legislation. Reformers today, as in all periods of the world's history, look about them and discover much that needs to be corrected. Wickedness and vice and crime are abroad in the world. And the reformers of today perceive, apparently, no remedy for the condition save by prohibiting the various errors and weaknesses of the flesh and attaching a legal penalty to their manifestations.

"Experiments thus far tried at forcible reform do not appear to be successful. There is a very human tendency to regard as inalienable the right to indulge in sins which affect only the individual, and to resent legislation designed to correct and improve personal failings or habits.

"Removing the old Adam from human nature, which is essential before the world can be reformed, is not a matter of legislation. So long as men desire to sin they are going to sin, regardless of law; and the more their personal habits are interfered with by law, the more they will be impelled, through natural perversity, to persist in the objectionable habits by way of registering their distaste for the attempted inhibition.

"If the worthy men and women who are besieging legislative halls with their demands for laws creating new crimes, would devote a greater and more intelligent effort toward educating their fellow men and raising the individual standard of morality and propriety, they might perhaps be able to make some headway against the natural propensity of the human race. Some reforms, history teaches, have been effected by this method. Such work is not so spectacular or perhaps so well paid as legislative lobbying, but it has the merit of possessing at least a possibility of some substantial result.

"But making us all good by law and putting us into jail if we are not good, is a poor recipe for the millennium."

\*\*\*

### Another Muzzle for the Press

WHILE we are not in the least in favor of betting and gambling, we believe that the anti-gambling bill which is pending before the United States Senate is really an antipress measure and aims a direct blow at the freedom of the press, and therefore ought not to be passed. We agree with the *Washington Post* in the following comments on this bill:

"In opposing the bill before the Senate to prohibit newspapers from publishing betting odds or anything about wagers won or lost, Postmaster General Hays pertinently calls attention to the 'strong tendency of late' toward 'additional curtailment of the freedom of the press;' and it is a matter that should interest every good citizen, for the freedom of the press is one of the bases of liberty.

"Under such a law a newspaper which would print the fact that a bet was made on an international yacht race or a tennis or golf match, or a college football game or a ping-pong tournament, or express an opinion on the result of such a contest, or perhaps even give the proportion in which a purse for a chess match would be distributed, with an opinion as to the result, might be fined and its owners sent to jail. Such a law would be an absurdity if it were not so serious. It should be beaten."

## Making Christ King by Force

W. E. GERALD

THE idea that the cause of Christ can be advanced by civil penalties is erroneous and absurd. The people of Christ's time witnessed His creative power in multiplying the loaves, and decided to rush the proposition to make Him king by force, in their own time and way. But they were not able to carry out their plan. Saddened by their lack of discernment, Christ fled from them to a lonely place where He could pray.

By the parable of the sower, our Saviour taught that while His true followers were privileged to be associated with Him in the preparation of the subjects of the promised kingdom, the final selection, which would necessarily involve the use of force in the separation of the vile from the good, would be at the end of the world, and would never be made through human instrumentality. "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend." Matt. 13: 41. Let every finite, erring man attend to his own business, and the angels will attend to theirs in due time. Why should any of Christ's disciples expect to exercise any greater or different prerogative than did their Master? Concerning His own relation to the principles of His kingdom He said, "If any man hear My words, and believe not, I judge him not" (John 12: 47); and to His disciples He said, "Judge not, that ye be not judged." Matt. 7: 1. The great apostle of the Gentiles catches up the refrain: "Judge nothing before the time, until the Lord come." 1 Cor. 4: 5. "Let every man be fully persuaded in his own mind." Rom. 14: 5.

The spirit that was to characterize Christ's mission on earth was depicted by the prophet: "He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench." Isa. 42: 2, 3. "The Lord hath anointed Me to preach good tidings

unto the meek." Isa. 61: 1. Examine the records of the four great witnesses in the New Testament, and see how beautifully His life harmonized with these principles.

When an adulteress was brought before Christ, He did not say, Call the police and take her to the lockup, though it would have been perfectly proper for the civil authorities to do so. But that was not His business. The healing, life-giving tide of His mercy went out to the poor sinner as in tenderest compassion He said, "Neither do I condemn thee: go, and sin no more." John 8: 11. He was the greatest, and at the same time the gentlest, man that ever lived.

O, what rays of softness and beauty shone forth in the daily life of our Saviour!

"He exercised the greatest tact, and thoughtful, kind attention, in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes."—*"Steps to Christ," p. 13.*

In the face of Christ's own declaration, "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight" (John 18: 36), how can a man in this dispensation say, as did a prominent religionist in a recent convention in Boston, "We are going to wrest the control of affairs from the hands of political demagogues, and place it in the hands of Him who is King over all"?

Physical force does not contribute one iota to the promotion of piety in the individual heart. Suppose two men sit down to argue the subject of baptism. One believes in immersion and the other in sprinkling. They warm up in the discussion to white heat, and rising up, "go to it in a free-for-all mix-up," so to speak. Finally one gets the other down, and with one foot on the stomach of his antagonist and one hand in a strangle hold on his throat, he raises his fist and shouts, "Now, do you believe

in sprinkling?" Probably he does if he is a coward. If not, like one convinced against his will, he "is of the same opinion still."

Galileo acted the part of a coward when, because of his view on the scientific question of whether or not the world moved, he felt on his neck the iron heel of a despotic régime. The one who persecutes is always in the wrong, however high his religious profession. It matters not if it is the church reducing Huss to ashes; the pious Calvin burning Servetus; the hierarchy of the Middle Ages torturing the martyrs; the Puritans whipping the Quakers; a policeman on Tangier Island, U. S. A., A. D. 1920, shooting a young man through the body because he did not go to church; or the civil officer, at the behest of the church, arresting one who does not observe the popular Sabbath. It is one and the same spirit,—brute force versus moral suasion.

A number of the leading religious societies of our day have platforms in their organizations which commit them to this evil principle of religious legislation and to the Sunday blue laws.

Benjamin Franklin said:

"When religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."

Thomas Jefferson, author of the Declaration of Independence, wrote:

"Almighty God hath created the mind free;" "all attempts to influence it [toward religion] by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who being Lord both of body and mind, yet chose not to propagate it [religion] by coercion on either."

James Madison, the father of the Constitution, said:

"There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation."

Those religionists who seek the power of the state have lost the power of God. Christ said to such religious leaders of His time: "Ye do err, not knowing the Scriptures, nor the power of God." Matt. 22: 29.

\*\*\*

### Sunday Laws Inconsistent and Un-American

WHILE so much is being said about Sunday legislation, and the proponents of such laws are so active, it is of interest to read what has been said by one who was in a position to watch the workings of such a law.

During the ninth session of the Idaho Legislature which met in 1907, one of the leaders of the Lord's Day Alliance was present and induced that body to pass what he termed a model Sunday law. There was great rejoicing by the church-and-state forces when this was accomplished. From sea to sea and all over the Union the glad cry went up that, at last, a perfect Sunday-closing law had been enacted. Taking this as a base, and as a model, efforts were made to induce other legislative bodies to enact similar measures. Things moved on, however, in Idaho; people were arrested for selling bread and similar innocent things on Sunday. When fined for this in the justice and superior courts, appeals were taken to the supreme court of the State. This eminent body was itself at a loss to know how to construe the law with its many glaring absurdities and contradictions. The people of the State grew very tired of it. The governor was perplexed. He saw the injustice of this thing and sought a remedy. In his message to the eleventh session of the legislature he called the attention of the members to the Sunday law and said:

"The ninth session of the State legislature enacted what is generally known as the Sunday Rest Law. This statute is incorporated in the revised statutes, section 6823 to 6827. While perhaps a worthy object was sought to be attained by its passage, the provisions of the act



itself are in many respects both absurd and contradictory, and the matter has twice been before the supreme court, requiring its construction at the hands of that tribunal, while many other of its provisions still remain in grave doubt. An examination and careful analysis of its requirements will, I think, convince any reasoning man of the necessity of a change in its provisions. It is hard for an ordinary citizen to give a reason why candies and cigars should be sold on Sunday and the sale of bread prohibited; why places of amusement, like that carried on at the natatorium grounds in this city [Boise], should be permitted to run while it is made unlawful to use merry-go-rounds or similar methods of diversion; why baseball games can be legally played, and billiards and pool made unlawful. It is equally incomprehensible why nonintoxicating drinks can be sold in places devoted to that purpose, while bootblack stands and other necessary conveniences should be prohibited. This list could be extended indefinitely. The reason for many of these prohibitions is simply incomprehensible to the average man. Personally I do not believe it proper to legislate upon matters of this kind. I would suggest that the entire act be repealed."

The advice of the wise governor was heeded. How good it would be if other States would take warning from Idaho's experience and refuse consideration of such un-American measures. Still better, how splendid it would be if the Sunday law advocates themselves would see the utter inconsistency of their course, and stop trying to enforce by law their religious ideas upon people who do not care for them. No Sunday-closing law ever made was at all consistent in its requirements. Under its workings good men have been fined and imprisoned for doing harmless things, deeds that on other days of the week were accounted just and right. The enforcement of such laws is a species of tyranny. God commands people to keep the seventh day of the week. A large body of men and women are constrained to keep this command. Their convictions are that to do this, it is necessary to refrain from work and business on Saturday, the seventh day of the week. To choose his day of worship is the inherent right of every one. It cannot be justly taken away. On the other hand, no man or government has a right to forbid honest toil in an honest vocation on any day, or at any

time. Sabbath keeping is a service to be rendered to God. The state should not interfere. The time and manner of its observance is to be left to the individual rendering such homage. Its enforcement by the state, is a state enforcement of a religious dogma. This fact cannot be changed, no matter whether such observance is so enforced on the seventh or the first day of the week. State-enforced observance of a religious dogma is always and everywhere wrong. W. F. M.

\*\*\*

### Voluntary Sunday Closing

HERE is a movement of Sunday closing which we can favor and which we commend. The Scholtz Mutual Drug Company, of Los Angeles (Calif.), of its own volition decided to close all its drug stores on Sunday. There is all the difference in the world between a voluntary act and a compulsory law relative to religious observances. This is the point on which we differ with those religionists who favor compulsory Sabbath or Sunday observance. We believe strictly in the observance of the Sabbath and all other religious obligations that are binding upon the conscience of the Christian; we do not believe that any purely religious act which one owes exclusively to God is a subject for civil law enforcement, but that it should remain altogether a voluntary service to God.

\*\*\*

HONORABLE RYAN, of Baltimore, Md., introduced a bill into the Maryland Legislature, to refer the provisions of the present Sunday law of Maryland to the municipalities on the referendum as to enforcement. The Lord's Day Alliance opposed this bill. While they were forced to admit that the present Sunday law is practically obsolete, they still wished to preserve its dead form on the statute books, and were unwilling for the people to decide that the carcass ought to be buried. The Lord's Day Alliance evidently does not believe in the rule of the people.

## NOTE AND COMMENT

A SUNDAY bill was introduced into the New York State Legislature on January 24, to repeal the Sunday motion-picture law. The measure was drafted by the Lord's Day Alliance of New York State. Under its provisions, owners of property in which pictures are exhibited on Sunday, as well as the management of the theater, would be held responsible for the violation of the law. Mr. Davey, the counsel for the Lord's Day Alliance, announced that they would also favor legislation which would prohibit the playing of football and basketball on Sundays.

\* \* \*

ANOTHER bill has been introduced into the New York State Legislature, known as the Dickstein Sunday Business Bill, granting exemption to those who observe another day than Sunday as holy time. The Lord's Day Alliance is bitterly opposing the passage of this measure, since it believes, as Dr. H. L. Bowlby (its general secretary) says, that all should be compelled to observe Sunday and that the Jew should be required "to attend his synagogue on the same day we attend our churches." Mr. Bowlby claims that such a course would not be an infringement of the rights of religious liberty, but simply the enforcement of the law. Upon the force of this identical logic, the Jews crucified Christ, and Nero burned the Christians at the stake. "We have a law," said they, "whereby these people ought to die, if they refuse to yield to our authority." All the persecutor wants, is a drastic law to sustain his bloody tenets.

\* \* \*

### Lord's Day Alliance Loses Case

THE Lord's Day Alliance of Maryland lost its late case against the manager, Jack Dunn, of the baseball club known as the Baltimore Internationals, for playing baseball on Sundays. The case

was lost before the lower court, and upon appeal, the Lord's Day Alliance then carried it to the State court of appeals: and on January 25, the court handed down its decision favoring the proponents of Sunday baseball. It sustained the lower court which had refused to issue a mandamus compelling Police Commissioner Gaither, of Baltimore, to enforce Sunday observance laws which prohibit professional baseball on Sundays. In Maryland the jury is the interpreter of the law as well as of the facts in the case, and in that State no jury has yet been found that has sustained the Sunday blue laws against amusements. The Lord's Day Alliance has met its Waterloo in Maryland. What its next move will be remains to be seen.

\* \* \*

ACCORDING to the *Kansas City Jewish Chronicle* of January 6, Poland has granted religious freedom to the Jews, and no longer requires them to observe Sunday.

The *Chronicle* printed the following dispatch from Warsaw:

"The first measure of partial relief in the compulsory Sunday-closing law, has been obtained for Jewish shopkeepers and workers, following protracted negotiations on the part of Jewish communal workers, deputies, and representatives of the government. The new arrangement enables Jewish bakers who close on the Sabbath to keep their place of business open on Sundays and Christian holidays. Heretofore, they were compelled to be idle two days of each week, in addition to Jewish and Christian holidays. Permission is now sought for Jewish laborers who observe the Sabbath, to work on Sunday and non-Jewish holidays.

"Catholics who observe their specific holidays, are also permitted under this new arrangement to keep open on non-Catholic holidays."

\* \* \*

MORE than half a million copies of the LIBERTY Extra were circulated as we went to press with this number. Keep the good work going, and secure as many signatures as possible on the petition protesting against the compulsory Sunday observance measures pending before Congress, namely, H. R. 9753, H. R. 4388, and S. 1948.

The  
**United States**  
in  
**Prophecy**

By L. A. Smith

In view of the leading position which the United States of America occupies among the nations of the world, the question naturally arises whether a nation so great and so vitally concerned with the political and moral welfare of mankind, and with so many tokens of divine providence in its history, is noticed in the prophecies of the Bible. The book answers this question in no uncertain way, for the prophecies clearly define the important part which this country is to act in the closing scenes of this world's history.

512 pages, illustrated. Price, cloth, \$2.50.

Assorted Literature  
on  
**Religious  
Liberty**

Containing Tracts on the following subjects:

1. Religious Liberty — What Eminent Authorities Say.
2. Limits of Civil Authority.
3. What Are Works of Charity and Necessity?
4. William Lloyd Garrison on Sunday Laws.
5. Why Sunday Laws Are Wrong.
6. Object of Sunday Laws.
7. Blue Laws, Are They Right or Wrong?
8. Pointed Questions.
9. Answers to Petition on Sunday Law.

Full assortment for 25 cents, post-paid.

**AMERICAN  
STATE  
PAPERS**

A compilation of rare and valuable documents on religious legislation, which have appeared at different times during our colonial and national history, showing, by plainest principles of deduction, the attitude civil government should sustain toward such legislation.

800 pages. Price, cloth, \$1.00.

**FREEDOM,**  
Civil and Religious

The American conception of Liberty for Press, Pulpit, and Public, as guaranteed in the Federal Constitution. The history of the rise of religious liberty in the United States, and the forces that are seeking its destruction. A book for the times, as it deals with a vital subject that is now being discussed by press and pulpit.

128 pages, well illustrated. Price, paper covers, 25 cents.



© U. & U., N. Y.

**L**ET us labor for the security of free thought, free speech, free press, pure morals, unfettered religious sentiments, and equal rights and privileges for all men, irrespective of nationality, color, or religion; encourage free schools, resolve that not one dollar appropriated to them shall go to the support of any sectarian school; resolve that neither State nor nation shall support any institution save those where every child may get a common school education, unmixed with any atheistic, pagan, or sectarian teaching; leave the matter of religious teaching to the family altar, the church, and the private school, supported entirely by private contribution. Keep church and state forever separate.

— *U. S. Grant.*