

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

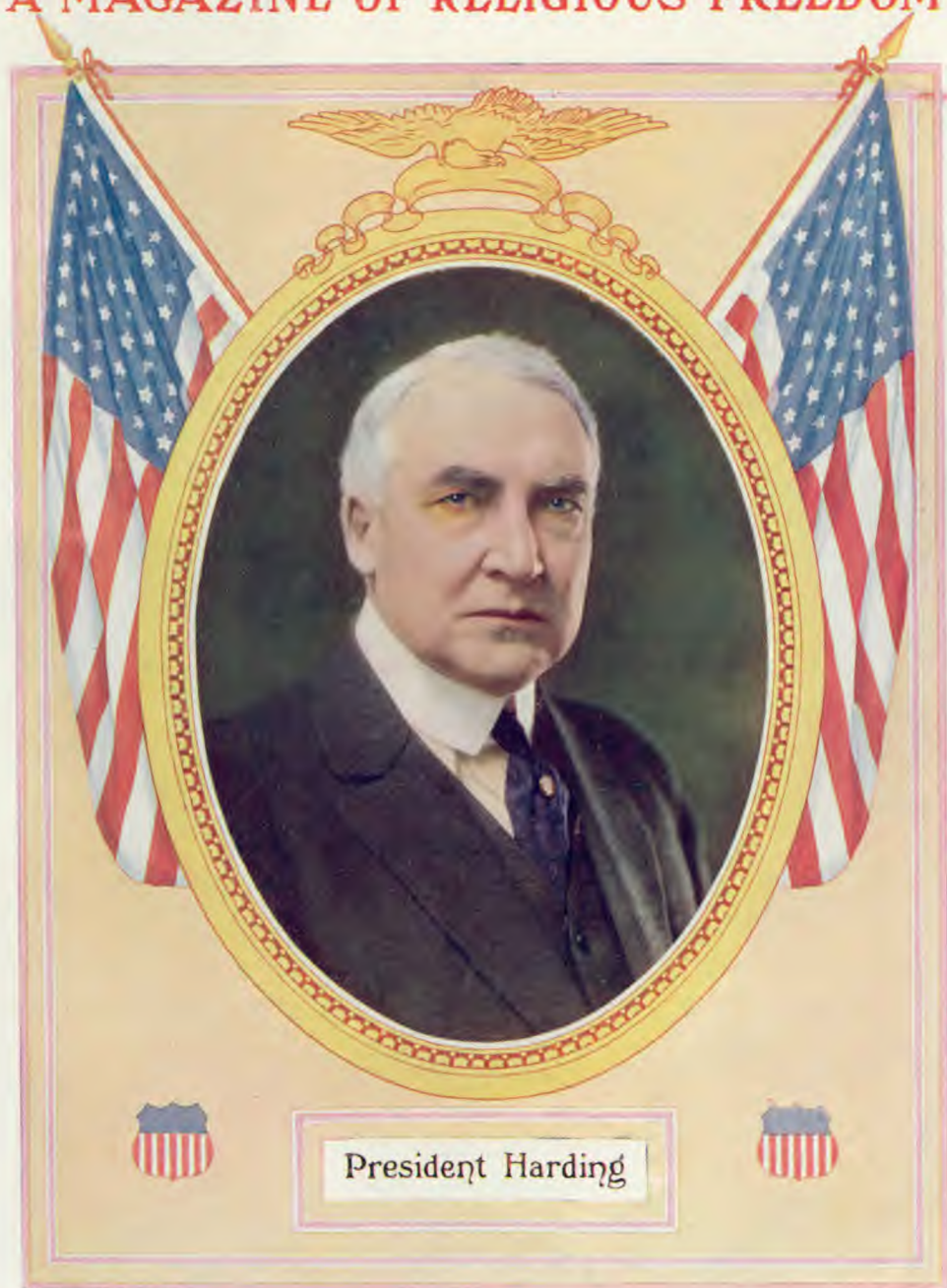


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**"LIBERTY — LIBERTY WITHIN THE LAW — AND
CIVILIZATION ARE INSEPARABLE."**

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.

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LIBERTY

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

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FOURTH QUARTER, 1922

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"Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

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NO. 5

Sunday Enforcement Laws and the Eighteenth Amendment Contrasted

By the Managing Editor

STRANGE as it is, some otherwise clear-headed people are not able to understand how any one who opposes Sunday laws can at the same time support the Eighteenth Amendment and the Volstead Act.

We have tried several times in the past to make this matter clear, and now we will try again. Our contention is that there is a wide difference between Sunday laws and antiliquor laws. Sunday laws are enacted for the protection of a religious institution, a day held sacred by many to the services and offices of divine worship. Laws forbidding the use of intoxicants are for the protection of men, women, and children as individuals, and of civil society at large.

Every intoxicated person is a menace to both the lives and the property of all who are around him. It is not true, as claimed, that "liquor injures only those who drink it." Many say this, but every one knows that the claim is false. Even under prohibition, how often do we read of serious accidents involving the loss, not only of property, but of life itself, due to intoxication. And not infrequently those who suffer most severely

are persons in no manner responsible for the wrong.

In very many cases the wives and children of drinking men are subjected to all sorts of hardship, hunger, cold, nakedness, disease, and even death, through no fault of their own. Under the license system the wage-earner of the family often spends his wages for drink instead of for food, fuel, and clothing for his wife and children. Not only is a wrong thus suffered by an innocent wife and helpless children, but either the community is directly taxed for the support of such families, or else tender-hearted neighbors must out of their own savings come to their assistance—and to what end? Only that the saloon keeper, the brewer, the distiller, and the viticulturist may heap up riches for themselves at the expense of their fellow men.

We need not discuss the question of the so-called civil right of self-injury. Certainly no one has any such moral right, for we are not our own. However, this is aside from the present discussion, since we do not believe it to be the duty of civil rulers to enforce moral obligations as such. Their duty is to safe-

guard civil rights, not to enforce religious observances.

But how seldom is it the case that one can injure himself without at the same time injuring others also. The drunkard not only injures himself, but he fails in his duty toward his family, and in many cases imposes heavy burdens upon civil society.

Only a short time ago the writer, while visiting in the Imperial Valley, Calif., crossed over the international line into Lower California at Calalexico. On the California side was prohibition, thrift, comfort, and advanced civilization. On the Mexican side was the open saloon (frequented by both men and women), gambling, squalor, and a backward people. One who questions the utility of prohibition would do well to visit Calalexico and mark the contrast between the two civilizations there to be seen side by side.

On the return trip of eighteen miles to El Centro, Calif., a corner was passed, named after a man who two or three years ago, returning from a visit across the line, full of Mexican whisky, lost his life at that abrupt turn of the road, crushed under his machine, which he was unfitted to manage because of intoxication.

California has no Sunday law, but the State has prohibition, sobriety, modern civilization, and Christianity, showing that these things are not dependent

upon Sunday legislation, while it is impossible to maintain general sobriety in the presence of the open saloon.

As a general thing, men favor prohibition, not on religious grounds, but for what it is accomplishing in lessening poverty and crime.

Mr. Warren S. Stone, grand chief of the International Brotherhood of Locomotive Engineers, who knows the whole railroad labor situation as do few other men, wrote recently:

"The longer I live, and the more I see of it, the more bitterly I am opposed to the entire question of the manufacture and sale of liquor, because I look upon it as the basis and foundation of 90 per cent of the crime and criminals we have in the country today."

Mr. S. E. Simonson, a large landholder of Luxora, Ark., reported not long ago that he had several hundred people engaged in agriculture. Referring to prohibition, he said:

"The change is as different as from night unto day. Before national prohibition came into effect, I seriously considered that it was impossible to continue my development of agricultural operations on a large scale. It certainly was very unprofitable, there was so much waste of time and money caused by a large percentage of drunkenness among those with whom I had to deal. I think this trouble has been reduced fully 95 per cent, and where formerly most of my men were uncertain and unreliable, I now have less than 1 per cent of such trouble. My labor and tenants are far more industrious, better satisfied, and more prosperous generally, as well as better fed, better clothed, and better housed since the advent of national prohibition."



Plea of the Drunkard's Child

"We're hungry at home, papa, and mother is sick."

Dr. Haven Emerson, former commissioner of health of New York City, now lecturer at Columbia and Cornell Universities, said this only a few weeks ago:

"Nothing since the application of modern bacteriology to the control of communicable diseases will have so powerful an effect in reducing the incidence of disease and the general death rate as prohibition."

President Harding issued a statement recently in which he said in part:

"In every community men and women have had an opportunity now to know what prohibi-

tion means. They know that debts are more promptly paid; that men take home the wages that once were wasted in saloons; that families are better clothed and fed, and more money finds its way into the savings banks. The liquor traffic was destructive of much that was most precious in American life."

Many similar utterances might be quoted, but these are sufficient to show that the great, underlying motive in prohibition is not moral, but economic; not ecclesiastical, but civil; not religious, but humanitarian.

The Menace of Bogus Americanism

MISTAK-
ING zeal
for loy-
alty, and intoler-
ance for love of
country, a large number
of well-meaning people
are endeavoring by statu-
tory law and constitutional amendment
to destroy private and church schools.

An effort of this kind was defeated two years ago in Michigan by a very large majority of the votes of the people. Now, however, the scene has shifted to Oregon, where a strong effort is being made so to amend the State school law by the initiative as not only to give the school superintendents authority over private and parochial schools, but to make it possible utterly to destroy such schools. Similar questions are also before the voters of California and Oklahoma.

Now if all the people were thoroughly aroused, if they understood fully the meaning of such a movement, there would be little danger that anything of the kind would receive popular approval. The danger is that many of the people will never understand the real issue, but will cast their votes upon a false issue and upon a misstatement of facts. The

Religious Liberty Assailed in Oregon

An Editorial

changes will be rung upon "true Americanism," and that by men who know not the first principles of Americanism.

We may not believe in Roman Catholicism: in fact, we do not. Nor do we like the disposition manifested by many Catholics to turn political power to the advantage of their own church and members, but in this they are only following the lead of those Protestants who are constantly bringing the pressure of numbers to bear upon the general and State governments for the furtherance of religious ends by political means.

Many of the very persons who are trying to destroy private and parochial schools would, if they could, give the public schools a decidedly sectarian religious cast, at the same time calling this contention and their methods Americanism.

In Athens every normal child belonged to the state and was educated and reared for the state. All others were destroyed. The parents had no rights even in their own children. No such doctrine has as yet prevailed in this



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

STATE CAPITOL, LANSING, MICH.

The people of the Wolverine State were the first to pass upon a measure designed to destroy private and church schools. The proposed law was defeated by a majority of more than 255,000 votes.

country. Nor can such a doctrine prevail among truly free people.

There is and can be no more sacred right than the right of parents to give their children just such a religious training as they feel in conscience bound to give. This right would be destroyed or at least greatly circumscribed by the practical destruction of private and parochial schools.

Liberty cannot be maintained by the destruction of liberty. The hateful character of despotism is not made better or more lovely by making it seemingly popular. Better a despotism of one or of a few than of the many. The only hope of civil liberty rests with the people, but if they go wrong, that hope is destroyed. Every man should remember that his rights are no more sacred than the rights of every other individual. He who with

the majority tramples on the rights of another today, may himself be the victim of a similar injustice tomorrow. The generous, yea, the safe thing to do is to be jealous today for the rights of our fellows, then may we hope that tomorrow they will be jealous for our rights. Only thus can American liberty be preserved.

DR. CORTLAND MYERS, pastor of Tremont Temple, Boston, recently declared at the Tabernacle Bible Conference in Atlanta, Ga., that the Interchurch plan and movement "was hatched in hell." This may be a rather strong statement, but we share Dr. Myers' anxiety as to the dangers involved in the creation of any great, overshadowing, dominating ecclesiastical machine and its effect upon true Christianity in the world.

Reasons Why the Proposed Oregon Anti-Parochial School Amend- ment Is Wrong

By

C. S. Longacre



1. It is destructive of religious liberty, in that it overrides the Constitutional guaranties vouchsafed to each individual, and interferes with his right to follow his religious convictions in educating and training his offspring in matters of spiritual concern. (See Sections 2, 3, Article 1, Oregon Bill of Rights.)

2. It is anti-Christian, in that it seeks to impose a purely secular education upon children whose parents regard it as a sacred duty to have them instructed daily in religious as well as secular matters, so that they may be trained for citizenship in heaven as well as upon earth.

3. It is un-American, in that it violates the spirit of true Americanism as conceived by the founders of this great American Republic, who sought to secure both civil and religious liberty to every citizen.

4. It is unjust, in that the proposed law imposes tests and obliga-

tions upon the pupils of private and sectarian schools which it does not impose upon the pupils of the public schools, and unjustly discriminates against the pupils of the private and sectarian schools by imposing penalties for failure to pass

examinations, whereas no penalty except failure to make a grade, is attached to the unfavorable outcome of examinations taken by pupils in the public schools.

5. It is class legislation, in that it imposes tests and penalties upon one class



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Hon. P. P. Claxton

Former United States Commissioner of Education, Hon. P. P. Claxton, said in June, 1919:

"I believe in the public school system. It has been the salvation of our democracy; but the private schools and colleges have been the salvation of our public schools. These private institutions have their place in our educational system. They prevent it from becoming autocratic and arbitrary, and encourage its growth along new lines."

of citizens which it does not impose upon others, and discriminates in favor of one class to the detriment of the other.

6. It is autocratic legislation, in that it establishes a one-man dictatorship over private and sectarian schools, empowering each city or county superintendent of schools arbitrarily to close any private or parochial school within his jurisdiction.

7. It is dangerous legislation, in that in each county and municipality it confers unlimited and undefined powers upon one man, to be exercised at his own discretion according to his own whims and prejudices, which may be colored either by infidel or bigoted religious sentiments.

8. It is ambiguous legislation, as no one knows just what tests are to be imposed, what standards are to be attained, and what authority is going to be exercised, or what textbooks will be required for the tests, or whether under any circumstances there is any source of appeal.

9. It is confiscatory legislation, in that it may reduce the value of millions of dollars' worth of private property, for which no provision whatsoever for compensation is made by the state, and

all hangs on the arbitrary decision of one man.

10. This proposed law would greatly increase the burden of taxation, by suddenly crowding into the public schools many thousands of children now in the private and sectarian schools, thus necessitating the increase of public school buildings and additional teachers at public expense.

11. It is tyrannical legislation, in that it sets up the arbitrary authority of a city or county official above the inalienable rights of citizens.

12. It is paternalism gone to seed, because by this proposed measure the state assumes certain parental prerogatives, and deprives the parents of their right to choose the kind of education their children shall receive and where they shall be taught.

13. It is vicious legislation, because it is conceived and born in bigotry, and is the offspring of hatred and prejudice against a particular religion. While we do not agree with many of the doctrines of the Catholic Church, against which in particular this drastic measure seems to be aimed, yet under our Constitution that church is entitled to the same rights and privileges as any other church. A law that does not respect the equal



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Be jealous today for the rights of our fellows, then may we hope that tomorrow they will be jealous for our rights.

rights of all citizens, irrespective of creed or religion, is not worthy of a place in American jurisprudence.

14. The proposed law would in a measure unite church and state, for it would place the church and some of its institutions under state supremacy, denying to the church and its members the right to provide their children with religious instruction, which they consider essential both for this life and that which is to come.

15. This proposed legislation is antireligious, in that it makes possible the banishment of religious instruction during the formative period of life, completely secularizing the education of the child and leaving his spiritual nature undeveloped.

16. The proposed law is an unwarranted and mischievous innovation. Because of their benign spiritual influence, private and religious schools have always been not only permitted but encouraged in the American Republic, and have been regarded as helpful to civil society.

17. The proposed law is wrong, because it makes possible the destruction of private and parochial schools. No less an authority than the former United States Commissioner of Education, Hon. P. P. Claxton, said in June, 1919:

"I believe in the public school system. It has been the salvation of our democracy; but the private schools and colleges have been the salvation of our public schools. These private institutions have their place in our educational system. They prevent it from becoming autocratic and arbitrary, and encourage its growth along new lines."



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U. S. GRANT

U. S. Grant clearly defined the American attitude toward the question of religious instruction and training when he said: "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."

existence as an after-thought, to educate those whose parents could not afford to send them to private schools.

The private and denominational schools in which the founding fathers received their education developed the finest citizenship and the highest and loftiest patriotism ever produced in any nation. Then why give county superintendents the power to close such schools?

Many of the founders of the American Republic and the framers of our Federal Constitution were educated in private and sectarian schools. During the first fifty years of its national existence our government was administered for the most part by citizens who received their education in such schools. The private and parochial school was in operation long before the public school was created. The latter came into

existence as an after-thought, to educate those whose parents could not afford to send them to private schools.

This proposed legislation has in it great possibilities for evil. Proponents of this anti-parochial school amendment have declared publicly, that if, after the destruction of private and sectarian schools, there is a demand for it, the authorities can introduce religious instruction into the public schools. This suggestion is the logical and inevitable outcome of the proposed legislation. Every American should take notice of this fact before he assists in opening the floodgates to legislation defining the brand of religion his children shall be taught. Compulsory religious instruction would provoke bitter religious controversy, and would destroy the salutary influence of the public schools.

To teach religion in our public schools is out of harmony with our American ideals and laws. Former Commissioner Claxton said in an address before the National Reform Convention in Pittsburgh:

"We do not teach religion in our public schools, because it is at variance with the fundamental principles of our government—the separation of church and state. . . . In this country we have, and I hope we shall continue to have, separation of church and state. It is not the prerogative of the public schools to impart religious teaching under our system of government. . . . The object of our public schools is to make good citizens for the state. . . . It is the business of the churches to teach religion."

U. S. Grant clearly defined the American attitude toward such questions, when he said:

"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."

Let us preserve the true principles of Americanism which have made us the greatest, most prosperous, and most peace-abiding nation in the world, and let every patriotic citizen of Oregon vote "No" on the proposed amendment.

A Case of Cruel Oppression

ONE of the most astounding and cruel cases of oppression and false imprisonment ever brought to light in this country was aired recently in Judge J. A. Park's court in Pueblo, Colo.

The law of Colorado provides for a lunacy commission of three, appointed by a court, which may, upon satisfactory evidence, pronounce any person insane against whom a charge of lunacy has been filed, and such person may be committed to an insane asylum until discharged by competent authority.

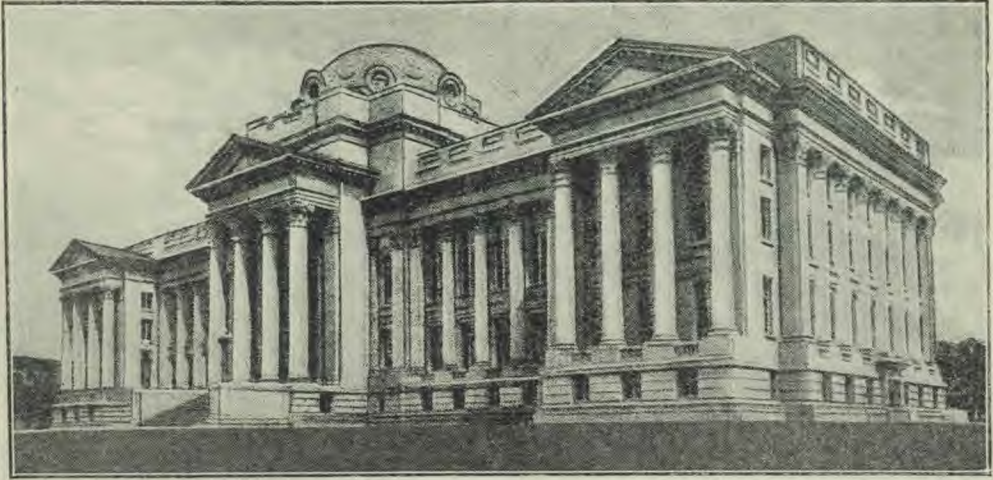
A rather unusual feature of the law is that according to the statute (chap. 88, par. 4125, Sec. 1, of Colorado Statute on Lunacy, Courtright's Revised Statute of 1908), "The term 'lunatic,' as used in this chapter, shall be construed to include idiots, insane and distracted

The Hunt Case in Colorado

persons;" also "every person who by reason of intemperance, or any disorder or unsoundness of mind, shall be incapable of managing and caring for his own estate."

It seems that several years ago a Mrs. Hunt and her two grown sons took up homesteads on government land in Ouray County, Colorado. Cattlemen had been grazing their stock on this land, and it is charged that they soon began to annoy the Hunts in every possible way. Horses were driven off at night, it is said, drinking and stock water was poisoned, buildings, fences, and crops were destroyed, etc.

Finally when Mrs. Hunt and her sons were incapacitated from the effects of some sort of poisoning, they were falsely charged with lunacy and all three were committed to the insane asylum. One of



County Courthouse, Pueblo, Colo.

the attorneys for the Cattlemen's Association, it is said, was appointed guardian to take charge of their property.

After imprisonment for three years and nine months, these sane and innocent persons were discharged on writs of habeas corpus, only to find their entire property in the possession of other persons.

It seems evident that this was a case of railroading three sane persons to an insane asylum for the sake, not only of getting them out of the way of the cattlemen, but also of getting control of their property. It is further stated that religious prejudice and feeling had something to do with this case, but to just what extent we are not fully informed.

It would seem that a statute so loosely drawn as to permit of such abuses ought to be thoroughly revised, to the end that there shall be no further abuses and hardships such as those said to have been suffered by the Hunt family in this case.

It is a natural tendency to look upon all great movements, as suddenly bursting forth, without any previous announcement. It was long thought that the Declaration of Independence was the work of a few men of genius, such as

Thomas Jefferson, John Adams, and others, instead of being what modern historical investigation has shown it to be, the fruit of ages of slow development, reaching maturity under the favorable conditions of a new climate and a virgin soil. American freedom is not the invention of one man or of many men, but the end-result of a process "slowly broadening down, from precedent to precedent." —*John Huss, The Witness,* Oscar Kuhns, p. 10.

THE National Reform Association, composed principally of Presbyterian clergymen, states in the *Christian Statesman*, their official organ, that "Seventh-day Adventists seem to be in most distressing rage because there is prospect of a Sabbath law for the District of Columbia." Mistaken again! They placed the shoe on the wrong foot. It is the Presbyterian presbyteries from all parts of the country whose names are appearing in the *Congressional Record* from day to day petitioning Congress to pass a drastic Sunday bill for the District. It is the National Reformers who procured the introduction of this drastic Sunday bill who are in a rage at the prospect of the defeat of their measure. They want to make an innocent organization the scapegoat.



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

Big Steamboats at Vicksburg, Miss.

Failure of the Vicksburg Sunday Law Crusade

By C. S. Longacre

VICKSBURG, MISS., was recently afflicted with a Sunday blue law crusade, led by the Ministerial Association and the Law and Order League, represented by a committee appointed by the Federated Churches. It was a case of the church societies and committees dictating the legislation of the city of Vicksburg. The result was a bitter fight and religious war of hatred and incrimination, of accusations and animosities, of intolerance and persecutions, until the peace and good will which once prevailed in the community were utterly destroyed.

Any law which produces such evil results in any community, should be labeled for the repeal calendar of the legislative body and for the scrap heap by the civil courts. And this is just what is happening to many of the Sunday laws that are so oppressive and out of har-

mony with the spirit of the times and with true Americanism.

The *Sacramento Bee*, commenting upon the situation, said:

"In Vicksburg, Miss., they have set the calendars back to the seventeenth century. The city council there has started in to suppress Sunday amusement places, bootleggers, gamblers, and disorderly places—evidently naming first that which is most offensive in Vicksburgian eyes.

"Also it has ordered that no labor shall be done on Sunday on any paper. So the *Daily Herald* worked its men until 11:55 on Saturday night; started in again at 12:01 on Monday morning—and thus rushed out its 'Sunday' edition.

"Let us hope these fanatic atavisms of a bigoted and supposedly dead-and-damned [condemned] past will be thrown into the political and social discard before long, and kept there forever.

"Meanwhile, history can record three particular spasms of crazy 'Christian' tyranny on the part of English-speaking peoples,—the

Cromwellian in England; the Puritan in New England; the Sabbatarian [modern Sunday blue law] all over the United States. . . .

"And undoubtedly many of the zealous souls who believe they please God the most when most they interfere with the methods and the liberties of others in His worship, yearn for the return of those blessed times when their forefathers viewed the flames that tortured heretics as prayerful incense arising to the Everlasting—incense that, while it preceded the departure of the doomed souls to hell, was at the same time the avant-courier to the future glorious entrance into heaven of their judges and executioners, and was therefore doubly grateful in the nostrils of the Almighty."

According to the *Vicksburg Evening Post* of July 3, under the caption "Blue Sunday Laws,"

"Vicksburg got a huge taste of the blue laws Sunday.

"The lid was down tight on everything not exempted under the State Sunday laws.

"Even the publication of the Sunday newspaper and the sale or circulation of the out-of-town Sunday papers were forbidden.

"All amusements and entertainments were barred.

"A thirsty man could not get a cool drink, a householder might not purchase a loaf of bread, the smokers were denied the solace of a cigar or cigarette, unless they had a supply on hand. . . .

"The Sunday laws as written on the Mississippi statute books are denominational and religious in character.

"They interpret the Sunday observance in strictest fashion.

"There are many religious people who give a broader interpretation to the manner in which they think Sunday might be properly observed.

"Sunday baseball games, Sunday moving pictures, places where one may secure cooling, harmless drinks on torrid days, are not held harmful by a large number of persons who believe in Sunday worship, but who also think that the masses of the people are entitled to proper amusement and recreation on the only day of rest in the week.

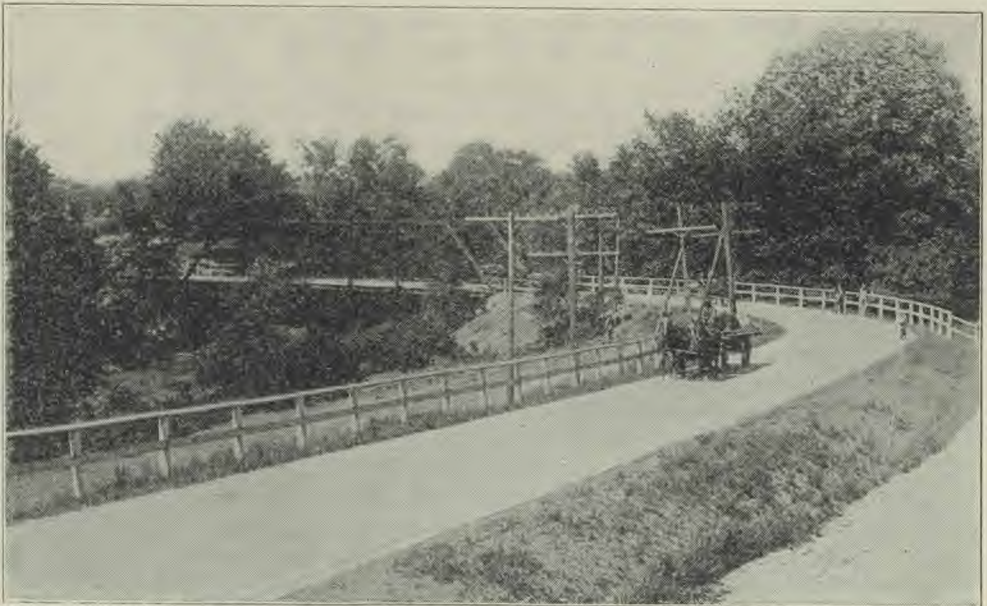
"These people resent that they must be forced to obey the religious views of some as to what constitutes the proper way to observe Sunday. . . .

"Many church people have taken the stand that the picture shows, harmless in themselves, furnishing simple amusement and instruction, should be permitted to operate on Sundays.

"Last week one Episcopalian clergyman came out boldly in print, asking that the Sunday shows be permitted to run.

"Some of the minority here now who stand for the blue Sunday laws which tally with their religious views, would resent it if other churches were able to get laws on the statute books compelling observance of the teachings of other churches.

(Continued on page 140)



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

Brick Road, Vicksburg, Much Frequent by Sunday Automobilists



Tabernacle, Winona Lake, Ind.

National Reform at Winona Lake

By S. B. Horton

THE question, Shall our form of government and the institutions of our nation as contemplated and provided by our founding fathers, be changed? is a most momentous one, and it is raised here because of certain movements, of both civil and religious character, now busy with anti-American propaganda.

Some of these movements confessedly stand for a single idea in behalf of which they wish the aid of the civil government, one being the Lord's Day Alliance. This group of people want the government of the United States to enact first a compulsory Sunday observance law for the District of Columbia, following which the alliance would demand that Congress enact a national Sunday observance law.

The motive actuating the alliance is evidently religious, else its name, "Lord's Day Alliance," is meaningless and purposeless. This nation being secular in character, its government must needs look upon propaganda in behalf of the enactment of a law designed to inculcate a religious dogma and requiring obedience thereto, as in deed and in truth un-American. Attempts are made by the Lord's Day Alliance to discredit this commentary on its work, though not so vehemently nowadays as aforetime.

But the movement that, judging from the literature and utterances of its promoters, is more avowedly religio-political, is the National Reform Association, which conducted a Christian Citizenship Institute at Winona Lake, Ind., August 6-17.

True to its original program launched at its organization in 1863, the National Reform Association insists upon its program of changing the form and purpose of our government from a secular system to a "Christian Citizenship" affair, and as an evidence indicative of this purpose, the attention of the reader is called to the article appearing in the second quarter number of this magazine, entitled, "A Most Dangerous Weapon," in which the *Christian Statesman*, the organ of the association, is quoted as answering the self-directed question, "How to take a most dangerous weapon out of the hands of secularists." The "dangerous weapon" referred to was none other than the First Amendment to the Constitution of the United States, which, as a whole, Premier Gladstone of England pronounced "the most wonderful work ever struck off at a given time by the brain and purpose of man."

In his opening address, Rev. James S. Martin, superintendent of the association, assured his audience that "the na-

tions have forgotten God, and are on their way to hell;" that "you cannot have a people on the way to heaven with their nation on the way to hell;" and that "if the people cannot or will not carry their nation to God, the nation will sweep the mass of its people to the evil one."

Fundamental with the National Reform Association is the claim that the *nation* as well as the *individual* must be considered in connection with gospel relativity. In the August *Christian Statesman*, under the title, "The People Pay the Price for a Nation's Sin," it is asserted:

"It is incumbent upon all citizens that the gospel of Jesus Christ shall be taught to nations as well as to individuals." "Is it not plain to you that when your nation sins, you, as an individual, suffer? And is it not equally plain that one of your primary duties is to convert your nation into a righteous servant of Jesus Christ the King? If not, and if you will still be blind to the truth, you and your children must pay the penalty."

The great misfortune with promoters of such propaganda is that they refuse to pause long enough to differentiate between matters civil and those relating to religion. Moreover, the claim that nations as political entities are to relate themselves through civil laws to eternal salvation precisely as individual persons do, is manifestly absurd and absurdly preposterous. These propagandists evidently are persuaded that the political government of the United States which would be administered under an

amended Constitution (putting the name of God therein and proclaiming Christ as its king), and with a District of Columbia Sunday observance law in operation, would be saved just as individuals are saved, and share the eternal glories that are vouchsafed to individual converts. What about those Presidents and Vice-Presidents, Cabinet members, and Congressmen, and the thousands and thousands of officials of preceding administrations who through failure of the National Reform Association program had no such "privilege"? Will these be cast into hell merely because they did not live and serve under a National Reform government?

The association evidently fails to discern the difference in Biblical references to "nations." God's people are referred to as "a nation" and "the nation." The word "nation" is also used to designate the population of a given territory.

Then there are "nations" or "kingdoms" designated as political entities. Surely, "open ye the gates, that the righteous nation which keepeth the truth may enter in," does not refer to the United States, Great Britain, France, or Germany as political entities, or civil compacts, but for obvious

reasons to the people who are "redeemed out of every nation" and called "the nation." If the "nation" be the determining factor in soul salvation, then what mean these scriptures: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them



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Clipping the Wings of the American Eagle



Lilly Pond, Winona Lake, Ind

a people for His name," and, "In every nation he that feareth Him, and worketh righteousness, is accepted with Him." In this connection read Revelation 14: 6-19.

During the ten days of the institute, National Reform speakers gave addresses on the Mormon question, the divorce evil, the menace of the movies, the war to end war, making mandatory the reading of the Bible in the public schools, the integrity of the Eighteenth Amendment against alcohol as a beverage, international Christianity, and Sunday enforcement laws.

The Sunday law question, always occupying chief place in the association's program, received prominent attention. Dr. Larimore C. Denise, assistant superintendent, addressed the institute on the subject, "The Fight for the American Sabbath," in which he said:

"Sunday laws of many States of the Union are in danger of amendment or repeal. In some States they have already been weakened or liberalized. Instead of a holy day, Sunday is becoming a holiday."

But, pray, was not the festival of Sunday always known as the "wild solar

holiday of all pagan times"? There is admittedly no divine or apostolical warrant for a Sunday Sabbath, and people who are becoming informed on the subject cannot look upon Sunday except as a holiday.

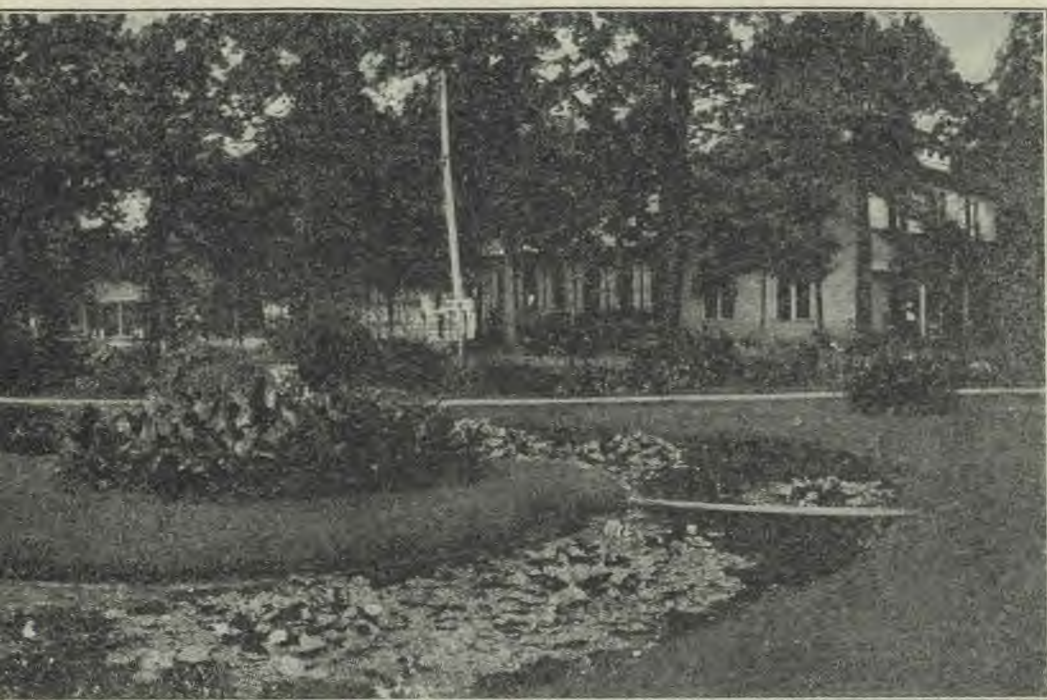
Again, Dr. Denise said,

"Washington is the capital of a so-called Christian nation, yet it is a heathen city on Sunday. It should have the protection of a Sunday law."

Dr. Denise asked that the people indorse the bill now before Congress looking to Sunday observance in the District of Columbia.

The Hon. Sam Small, once a prosecuting attorney in the South, and later engaged with Sam Jones in evangelical work, spoke on the Sunday law issue, and maintained that America did not want a blue law of "ye olden times," neither did he approve of the "red" Sunday of anarchistic character, nor the "yellow" Sunday of commercialism.

Mr. Small said that for fifty-odd years he had traveled up and down this nation, and he never was able to find any



semblance of a blue law anywhere under the sun. He asked, "What do you mean by blue law?" Answering his own question, he said, "The origin of 'ye olden blue law' took place in New England, and was part of a lot of ordinances and local arrangements concerning the habits of the people of those times. But," continued Mr. Small, "there was no constitutional provision nor legislative enactment on the subject of blue Sunday laws."

The speaker has evidently overlooked the first Sunday law of Virginia as well as a Sunday law which operated on Tangier Island, Virginia, under which a young man was shot a year or so ago for sitting on his porch on Sunday morning during church hours. What shade of blue is necessary to convince Mr. Small of the existence, past or present, of "ye olden blue law"?

He referred in eloquent terms to the giving of the ten commandment law by Jehovah, and stated that God did not make a blue law. In this part of his address Mr. Small showed the differ-

ence between the six working days of the commandment and the seventh, presenting the Creator as saying, in effect, "The Sabbath day is My day. The seventh day is My property. Don't you lay your hands on My property."

But some one has laid violent hands on the Sabbath of the fourth commandment, and some other agency, some other person than God, has substituted *his* "property," namely, Sunday, the so-called American Sabbath, for God's property, namely, the seventh day, Saturday. It is generally admitted that there is no divine authority for Sunday observance, but on the contrary, a candid admission is made that Constantine the Great was the author of the first Sunday law, which seems to have been a sop thrown to the apostatizing Christianity of his day.

But it remained for Dr. James S. McGaw, the general secretary of the National Reform Association, to cap the climax of the entire program. On the last day of the institute Dr. McGaw chose for his subject, "The Religion of

Old Glory — Shall We Keep It?" and took from his grip a flag, saying, "This is my text." Said Mr. McGaw:

"The most important event since the birth of Christ, was the unfurling of this flag, giving to humanity hope against oppression, against intolerant imperialism, commercialism, and ecclesiasticism. Beautiful in its design and in its meaning. It called attention to the religion of Eden, of Sinai, of the ten commandments, of Christ, of the apostles, and of the great Reformation. The faith of our fathers is wrapped up in the flag of this nation."

Dr. McGaw was quite eloquent, but his eloquence and his facts of history were at great variance, for he maintained that the American flag stood for Sunday observance and the teaching of religion in the public schools of the nation. He stated definitely that the "public school was organized that every child should be taught the word of God." Because of this fact, together with the further fact that Sabbath laws are on the statute books of most of the States, and because on our coins has been placed "In God we trust," and, finally, because the Supreme Court had decided in 1892 that this is a Christian nation, it must be that America has a religion which is its chief national asset. Mr. McGaw maintained that the Supreme Court has to decide the question as to whether this is a Mohammedan or a Christian nation.

All of this indicates that Mr. McGaw is either wittingly or otherwise uninformed with reference to the flag and its meaning and the foundation principles of the American government. His reference to the so-called Supreme Court decision is somewhat unfortunate. The decision referred to concerned the application of the alien labor law passed by Congress in 1887 regarding the employment of imported laborers. The alien labor law did not apply to professional, skilled, or brain labor. In Justice Brewer's remarks on the subject of the Holy Trinity Church exercising its right in employing and importing a minister of the gospel, he took occasion to quote from the experiences of our national life to indicate that the Government is averse to placing professional

labor and manual labor in the same category. His statement was what is called an *obiter dictum*, and does not apply to the merits of the case before the court. Webster's Collegiate Dictionary defines *obiter dictum* to be, "A thing said by the way; a passing remark; specifically, an opinion uttered by a judge not material to his decision and therefore not binding." Webster's Unabridged Dictionary gives the law definition of *obiter dictum* as "an incidental and collateral opinion uttered by a judge, and therefore (as not material to his decision or judgment) not binding."

The National Reform Association should also know, by a careful examination of the records, that the American flag does not stand for a legal religion nor a legal indorsement of the Sunday-Sabbath institution. The following excerpts from Congressional reports of the Senate and House of Representatives of the Twentieth and Twenty-first Congresses (1829 and 1830), indicate the attitude of our forefathers on the subject of Sunday enforcement by the civil government:

"It should, however, be kept in mind that the proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy."

"If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which would follow, involving the dearest rights of all—the rights of conscience. It is perhaps fortunate for our country that the proposition should have been made at this early period, while the spirit of the Revolution yet exists in full vigor."

"It must be recollected that in the earliest settlement of this country, the spirit of persecution which drove the Pilgrims from their native home was brought with them to their new habitations, and that some Christians were scourged, and others put to death, for no other crime than dissenting from the dogmas of their rulers."

In the light of the National Reform movement as evidenced by these more recent utterances of its promoters, the American people should look with alarm

upon these proposed encroachments on their inalienable rights as vouchsafed by the American founding fathers. A national religion as well as a State-enforced Sunday observance law is as un-American as anything could possibly be. It seems necessary, therefore, to restate from time to time that the need of America today is the Americanism which dominated the minds of the pioneers. And, as Vice-President Coolidge said in

a speech, the Americanism needed by America is "the belief that our Government should fulfil the guaranties of our Declaration of Independence, that life, liberty, and the pursuit of happiness should be as much in the minds of modern statesmen as they were in the minds of the pioneers of American liberty. There is but one ark upon which our national faith may rest secure. It is our Constitution."

"Reformers Hot After Violators of Newport News Sunday Law"



"NEWPORT, NEWS, VA., August 5.—This town of 35,000 shipbuilders and their families has got to be good. The Sunday-closing law is to be enforced to the letter. The leaders of the Christian League have so decreed.

"A committee of that organization waited on the city manager, L. G. Thom, today. They presented the report of investigators employed by

them. It showed that the drug stores of the city were selling articles banned as luxuries under the Sunday act. Among them were soft drinks and tobacco.

"'Why, one of our committee was able to buy a pencil last Sunday,' declared the chairman of the committee.

"Cannot Help Situation

"'I know,' replied Major Thom, 'and, of course, I very much fear that there is bootlegging going on in tobacco, bottled drinks, milk drinks, and the like. But what am I to do? I cannot detail my policemen to stand in front of the drug stores and keep watch to see that such things do not occur. Some of them have to chase murderers and real criminals.'

"But the committee was far from being satisfied. The members explained they were willing enough to allow the sale of newspapers and medicines and to allow the restaurants to remain open on Sunday. But they insisted that there be no further sale of soft drinks and the like, and threatened that if their wishes were

not carried out something would happen to the city manager."

The above is a special dispatch to the *Washington Star*, concerning the Sunday-law situation in Newport News, where a Christian League, composed of preachers, is trying to administer the civil affairs of the town by enforcing religious obligations upon all the people. As a result of the sleuth work that was done by this Christian League on Sunday in spying out the liberties of other people, eighty-five respectable citizens were arrested recently on a single Sunday because they failed to observe the day in harmony with the Puritanical notions of the "reformers." Perhaps it has not occurred to these "reformers" that they were engaged in secular work on Sunday when they were doing all this sleuth work and gathering this evidence against their brethren, and that they were equally guilty of secularizing Sunday as were those against whom they gathered the information.

Christ said to the "holier than thou" man—the self-righteous reformer of His day: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in

thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." This is another case of the "blind guides, who filter out the gnat, yet swallow the camel." ("The Emphatic Diaglott.")

Some of the preachers are descending into the arena of politics. They are transforming themselves into ward heelers and their churches into religio-political organizations by calling their religio-political societies "Christian Leagues," "National Reform Associations," "Christian Citizenship Leagues," "International Reform Bureaus," "Lord's Day Alliances," "Christian Parties," "Federated Churches," "Federal Council of Churches," "Civic Righteousness Leagues," "Christian Alliance Parties," "Law and Order Leagues," etc., and through these organizations they are bringing pressure to bear upon our political institutions of the land, to enact religious obligations into civil law, and enforce the same upon all alike by the authority of the civil magistrate. This is nothing less than a disguised union of church and state.

In medieval times the churches dominated the state, and with their ecclesiastical banners flying high, threatened the political beheadal of the civil magistrates; and today the church and the old hierarchy are again seeking to lord it over the civil magistrate, and to coerce our lawmakers through these disguised civic organizations, which are nothing

less than the churches disguised by civil dress. It is the church at work in politics just the same, but under a different name. The Christian churches cannot afford to engage in such disguised hypocritical, political maneuvers in order to

bring the politician to their feet.

Everything that a Christian does ought to be as open and clear as the noonday sun in an unclouded sky. Unless these religio-political societies, which are nothing else than auxiliaries of the churches, retire from politics, this dangerous innovation is going to destroy our free republic

and the religious freedom granted to the individual under the Constitution.

The Senate Committee on Post Offices and Post Roads in 1829 rebuked a committee of clergymen who presented a petition for a Sunday law indorsed by many churches, in the following terse language:

"Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences."



H. Fisher
Lynchburg "Age-Herald"

Righteousness Comes from Within

Sunday Laws Tabooed in New England

W. F. Martin

THE advocates of a modern church-and-state régime in New England have recently been having rather a nerve-racking time. More and more the liberty-loving people of that section are coming to demand their natural, inalienable rights. Somehow, the idea is gaining ground that it is not necessary for the doctors of divinity and the secretary of the Lord's Day League to regulate the conduct of others, whether on Sunday or on other days of the week. The idea seems to have dawned upon many minds that the matter of Sabbath observance is one that belongs to the realm of religion and something for which one is accountable to God, and not to the Lord's Day League. So it appears to be more or less of a conundrum as to why one should have to give account to this organization for playing quiet games on Sunday, when others, or even they themselves, can do so unmolested on other days of the week.

An attempt has been made to close the golf links at Concord, N. H. Speaking of this, *The Monitor* of that place had the following to say:

"On Friday, *The Monitor* will publish all the hitherto unpublished correspondence received by it relative to the agitation regarding Sunday baseball. It will make interesting reading. Editorially, we have up to now taken no position in this matter.

"We are now impelled to do so. We believe in the traditional observance of the Sabbath, according to the dictates of each man's conscience — always providing that this is done in such a manner as not to interfere with a like freedom of the other man. We do not see how baseball at the Gun Club grounds need interfere with any one who keeps away from that remote location; we do not see how golf at Beaver Meadow need distress any one; we do not see how the family automobile party and picnic need upset any one's equanimity; we do not see how the morning attendance at divine serv-

ice need affect any of the other factions. Let each method hold and attract the followers of each according to the human appeal made by it, but let none attempt to coerce the other.

"Let the agitation go on, and if the result is the repeal of the 'blue laws,' just so far is the atmosphere cleared. Anyway the columns of *The Monitor* are open for the proper expression of the opinion of all sides of this or any other question, and all communications, including those criticizing the position of this paper, whether addressed to the editor as such or under the attempted safeguard of a personal address, will be published for the edification of the public."

It seems that the Lord's Day League does not proceed against Sunday baseball, providing no entrance fee is charged and no collection is taken. Of course this arrangement is not to their liking, but they evidently cannot prevent it. The Cambridge Park department recently issued a permit for a Sunday ball game between a local team and a team from Salem. It may be the forces of Salem bewitched Cambridge into Sunday desecration.

The secretary of the Lord's Day League states that he has been threatened with a coat of tar and feathers for his activities in suppressing the collection of money at Sunday baseball games. He says, "My only aim is to preserve the sanctity of the Lord's day and to prevent it from being entirely secularized." Just how preventing the ball players from taking a collection on Sunday, preserves the sanctity of Sunday, is not easily understood.

We are persuaded, also, that such opposition will not heighten the public's regard for Sunday nor further the cause of religion nor promote true godliness. Simply refraining from work on Sunday is not keeping the day holy. The object of the Sabbath and of its observance is to promote spiritual growth, and true

Sabbath observance springs from a desire to worship the Creator. No man-made laws can ever accomplish this. Let the ministers call attention to the law of Jehovah, which reveals the true Sabbath as well as the manner of its observance. Let them appeal to the conscience and

not to the civil law. It is a sign of decadence on the part of the church for it to turn to the civil law for help.

The weapons of the spiritual warfare are not carnal, but are mighty through God. Would that ministers might ever remember this.

Should the Civil Power Prevent Sabbath Desecration?

THE following communication, published in the *Tennessean*, of Nashville, August 2, from the pen of Leon A. Smith, answers a vital question as to whose idea of the will of God shall be enforced by civil law in Sabbath legislation:

"I note in your paper an interesting discussion of the question whether the civil power should be used to prevent Sabbath desecration in order to save the nation from ruin.

"People who believe in God can readily agree that persistent violation of His commands will bring disaster, but the proposal to use the civil power to enforce those commands, raises some questions that must be taken into consideration.

"When an advocate of Sunday legislation and enforced Sunday observance tells me that the state cannot prosper unless it enforces the will of God, I ask him whether that means that my idea of the will of God is to be enforced by the state; and without a moment's hesitation he will answer, 'No, sir; not unless you agree with me about the will of God. It is my idea of God's will that is to be enforced by the state.' To which I answer, 'I must respectfully but firmly decline to be dictated to by you in the matter of religious observances.'

"What right have I to say to my neighbor, 'I will tell you what days of the week you can work on, and what day you must observe as a day of rest; you must do as I say about it'? I have not a shadow of right to attempt any such regulation of his conduct. But I have just as much right to do so as he has, or as any man has, to regulate my conduct in the same matter.

"And if no man possesses such a right, two men cannot possess it, nor a hundred men, nor a million. A million times nothing is nothing, hence the majority cannot rightfully coerce the minority in such a matter.

"This scheme to have the state enforce the will of God, when subjected to analysis, reveals certain men as self-appointed mouthpieces of the Deity, who want to use the power of the state to force their religion upon the rest of the people. The civil power does not exist for any such purpose.

"But what do these men want of the power of the state anyway? If they are what they profess to be, they are working to advance the kingdom of God; and if so, do they not know that it is recorded in Matthew 28:18-20 that Christ said to His representatives, 'All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations: . . . and, lo, I am with you alway, even unto the end of the world'? Therefore if Christ is with them, they have with them all power in heaven and in earth; and if they have such power as this, what more do they want? What more could they get? And why do they not use the power they already have?

"(Signed) LEON A. SMITH.'

Gov. BEN W. OLCOTT, of Oregon, announces his platform in his campaign for re-election as follows:

"In seeking the Republican nomination for governor I submit my record and certain proposals I have for the future. . . . My office door will continue to stand open to every person regardless of occupation, profession, or creed. Our forefathers decreed that each man should have the inalienable right to exercise his own religious belief and to worship God as his own conscience dictates. That decree is a vital force in our liberty-giving democracy as it was a century ago. I stand upon it as the heritage of every American citizen."

That is a splendid platform, and it should assure the governor's re-election.

Liberty Within the Law and Civilization Inseparable

By Frank A. Coffin

THE noble words uttered by President Harding in the opening sentences of his inaugural address should find a response in the heart of every American:

"Liberty—liberty within the law—and civilization are inseparable, and though both were threatened, we find them now secure, and there comes to Americans the profound assurance that our representative government is the highest expression and surest guaranty of both.

"Standing in this presence, mindful of the solemnity of this occasion, feeling the emotions which no one may know until he senses the great weight of responsibility for himself, I must utter my belief in the divine inspiration of the founding fathers."

True it is that in the Constitution of our beloved country is to be found the highest expression and the surest guaranty of freedom—freedom to worship God according to the dictates of the individual conscience, respecting, nevertheless, the equal right of every other person to his own religious views.

The First Constitutional Amendment, containing as it does the principle of equal religious rights for all, has been a godsend to our fair nation, and time after time has prevented enthusiastic and well-meaning, but misguided reformers from wrecking the ship of state upon the rocks of religious despotism. The sublime words, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," have, year after year, been the guiding star of our lawmakers, causing them, with stout hearts, to stop their ears to the siren song which, if followed, would unavoidably have wrecked our good vessel upon the reefs of church-and-state union. Yet still the siren voice continues, gaining in volume and subtlety, so that the danger is not diminishing, but rather increasing. Though, as our

worthy President assures us, we find liberty now secure, eternal vigilance is the price which must be paid for the continuance of that security.

It is but a few short months since the country was in the midst of a strenuous campaign for Sunday legislation, and the fight is being continued. In some instances the initiative is being invoked in an effort to establish more far-reaching Sunday laws. Attempts to repeal the clauses in both the Federal Constitution and the constitutions of the various States which stand as a protection against religious laws, is not an unheard-of thing, and has been openly and vehemently advocated by the reformers. Moreover, in at least one State, namely, Oregon, a bill is before the voters which would seriously interfere with the maintenance of parochial schools. These religious laws are urged, and pushed, and insisted upon.

The warning published in *Popular Mechanics* is not untimely:

"Because the 20-foot posters which recently flung their challenge from prominent billboards in our larger cities have temporarily been removed, we cannot afford to beguile ourselves into the fond belief that the 'movement' has also disappeared permanently. It has done nothing of the kind, and only awaits a favorable opportunity to return. . . . No tongue can prophesy nor pen portray the dangers which wait beyond a now closed door, and that door is the union of church and state, which misguided men are now striving to open."

Far worse than a railroad strike would be the paralysis of the railroads and all other common carriers if a nation-wide Sunday law were forced upon them. As *Popular Mechanics* well says:

"Under the proposed law, passengers leaving New York for California would be limited to Monday and Tuesday of each week, as those departing later in the week could not reach destination by midnight Saturday. Points less

remote would suffer relatively. However important, a man in Chicago at the week-end could not reach his family in Buffalo before Monday night, unless he left Chicago Saturday morning, for the train must reach Buffalo in ample time to unload, transfer to the yards, and permit the locomotive to reach its roundhouse before midnight. If all work is to cease in roundhouses at midnight Saturday, water and fires would have to be withdrawn in winter. While a locomotive can be filled with water and fired to the steaming point in several hours, a railroad high official states, if all the motive power on a trunk line was to be so treated, the time required would consume one day before Sunday and one day after. What of trains which failed to make their terminals within the midnight deadline and were caught out on the prairie or at some small town? Yet, if all were forced to 'Sunday' at terminals, the terminals could not contain them all.

"The movement of perishable freight of all kinds from coast to coast would have to cease. The limitation to a few days in the week during which passengers and freight could start on the longer journey, would require the movement of so many trains on these days, the terminals could not possibly handle them."

Practically every public utility, manufacturing concern, business man, laborer, and individual in the whole country would suffer if an indiscriminate Sunday law were enacted and enforced, and one that does discriminate is equally bad. Discrimination in behalf of one class and against another only makes the injustice and the iniquity of the law more apparent.

By an indiscriminate Sunday law all public utilities and continuous manufacturing processes would be hard hit, and because of the complex nature of our commonwealth, every man, woman, and child would suffer. The laborer who now enjoys his Sunday rest and recreation would be obliged to celebrate the day according as the law might dictate.

Under an indiscriminate Sunday law there would be no Sunday milk for babies; no Sunday ice; no Sunday gas for cooking the family meals, hence cold breakfast, cold dinner, cold lunch; no ice cream and soda water; no Sunday medicines or drugs; no Sunday candies; no Sunday bread; no Sunday delicatessen goods; no Sunday water pumping

nor reservoir attention, hence, perhaps, no Sunday water; no Sunday doctors; no Sunday funerals; no Sunday police or fire protection; no Sunday restaurants; no hotels open on Sunday; no Sunday barber shops; no Sunday gasoline for automobiles; no Sunday street cars to take the people to church, to the park, or elsewhere; no Sunday trains; no Sunday telegraph service; no Sunday telephones; no Sunday movement of the mails; no Sunday excursion boats or movement of ships of any kind; no Sunday electric light or power, hence no Sunday night church services; no Sunday pipe organs; no Sunday concerts, or bands, or orchestras; no Sunday bathing; all parks and "zoos" closed on Sundays; no Sunday sight-seeing cars; no Sunday libraries; no Sunday amusements; no Sunday elevator service; no Sunday wireles;—but enough. We stagger at the prospect. And yet this is exactly what the reformers want, and this is what they are determined to get when they have their way. They are willing to get it inch by inch. Are you willing to welcome the camel's nose?

There never was, and never can be, a righteous, equitable, fair, just, and Christian Sunday law. Every Sunday law ever enacted violated the golden rule, and was diametrically opposed to the principles of the gospel as given to the world by Jesus Christ.

Religion has made Sunday a rest day. Any law upon the subject must, of necessity, be religious. True Christianity is founded upon the principles enunciated by Christ, and Christ frowned upon religio-civil union. His words were, "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight: . . . but now is My kingdom not from hence." "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

There is neither wisdom nor justice in the enactment of a Sunday law, nor pleasure nor peace in keeping one. Those who think that in fostering such laws

they are doing God service, and that thereby they will win the favor of heaven, are sadly mistaken. They will win not heaven's blessing, but its curse, the unmingled wrath of a long-suffering, but righteous God. (See Rev. 14: 9, 10.)

It is high time every citizen aroused to a realization of the imminence of this

great peril, and protested most vigorously against the enactment of any law which will curtail the rights of conscience. President Harding has truly said, "Liberty — liberty within the law — and civilization are inseparable." Slay liberty, and the end of civilization is assured.

Religious Intolerance Still Alive in America

THE New York *World*, July 27, 1922, under the double caption, "Only One Sabbath in United States;" "Thus Rules Magistrate Holding Jewish Baker for Sales," gives the following interesting account:

"Magistrate Conway in the Ridgewood Queens Court, yesterday declared there is only one Sabbath, according to the laws of this country, when he held Samuel Cohen, a Jewish baker, in \$500 bail for special sessions. The baker was charged with having violated the Sabbath law in selling rolls last Sunday in his store, No. 884 Fresh Pond Road, Glendale.

"Cohen told the Court he had closed Saturday, but kept open Sunday. In doing this, he said, he felt that he was observing the Sabbath."

But the Court replied that there was only one Sabbath in America for all, and this in the face of an express statute enacted by New York State Legislature, which reads as follows:

"It is a sufficient defense to a prosecution for work or labor on the first day of the week that the defendant uniformly keeps another day of the week as holy time, and does not labor on that day." — *Penal Code, sec. 261, chap. 519.*

The supreme court of Oklahoma, deciding a similar case under a like statute, ruled that the intent of the legislature was to exempt the seventh-day Sabbatarian altogether from the operations of the Sunday law, and that the statute protected the Sabbatarian from the prosecutions for merchandising as well as for laboring on Sunday.

But Magistrate Conway says that in his judgment, "there is only one Sabbath

in the United States." If this were so, where would our much-boasted religious liberty come in?

Evidently the magistrate is not well informed upon the question of the guaranties of civil and religious liberty as vouchsafed to the individual citizen under the statutes of his own State and under our Federal Constitution, or he has allowed his religious prejudices and intolerant bias to influence his decision. A civil magistrate should not be thus influenced in his decisions.

The civil magistrate should administer the law impartially the same as if there were no religion whatever in the world. Only then can he be just to all, because all citizens should enjoy equal privileges before the law, irrespective of their profession or nonprofession of religion. Likewise should legislators enact laws, and not give sanction in law to one day above another as holy time, or to one tenet of faith and practice in religion above another, no matter how popular the doctrine or how numerous its adherents. Only thus can all citizens be upon an equality before the law. For equality of rights is the first of rights in America.

For this reason there should be an entire repeal of all laws which coerce citizens in observance of the first day of the week, because all such laws are contrary to the spirit of true Americanism and to the expressed guaranties of civil and religious liberty in the Constitution of the United States.

When the first attempt was made by certain religious zealots in 1829 to induce Congress to enact a Sunday law, the matter was referred to the United States Senate Committee on Post Offices and Post Roads, which after due deliberation reported in part as follows:

"The proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy."—*Senate Report on Sunday Mails, Jan. 19, 1829.*

But, says the Sunday-law advocate, we must have Sunday laws, or our church pews will be emptied, Christianity will prove a failure, and civilization will be destroyed. But this reasoning is utterly false in the light of history and present-day observations.

A civil Sabbath law is more of a hindrance than a help, because it not only advertises the weakness and inefficiency of the churches which demand such a law, but it engenders a spirit of religious strife and contention among Christians of divergent faiths. It also sets the nonprofessor of religion at variance with the churches that demand a legal religion, and thus these churches suffer from within as well as from without, because they make more enemies than friends through their spirit of intolerance and unwarranted zeal. If you want to make Christianity attractive so that it will win adherents, you must manifest the spirit of the Great Master—of "peace and good will to all men"—and proclaim a message of "good tidings of great joy, which shall be to all people."

C. S. L.

Sunday Laws Illogical and Inconsistent

By W. M. Healey

SUNDAY laws are unscriptural. In the United States they are unconstitutional. They are always and everywhere illogical.

It is usually assumed by Sunday-law advocates that Sunday rest is observed as a sacred memorial of the resurrection of Christ, and that all persons who will not voluntarily observe this memorial should be compelled to do so by civil law.

Webster defines a memorial as "something which serves to keep some person or thing in remembrance." Christ was placed in the sepulcher Friday evening, where He remained at rest until after the seventh-day Sabbath was past. His disciples also "rested the Sabbath day according to the commandment." Luke 23:56.

Very early Sunday morning, "when it was yet dark," some of Christ's disciples went to the sepulcher and found that Jesus had risen and gone, not to

rest, but to a long and busy day of labor, one of the most if not the most busy of all the days He spent here on earth.

The Christian church calls Jesus "our example in all things." How illogical, then, to pursue a course exactly the opposite of the example He gave us in His life, death, and resurrection, by laboring on the seventh-day Sabbath on which He rested, both in life and in death, and resting on Sunday, the first day of the week, on which He labored in the beginning, at the creation of the world, and also on the first day at the beginning of the new dispensation after His resurrection. To thus do violence to His example, and say, "It is done to honor and remember Him," is not only illogical, but is treating His example with ridicule and contempt.

Peter informs us that by the resurrection God has "begotten us again unto a lively hope." 1 Peter 1:3. The resur-

rection is here represented as the parent of an active, "lively" child named "Hope." How illogical to talk of keeping this in memory by having a quiet, sleepy rest.

James 1:18 says that God begat us "of His own will." It is certainly illogical to attempt to compel people, contrary to their will, to commemorate in love a free act of God's "own will."

Baptism is a memorial of the resurrection, not of the time, but of the event. Rom. 6:1-6. Evidently God did not intend that the church should have any memorial of the time of the resurrection, for the exact time is not recorded. Sunday-rest laws begin the day at midnight several hours before they suppose that Jesus was raised. Sunday laws to memorialize the resurrection of Christ and the assumed sacredness of Sunday are so illogical that they actually prove that Sunday has no sacredness. Take for an example the Fitzgerald bill, now pending in Congress, which is a fair sample of such measures. It recognizes Sunday as religious in character by calling it "the Lord's day." Then it permits certain classes of laborers to work on Sunday, and substitutes Monday as the day they shall observe. A substitute must be of equal value of that for which it is offered, or else some one is cheated in the substitution. This places Sunday and Monday on the same basis of value, and it is certain that the resurrection did not add anything to the value of Monday, as Christ was not raised on that day. If the resurrection made Sunday holy, then if Monday or any common secular time is substituted for it we should have the same condition that existed when Nadab and Abihu substituted common fire for that which was holy, and both men were smitten with death. There is but one conclusion: the substitution is sin, or Monday is as sacred as Sunday. The Sabbath of the Lord is a memorial of time, and the time is clearly defined as the "seventh day." Under no circumstances could any other time be substituted for it, as there was no other time

of the same value. There would be no choice between seven pieces of paper apparently all alike; but if the government puts its stamp and signature upon one of them and places its value at one thousand dollars, a whole wagonload of the other paper would not be a substitute for it. God has placed the stamp of heaven upon the seventh day, and attached the signature of the Creator to it, and given it the value of "holy" time.

Sunday-law advocates often tell us that they do not keep the seventh-day Sabbath because it is a legal Sabbath commanded in God's law, and that makes it a "yoke of bondage;" while Sunday, they say, is a joyful, happy day, kept in love and free from any legal obligation. If the Sabbath is a "yoke" because it is in God's law, it must be the Lord's yoke, and Jesus said, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:29, 30.

It logically follows that if Sunday had been commanded in His law, these people would refuse to keep it, because finding it in the law, it would have been to them a "yoke of bondage." It is strange beyond belief and illogical to the limit, that a Christian should seek to escape from a yoke which his loving Saviour wore, and then clamor for men to make him a similar yoke, if possible, a weekly rest day commanded by human law and enforced by cruel men, instead of a weekly rest day made, commanded, and observed by the Creator. Some say, "It is not the intent to make a religious law, but a civil law to provide for the absolute necessities of man, one day's rest each week." It is not the intent of an insane man, but his acts that determine his mental status and decide what shall be done with him. Sunday rest is a religious tenet, and to enforce it by law is to compel the observance and the acceptance of a religious doctrine regardless of the lawmakers' intent.

This shows the prevalence of inconsistent and illogical ideas concerning the practical working of a Sunday-rest law. One party wants the law to enforce Sunday as sacred and holy time, helpful to make people religious. Others, in contradiction to the religious idea, want a law to relieve them from business on Sunday, that they may have a day for irreligious revelry.

Some want the law, that they may have a quiet day of rest at home. Another class propose to use the day for excursions or noisy and hilarious games. They all know of these and many other contradictory purposes of the law, the same party often advocating several of them, and yet they are illogical enough to claim that the law will be used to serve the particular purpose and carry out the intent of each party and no other.

A law to make Sunday a day of "civil rest" is illogical and impracticable: civility has no regard to any one day above another, but is always the same regardless of time or pursuit. A Sunday law to compel the taking of physical rest is illogical, being contrary to nature's rules for rest, which are to rest when weary, regardless of time. Sunday laws are illogical in the light of human liberty, as they deprive people of their freedom to control the use of their own time, and that is slavery.

Failure of the Vicksburg Sunday Law Crusade

(Continued from page 125)

"In a great many cities in the land Sunday baseball and Sunday picture shows are now permitted.

"Baseball and picture shows are forms of entertainment and amusement. They are no worse than reading a book on the Sabbath, or reading a paper, or taking a walk or an automobile ride, which are merely other forms of amusement, diversion, or entertainment.

"One of the sad features in connection with any crusade for the enforcing of blue laws is the tremendous lot of ill feeling that the crusade engenders.

"Far from making men love one another, these crusades cause hatred, resentment; they help to split communities into factions that

fight each other; they lead to animosities that will have long standing; they drive out from the heart love and charity and make room for the baser feelings.

"In past years Vicksburg has been noted for its toleration and the splendid feeling existing between all denominations.

"The community has been liberal in its views, and has been as lawful and as much a respecter of all the serious breaches of the law as any city of its size in the land. . . .

"History teaches us that some of the most wanton outrages that have stained the earth with blood have had their origin in religious intolerance and fanaticism. . . .

"The Romans slew hundreds of Christians in the arena, slew them legally, for not abjuring their one God in favor of the pagan gods.

"But Gibbon, the great historian, vouches for the fact that the Christians, in religious wars between themselves, in their efforts to make different factions obey religious edicts, have killed a great many more thousands than the pagan Romans ever put to death.

"It is to be hoped that the local situation will work out in such a manner that this city will not be divided into factions of hatred, and that some sane and practical compromise in keeping with the spirit of the age, and in keeping with the spirit of religious toleration on which this country was founded, will be reached in Vicksburg, and that our citizens will be encouraged to live in amity and peace."

Monster Mass Meeting Is Unanimous for Loosening Sunday Clamps

A monster mass meeting was finally held by the citizens of Vicksburg in the Walnut Street Theater, and the lovers of religious liberty as guaranteed under the Constitution, filled the theater to the doors, adopted a resolution by unanimous vote calling upon the public officials to loosen the Sunday clamp and to give "a more liberal interpretation of the Sunday laws in connection with the spirit of free American institutions and in the interest of the true welfare and happiness of its citizens," and depreciated "the efforts of any individuals or organization that sought to impose their will upon the community.

Mr. B. W. Griffith was chosen chairman of the mass meeting, and he made an earnest appeal to the citizens of Vicksburg to put an end to their religious strife and bickerings, and live in harmony and peace again as they did before the Sunday blue laws were invoked for

the first time in a generation. In part Mr. Griffith said:

"You all know why we are gathered here together. From a state of harmony and happiness we have been drifting for the past two years into a condition of disquietude, uneasiness, suspicion, rancor, and bickering which have no place in the hearts and minds of such people as heretofore have inhabited, and, thank God, still inhabit Vicksburg.

"We are here to consider matters that for several months have been affecting the happiness, welfare, and peace of our people, and they are all matters well worthy of your attention. We want this to be a good city, a live city, and one which each individual citizen will be pleased to give a better name than it has yet had in even all of the glorious days of its long history."

Several other prominent speakers followed, all of whom protested against the religious reformers "digging into the musty records and statutes of a day that is past," and "clamping these obsolete religious statutes upon the consciences of free men."

As the result of this mass meeting, the few Sunday-law crusaders, who styled themselves the "Law and Order League" of Vicksburg, had to seek shelter, so to speak, from the adverse public sentiment which was created against their fanatical Puritanic movement. The Sunday-law crusade was a pronounced failure, except for the lingering ill will that it engendered in the community. L.

Sunday Blue Law Advocate Repudiated in Tennessee

ACCORDING to the Nashville *Tennessean* of July 19, 1922, Noah W. Cooper, at that time a candidate for United States Senator from Tennessee, called for a day of fasting and prayer on the day before the primary election. He stated that his platform was that of enforcement of the Sunday laws.

In his statement, according to the *Tennessean*, Mr. Cooper said:

"The devils of lust and greed have led America into national desecration of the Lord's day. It is a deadly national sin. That day is

the very heart of our civilization. The Lord's day is the highway between humanity and God. To destroy that day, as we are doing, is far worse than blowing up the Panama Canal or the White House; far worse than tearing down the courts, or nationalizing the coal mines. Congress is letting Satan destroy our national Sabbath. All our churches and God-fearing people know this. Yet my fellow candidates are dumb about this great treason to God and danger to our nation. I am for national Sabbath observance, as God commands, and as our women and churches and the Democratic party demand."

In the petition which Mr. Cooper presented to Congress last summer calling for a national Sunday law, he declared that "murdering the Sabbath is worse than murdering men," and that "Sabbath breaking" was "stabbing God," and "digging the grave of the nation." He branded all those who opposed his views as moral degenerates, anarchists, traitors, and heretics, deserving of God's severest judgments.

It will be of interest to the readers of the LIBERTY magazine to know just how the people of Tennessee regarded this Sunday blue law advocate, and how much confidence they placed in him and his principles. Out of more than 96,000 votes cast in the primary election in Tennessee for Senator, Noah Cooper, it is stated, received only 4,700. There were only two candidates besides Mr. Cooper.

If all the women and churches and the Democratic party were on Mr. Cooper's side, they must have a very small constituency when they cast only 4,700 votes for him. This is another demonstration that public sentiment today is not in favor of the program of the Sunday blue law advocates, and yet they are trying to make the legislators believe that public sentiment is overwhelmingly on their side and that all the churches are back of them, when the facts demonstrate that the people are overwhelmingly against the program of legalizing the Christian religion and enforcing Christian obligations, which are matters of conscience, and not matters of force and civil law. L.

Puritanical Despotism of the Middle Ages Attempted and Denounced

THE Very Rev. Israel H. Noe, dean of St. Mary's Cathedral of Memphis, opposed the closing of amusement houses on Sunday, and denounced in strong terms the "Attempted Puritanical Despotism of the Middle Ages," in a sermon which was published in the *Commercial Appeal* of Memphis, as follows:

"Text: 'Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.' Matt. 22: 21.

"The Pharisees, the hypocritical devotees of our Lord's day, and the Herodians, the political sycophants, had come to Jesus presumably to settle a dispute that had arisen between them, but in reality to catch Him in His talk, that they might have cause to put Him to death. They approached Him with all the simplicity of inquiring spirits: 'Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man: for Thou regardest not the person of men.' Then slyly they mentioned the matter of the capitation tax, which the Pharisees loathed and detested, and which the Herodians delighted in.

"Plan Trap for Christ

"'Tell us therefore,' they asked, 'is it lawful to give tribute to Cæsar or not?' They thought that Jesus must either answer with a 'yes' or 'no.' If He said, 'No, it is not lawful,' then the Herodians would report Him to the procurator, and He would be put to death. But Jesus, in that wonderful way that He usually employed, countered with another question: 'Why tempt ye Me, ye hypocrites? Show Me the tribute money.'

"They brought Him a denarius, on one side of which was stamped the beautiful and haughty features of the emperor, Tiberius, with all the wicked scorn upon the lip; on the other side his title of Pontifex Maximus. 'Whose is this image and superscription?' He asked. They answered, 'Cæsar's.' There, then, was the simplest possible solution of their cunning question. 'Render therefore unto Cæsar the things which are Cæsar's.' In other words, the rabbis had taught that to accept the coinage of any king was to acknowledge his supremacy. They had accepted the coinage of the king, had made it their current coin, and so had declared Cæsar as their sovereign. The question therefore was settled. They were to render, not give, to render unto Cæsar the things that were Cæsar's, and to pay the lawful poll tax,

"But Jesus wasn't willing to end there. Cæsar was their sovereign, and they were to render to him the coin as a symbol of his authority. But high above Cæsar there was another sovereign, even God. All men bore His image and superscription. To Him they owed themselves. Therefore they were to render unto God the things that were God's, even themselves. There was a legal debt that they owed to the state; there was a voluntary obligation that they owed to God.

"Claims Bigotry

"What pregnant and needed words these are for the days in which we live! On every hand there seems to be a tendency to hark back to the days of narrowness and bigotry. Christian spiritual leadership seems to be a lost art in our day and time. There seems to be arising in our midst an ecclesiastical Ku Klux Klan to force all of God's people to think alike and to act alike. Reformers are arising to demand that we mold our Christian lives according to their narrow and bigoted conception of the teachings of the Master. Christ and His teachings seem to be hid behind the maze of fossilized ideas. As a spiritual leader and a prophet of God, I feel that it is my duty to give to my people, as I see it, the fundamental teachings of the Christ, and to try to discern the sign of the times.

"The desire for the enforcement of blue Sunday legislation seems to be in vogue at the present time, having taken the form, in the past week, of . . . a move to force the closing of all Sunday picture shows. . . .

"I cannot refrain from stating that I reverence Sunday and keep it holy as a day of rest and worship and service to God.

"The newspapers and magazines of the country have been lamenting the fact that this seems to be an age lacking in spiritual leadership. Such action as is taken by many of the so-called reformers of our day, is doing more to weaken the spiritual leadership of the prophets of God today than any other one thing. . . .

"In my humble opinion the time has passed when one body of men shall say to another body of men just how they shall act to keep the Lord's day holy. God has given that sovereign privilege to every man.

"It seems as though we are living in the Puritan dispensation rather than the Christian. The teachings of Calvin are far more familiar to us than the teachings of Christ. Sometimes we have gone so far as to forget whether there be a Christ or not.

"So my plea is that we return to Christian fundamentals. We belong to God, and we must 'render . . . unto God the things that are God's.'

"The great principle enunciated by the Master was that 'the Sabbath was made for man, and not man for the Sabbath.' Christ knew

that man needed one day in seven for rest and worship. Man's first duty on that day is to worship God, and to seek spiritual help for his soul. He should always 'seek first the kingdom of God, and His righteousness.' When man has done that and made the religious and spiritual part of his nature first and foremost, then I say that according to the teachings of Christ it is not for the churches to lay down and prescribe laws to force a man to do this or that, but, on the other hand, it is the duty of the churches of Christ to lead man in the paths of righteousness. Christ has given the sovereign right to man to choose for himself just how he shall live his life, and mold his character, provided that he do so without injury to any other person.

"When the churches of Christ return to Christian fundamentals, and boldly proclaim the positive side of the Christian religion, and dare to demand that the members of the church measure their lives, both personal, social, and business, according to the golden rule and the Sermon on the Mount, then will the voice of the church be heeded, and the Master's will be done.

"What the churches need today is a Pentecostal awakening, an inward awakening, a stirring of the Spirit of God, that the members might go forth in the name of Christ to redress evil and right the wrong, to save souls, to bind up the broken-hearted, to proclaim liberty to the captives and the setting free of those that are bound. Then, and not till then, will the churches and the members of the churches, have the power to reform others."

New Englanders Interested in Religious Liberty

THE friends of religious freedom in old Massachusetts showed their interest in this wonderful theme on July 4, when they gathered in historic Lancaster to listen to a discourse on the rise of religious liberty; by the associate editor of this magazine. The meeting was held in a large pavilion, which, notwithstanding the rain, was packed to its capacity. The audience listened attentively as the speaker traced the unfolding of the spirit of freedom from the landing of the Pilgrims on down past Roger Williams, the first man to dare to advocate entire freedom of conscience, through the witch-hanging days of Salem and the intolerance of the Puritans, with their Sunday blue

laws, down to Virginia, where the battle was fought and won for freedom.

Attention was called to the adoption of Virginia's Bill of Rights, where first a legislative body passed an enactment declaring that "religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence," and that all men are equally entitled to the free exercise of religion. This was the first time a legislative body had recognized this right, and this act was the daybreak of freedom. Then came the Constitutional Convention, framing America's Magna Charta, which needed but the First Amendment to make it complete. Thus, as Jefferson said, was built a wall of separation between the church and the state.

A beautiful flag song was rendered at the close of the service. All felt the day had been well spent, and went away determined to live and teach more earnestly the principles of true freedom.

W. F. M.

Who Should Teach Religion?

THE *Christian Statesman*, organ of the National Reform Association, is in trouble over the Roman Catholic assertion of the right of "the church to control education, since there is no true education apart from religion, and the church alone has the right to teach religion." To the Roman Catholic position the *Statesman* opposes this:

"There is no true education apart from religion, therefore the state ought to teach religion in so far as it relates to civil government and the life of the citizen in the state."

We find ourselves unable to agree fully with either the Roman Catholics or the National Reformers. True it is that "there is and can be no true education apart from religion." But it does not follow either that the church should control all education or that the state should teach religion.

The state is not qualified to teach religion. In this country the state has no religion to teach, and legally can have no religion.

As society is at present constituted, there is no possibility of any agreement that would enable the state even to undertake to give religious instruction. To say nothing of the wide differences religiously which exist between Catholics and Protestants, it would be exceedingly difficult to unite all Protestants upon a religious creed that could be taught in the public schools. For example, how could National Reformers, Unitarians, and Christian Scientists ever come together and agree upon a system of religious instruction that each of the three cults would feel was sufficient? Such agreement would be impossible.

As we view it, the most the state can properly do is to insist that each and every child shall have a certain number of grades of instruction in the common branches of learning, under teachers of approved qualifications, leaving parents and guardians free to supply as much more as their circumstances may permit or their convictions of duty dictate. The adoption of either the Roman Catholic or the National Reform plan would involve a practical union of church and state, with all the evils incident thereto; while to forbid, as some would, the Catholics or any other denomination to maintain their own schools, would be a most serious infringement of religious liberty.

B.

Not Civil Sabbath Laws, but an Appeal

THE following interesting news item is taken from the Passaic (N. J.) *Daily News*, that the ancient Sabbatharians do not appeal to the civil law for protection of their religious convictions, but resort to reason and persuasion:

"Mayor John H. McGuire, Commissioner Abram Preiskel, and other distinguished citizens are among the signers of an appeal to

employers sent out by the Alliance of Israel, which reads as follows:

"Your co-operation is earnestly sought in helping to solve a serious problem which confronts many conscientious and loyal American citizens whose religious convictions require the observance of the seventh day as the Sabbath.

"Because of the stress of economic conditions a great number of these people must crush noble religious convictions and impulses of their souls and work on Saturday, which is their Sabbath. This external pressure often leaves men stripped of that religious fiber which is a most potent factor in maintaining public peace and happiness. May we count you among those who are ready to afford employment to such as desire to observe the seventh-day Sabbath? We are certain that you will find our appeal a highly humane one, and that it will meet with your favorable response."

The Seventh-day Adventists, Seventh Day Baptists, and orthodox Jews do not appear in legislative halls clamoring for civil laws to compel everybody else to observe the seventh day of the week as a rest day, nor do they complain because the Sunday observer who employs them wants them to work on Saturday. They do not appeal to the civil magistrate for help. They stand upon the merits of their own religion and loyally follow their convictions, if it means the loss of the job and suffering for the necessities of life and its comforts. Nor do they complain because the Sunday observer builds a house next to their church and disturbs them on Saturday in their worship, with the terrific blows from his hammer.

The seventh-day Sabbatarian endures all this on the Sabbath day because he knows that he is supposed to meet temptations and trials and patiently bear his cross; but the average Sunday law advocate wants to float to heaven on a flowery bed of ease, and consequently invokes the power of the state to legislate all temptation and hardships out of the world for his particular benefit and enjoyment.

SUNDAY legislation is the product of a union of church and state, and therefore is opposed to every principle of true Americanism.

A Document on Liberty

KANSAS has coal mines and coal strikes. Recently such a strike was on in that State. Mr. William Allen White, a friend of Governor Allen of the same State, and editor of the *Emporia Gazette*, was a strike sympathizer.

They have in Kansas not only coal mines and coal strikes, but there had been so many of the latter the State had, at the suggestion of the governor, established an Industrial Court, the jurisdiction and powers of which were so broad, strong, and far-reaching as to make arbitration practically compulsory.

Being ordered by the Industrial Court to cease a certain line of strike agitation in his paper, Mr. White prepared a bulletin and put it in the window of his newspaper office, containing in condensed form practically what he had been forbidden to continue saying in his paper. This led to his arrest.

This state of affairs greatly embarrassed Governor Allen, who, it seems, remonstrated with the editor, pleading with him to be subject to the law as expounded by the Industrial Court. To this appeal Mr. White responded by an open letter to the governor, which, according to the *Literary Digest* of August 19, the *New York World* calls "a model of kindly and devastating criticism," which should be given "a place among historic public documents." Mr. White's open letter, printed as an editorial in the *Gazette*, was as follows:

"TO AN ANXIOUS FRIEND:

"You tell me that law is above freedom of utterance. And I reply that you can have no wise laws nor free enforcement of wise laws unless there is free expression of the wisdom of the people — and, alas, their folly with it. But if there is freedom, folly will die of its own

poison, and the wisdom will survive. That is the history of the race. It is the proof of man's kinship with God. You say that freedom of utterance is not for time of stress, and I reply with the sad truth that only in time of stress is freedom of utterance in danger. No one questions it in calm days, because it is not needed. And the reverse is true also: only when free utterance is suppressed is it needed, and when it is needed, it is most vital to justice. Peace is good. But if you are interested in peace through force and without free discussion, that is to say, free utterance decently and in order — your interest in justice is slight. And peace without justice is tyranny, no matter how you may sugar-coat it with expediency. This State today is in more danger from suppression than from violence, because in the end, suppression leads to violence. Violence, indeed, is the child of suppression. Whoever pleads for justice helps to keep the peace; and whoever tramples upon the plea for justice, temperately made in the name of peace, only outrages peace and kills something fine in the heart of man which God put there when we got our manhood. When that is killed, brute meets brute on each side of the line.

"So, dear friend, put fear out of your heart. This nation will survive, this State will prosper, the orderly business of life will go forward, if only men can speak in whatever way given them to utter what their hearts hold — by voice, by posted card, by letter, or by press. Reason never has failed men. Only force and repression have made the wrecks in the world."

LIBERTY takes no sides as to the merits of the strike controversy, but we do endorse as sound the principles enunciated by William Allen White.



The United States Capitol

THE AMERICAN'S CREED

By WILLIAM TYLER PAGE

I BELIEVE in the UNITED STATES OF AMERICA as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign Nation of many sovereign States; a perfect Union, one and inseparable; established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it, to support its Constitution, to obey its laws, to respect its flag, and to defend it against all enemies.