

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



LINCOLN AT GETTYSBURG

WHAT IS THE MATTER WITH THE WORLD TODAY? Page 3

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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CONTENTS

LINCOLN AT GETTYSBURG, Painted by S. M. Harlan	Cover Design
THE FIRST WOMAN SENATOR	Frontispiece
WHAT IS THE MATTER WITH THE WORLD TODAY?	3
SHALL RELIGION BE TAUGHT BY LAW IN OUR PUBLIC SCHOOLS?	7
GOD GIVE US MEN! (Poem)	8
THE DIVINE RIGHT OF DEMOCRACY	9
A RELIGIOUS STATE OR A STATE RELIGION	11
THE CONSTITUTION ENDANGERED	13
MISSISSIPPI'S MORAL TRAINING LAW	14
A UNIQUE PROCEDURE IN POLITICS	15
ROOSEVELT ON TRUE AMERICANISM	16
COURT WILL DECIDE THE OREGON ANTI-CHURCH SCHOOL ACT	18
THE CHURCHES PLAN TO ENTER POLITICS IN INDIANA	20
AN ATTORNEY'S VIEW OF SABBATH LEGISLATION	21
SHALL THE CHURCH USE PHYSICAL AND POLITICAL POWER TO DOMINATE THE CONSCIENCE?	22
CLERGYMEN OPPOSE SYMPHONY ORCHESTRA ON SUNDAY NIGHTS	23
SUNDAY BLUE LAWS IN OPERATION	23
"CHURCH OPPOSITION TO SUNDAY LAWS"	24
WHAT THE PUBLIC SCHOOLS SHALL TEACH	24
SUNDAY BLUE LAWS OPERATE IN BALTIMORE	25
WANTS TO EXILE RELIGIOUS DISSENTERS	25
"CHURCHES THREATEN BOYCOTT"	26
"PASTOR AGAINST ALL BLUE LAWS"	26
"THE SABBATERIAN [SUNDAY] LOBBY" AT WASHINGTON	27
ATAVISTIC PURITANS DICTATING LEGISLATION	27
LUTHERAN MINISTER ATTACKS SUNDAY MOVEMENT	28
THE BLUE LAWS	29
A BLISTERING DISGRACE	29
NOTE AND COMMENT	30
SOUSA'S BAND UNDER BAN OF SUNDAY BLUE LAW	31
PENDING SUNDAY LEGISLATION BEFORE CONGRESS	31

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Mrs. W. H. Felton, of Georgia, first woman U. S. Senator; and Mrs. Winifred Mason Huck, newly elected Representative from Illinois

LIBERTY

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VOL. XVIII

FIRST QUARTER, 1923

NO. 1

What Is the Matter With the World Today?

FOR many years the prediction was made by certain overzealous reformers that this old world was on the verge of entering a new era of peace and betterment, and that the nations were not to learn war any more. Crime and misery, lawlessness and iniquity, were to decrease, and some went even so far as to predict that these things would cease altogether after the great World War. We were told that the kingdom of God was about to be ushered into the world through the gateway of politics by social and reform legislation and by civic and religious evolution.

But instead of the dawning of a millennium of peace and sinlessness following the World War, as was predicted, there has been a lowering of the moral tone and standards; increase of crime

Is There Any Remedy?

By C. S. Longacre



and lawlessness; national and international distrust and wars; strikes and riots; deterioration and disappointment; and as a result of all this collapse, disenchantment and disillusionment have come, and cherished hopes have been blasted. But this disillusionment would have been entirely unnecessary if men had been willing to accept the counsel of a higher source than human speculation. We have gone to broken cisterns for our supply of water, instead of to the living fountain. We have tried to squeeze blood out of a turnip, and to reap fruit from the desert heath, which bears nothing but leafless branches. We have hoped against hope because we have put our trust in the princes of this world instead of in the Prince of the world to come.

Our Trouble Is Self-Salvation

We have trusted in the arm of flesh. We sought salvation through law instead of by grace. We have made gods out of men, and have looked to them as deliverers. We have turned to legal forms and ceremonies as a necessary means of reformation and qualification for entrance into the kingdom of God. We have believed that it was by our own works, by our own laws, and by our own schemes that we were to set up the kingdom of God on earth. When men failed to conform to our plans and our laws and our conceptions of what things ought to be in order to bring about the establishment of God's kingdom, we have felt it was our duty as God's representatives to act in God's place and to execute His judgments upon the despisers of His will. And so we have put our statesmen and politicians out of office when they failed to produce the desired results or measure up to our expectations. We have blamed them for not effecting a speedy deliverance for us out of our present troubles. We have looked to them as saviors and deliverers; and when they failed to accom-

plish the impossible, we have put them into the discard. We have felt justified in punishing men for failing to conform to what we conceived to be the will of God, thinking that we were doing God service by executing His wrath upon the sinner, forgetting that God has said, "Vengeance is Mine; I will repay."

False Ideas of God's Plans

Our trouble is that we have a wrong conception of God's plan and God's methods and God's means of establishing His kingdom upon this earth. God's plan is to save, not by law nor by works, but by grace. God's kingdom will never be established by reform legislation, or by social and political evolution, or by self-improvement schemes. Man is not his own savior. He is not his own deliverer. He cannot of his own accord extend another man's life, or his own, beyond the portals of the tomb. He is powerless to open the graves and speak life to the dead. And he is equally powerless to change an Ethiopian into a Caucasian or a leopard into a lamb. All such efforts of man are mere pretense and camouflage. Much less can he change a carnal man into a

The Prince of the world to come and the prince of this world are rivals for our loyalty and our service. Lured by the hope of worldly gain, too many have elected to serve the prince of this world, only to find, not riches, but death. The way to true riches and to life is the way of the cross, "not by constraint, but willingly." The invitation is, "Whosoever will, let him take the water of life freely." And "him that cometh to Me I will in no wise cast out."



spiritual man, or a heart filled with innate selfishness into a heart overflowing with charity and beneficence. In other words, people cannot be made spiritually better by law.

A False Conception of World Betterment

As long as mankind is by nature carnal and sinful, selfish and covetous, proud and belligerent, and unwilling to endure insult and abuse under all circumstances in life, men will resist evil with evil and retaliate under provocation. The only way men can be induced to suffer what Christ suffered in inno-

cence, is to have Christ live in the life of the individual. Unless the Spirit of God transforms and changes the hearts and minds of men and gives them new motives and ideals in life, it is an impossible task to make this world any better than it has been in the past. Culture and civilization, increase of knowledge and facilities, simply augment the selfish propensities of men who are not subject to the higher influences of spiritual agencies.

The remedy for a sinful world is not culture, but Calvary; not legal reformation, but spiritual regeneration. Any system of betterment that eliminates these spiritual forces is bound to meet with disappointment. Men, of themselves, through their own schemes and devisings, can no more transform a carnal man into an angel of light than they can make wings grow out of his back. Just as the natural ore in its crude state is practically worthless without the refining process of the crucible, so the natural man is an undependable and unstable factor in the moral realm, and

any practical system of social and civil ethics must recognize this constitutional defect in fallen human nature. With man in his sinful state it is simply impossible to establish a permanent reign of peace and good will among nations, with their conflicting interests and selfish ambitions.



Instead of the world's growing better, as many imagine, Christ said it was to become worse and worse, until just before its destruction it would be as bad as it was in the days of Noah and Lot.

Nothing but the divine power of love as manifested toward sinners will ever lift man out of the pit, and draw him nearer to God. When the power of divine love fails to draw and win sinners, then it is useless to resort to carnal methods to

transform and perfect the irretrievable. The great love, the boundless mercy, and the surpassing compassion of Christ for sinners as reflected from the cross of Calvary, does change and transform sinners into saints, and this divine and undying love is the only power in the universe that can make the world better. But the power of this divine love is manifested through grace, and not through law. It is not a force that drives, but a power that draws. It is not transmitted by the policeman's club, but radiates from the cross of Christ. It does not clothe the sinner with the striped suit of the prison, but with the glorious garments of Christ's own righteousness. It does not put a new patch on an old garment, but it furnishes the pauper with an entire new outfit. The reformers of today who are seeking to make the world better by reform legislation and carnal measures and methods, seem to be slow in learning the divine lesson that it is impossible to preserve the wine and save the bottles when they pour new wine into old, uncleansed bottles.

Before we can have a new world, we must have new hearts. The new world whereof the Lord speaks, which is yet to come, will not come until after the resurrection of the righteous dead. Not until after this physical transformation in man takes place, is the kingdom of God to be set up and the everlasting reign of peace to be inaugurated. It is utter folly to run ahead of divine providence, and establish the kingdom of God among men before the time and out of material that is perfectly hopeless.

For men to say that the world is getting better because it is gaining more knowledge, increasing its facilities, and improving its own laws, is like the blind man who says he is improving his sight by putting on spectacles and trimming the lamp. It is true that man has to do his part in working out his salvation, but he makes a fatal mistake when he thinks that he must do the whole work himself.

Lost Without Knowing It

The trouble with the world is that it is lost, hopelessly lost, and does not know it. It leans upon a broken staff that is piercing the hand. The world cannot lift itself up, nor by its own efforts transform itself into the kingdom of God. The headquarters of the kingdom of God will never be set up in Washington, London, Paris, Rome, Berlin, Moscow, Tokio, or Peking. Christ will never take the throne or wear the crown of any of the kings of this world.

According to the divine prediction, the kings of the world will not welcome the King of glory when He comes the second time, any more than they did when He came the first time. They will marshal their armies in battle array against the Prince of Peace and His fol-

lowers. The Lord of heaven will be compelled to smite the nations with the rod of iron, and break them in pieces. The kingdoms of this world will be overturned and destroyed. After this sudden and forcible overthrow of earthly carnal kingdoms, the God of heaven is to set up His own kingdom, which shall never be destroyed; and this kingdom of righteousness shall be given to the saints of the Most High, who shall possess it forever and ever, according to the prophecies of the books of Daniel and the Revelation.



The second coming of Jesus Christ is the only remedy for all our ills.

Instead of the world's growing better, as many imagine, Christ said that it was to become worse and worse, until just before its destruction it would be as bad as it was in the days of Noah and Sodom. This condition of immorality, crime, and violence is to prevail un-

til the very day that the Son of God is revealed from heaven. When men set up their own opinions in opposition to the Son of God and profess to be wiser than He, they are at liberty to follow their own conceit; but the man who desires to follow a better and wiser guide than his own limited wisdom, will prefer to take the counsel of the Omnipotent One. The Bible says that this world is approaching a final cataclysm and a divine re-creation.

A New Earth Promised

The divine promise is that God Himself will dwell again upon this earth with His people as He did with Adam before sin entered the world. In a moment, in the twinkling of an eye, all the redeemed will be changed physically from mortality to immortality, and the earth itself will be made new as was Eden in the beginning. At that time

(Concluded on page 17)

Shall Religion Be Taught by Law in Our Public Schools?

THERE are several large and withal very respectable religious organizations which are planning to secure the introduction of bills into the various State legislatures during the 1923 sessions, to require the compulsory teaching of religion and the use of religious textbooks in our public schools. We do not impugn the motives of these very zealous religious organizations, but we certainly do question most seriously the propriety and feasibility of their plan and methods.

Under our general system of taxation for the support of universal education, it was deemed advisable, for the sake of peace and harmony and the successful operation of the public schools, that their curriculum should be altogether secular, and that the fundamental elements of a liberal education to prepare and qualify for good citizenship should be the only tests required. This plan would place the children of all sects and divergent beliefs upon an equality before the law. On the other hand, every parent still had the option to send his children to a private or sectarian school where the same educational standards were required to be met.

Many church societies provided both religious and secular education for the children of their peculiar faiths, so that they might not lose the benefits of a spir-



By the Editor



itual education and training while acquiring a knowledge of the rudiments of a secular education. They were willing to make this personal financial sacrifice by supporting these private schools, and paying a general school tax from which they reaped no personal benefit whatever.

But it appears now that some religious societies are not willing to make this personal sacrifice in addition to the tax required of all in

support of the public school system, and yet they want religion taught to their children, and consequently they propose that the state shall teach religion to all children

under the general taxation system. This is manifestly unfair, not only to those who are operating private schools at their own expense, but to those who make no profession of religious belief. Any one with one eye half open can see this point of inequality.

But aside from the monetary injustice involved in this plan of the compulsory teaching of religion in the public schools, is the unconstitutionality of such a plan and the consequent religious hatreds and animosities that would be engendered because of religious differences which could never be peaceably adjusted by law. It appears that some people are just living in the immediate present, and pay no heed whatever to the history of the past, which teaches lessons that

should make us wise and ready to profit by the sad mistakes which others have made to their hurt.

The world has at last learned the lesson that governments succeed better without kings than with them. Those that remain are regarded as mere relics of a dead past. We are just beginning to learn the unfailling lesson that religion flourishes in greater purity and meets with greater success without, than with, the aid of civil government. Religion by law has never been a boon to anybody or anything.

**Christ's Example
Is Clear**

Christ never sought to aid His cause by any alliance with the civil government. He chose His own teachers, and even they were not to go forth to teach the world until they were baptized with the Holy Spirit and endowed with heavenly power and authority. He exhorted His ambassadors not to lay their hands suddenly upon men or upon novices who might bring reproach upon the cause of Christianity. But this proposal that instructors in our public schools shall teach religion by law imposes a duty upon many who may be entirely disqualified to give spiritual instruction. Many of the public school teachers do not even make a profession of religion. Some are rank infidels, and evolutionists, while others belong to every "ism" imaginable. What standard or brand of religion would all these teach? Certainly the Author of the Christian religion could not place His

indorsement upon such a plan. These men and women engaged in a secular pursuit of life were never divinely ordained to perform the sacred function of teaching the Christian religion.

The worst feature of this whole program which is being launched by these religious societies, and which these religious reformers seem to ignore, is the religious hatreds and animosities that will be engendered as a consequence if such legislation should become effective. Such a plan would not only ruin our excellent public school system, so admirably adapted to the development of good citizenship in America, but it would corrupt even the church itself.

Where we now have peace and good will, there would be bitter contentions and strife.

We are not able to agree even among ourselves as Christian believers as to which Bible or translation of the Bible shall be accepted as of divine authority. The Catholic objects most strenuously to having any other version read to his children than the Douay Version; the Protestant insists with equal force that the King James Version shall be adopted; the Jew is equally assertive that only the Old Testament is acceptable to him; the Christian Scientist insists that Mrs. Eddy's works shall be substituted or added; the Mormon wants the Book of Mormon added; the Mohammedan wants the Koran substituted;

(Concluded on page 22)

God Give Us Men!

*God give us men! A time like this demands
Strong minds, great hearts, true faith, and
ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor,— men who will not
lie;*

*Tall men, sun-crowned, who live above
the fog
In public duty, and in private thinking;
For while the rabble, with their thumb-
worn creeds,
Their large professions, and their little
deeds,
Mingle in selfish strife, lo! Freedom
weeps,
Wrong rules the land, and waiting Justice
sleeps!*

— J. G. Holland.

THIS caption is the title of a new book by Rev. Clarence True Wilson, Ph. D., in which the doctor says some good things.

Unlike many clergymen, Dr Wilson, while tracing the influences that led to the establishment of the American government, to the Hebrew and Christian Scriptures, instead of finding in that fact an argument in favor of a union of church and state, or as it is sometimes put, a union of religion and the state, sees in it a strong reason for keeping church and state forever separate.

"All the religious convulsions that shook Europe during the sixteenth and seventeenth centuries," writes Dr. Wilson, "had to have an outlet, and men naturally turned to America. Her newly planted colonies invited the oppressed, the agitated, and the determined, to come to this land, and on this free soil form a nation of religious toleration, where men could think and let think and respect each other's rights to differ. This new soil and new outlook furnished the theater for the action of these agitating forces, where the votaries of independent religious beliefs could worship God according to the dictates of their own conscience. Every one of the eighteen languages used in the religious controversies of Europe was spoken in our American settlements, and each agitation was represented here.

The Divine Right of Democracy

By

The Managing Editor



"A distinctly religious basis was furnished for every one of the thirteen colonies that formed our Union, for their citizens had come here to worship God according to the freedom of their own convictions. They believed in the individual responsibility of the free will. They had few books, but they each owned a Bible. They taught their children letters, spelling, and reading, from its sacred pages. They learned ethics and etiquette, law and government, as well as theology, by its profound study. It was a treasury from which they drew the very words that they remembered as a classic, and to find men in several of the colonies who knew their Bibles from cover to cover was not difficult.

"Is it any wonder that they formed the freest, most moral, and most prosperous Christian nation of the world? They did not write the name of God in the Constitution, nor organize a state church, but a failure to mention the name of Deity is no proof of disbelief in Him. The book of Esther is one of the most beautiful studies in divine Providence, but it nowhere mentions the name of God. Thousands of resolutions are passed every year in preachers' meetings, conferences, and synods, that do not mention the name of the Deity. Our fathers, coming from the Old World, where they had been oppressed by state churches through enforced religious con-

formity, wisely determined to follow Christ's statements, 'My kingdom is not of this world;' 'The kingdom of heaven is within you;' and Paul's declaration, 'The kingdom of God is righteousness, peace, and joy in the Holy Spirit.' Knowing, therefore, that the kingdom is spiritual and cometh not with observation, they took all trammels off religion, gave it a free field, protected its votaries in worship, and granted religious toleration to all. Believing that Christ's kingdom can stand alone, they gave it free access to all hearts, homes, schools, courts, legislatures, and enthroned it in the sentiments of men."

Again on pages 18-20 our author says this:

"God made man for self-government. The lordship of kings has never been by divine right, but by human usurpation. When God governed Israel for four hundred and seventy years, 'every man did that which was right in his own eyes,' enjoyed liberty under law and maintained a primitive democracy. These rulers of ancient Israel were called 'judges;' and it was not because God favored kings that He permitted Samuel to give Israel a king, but because he respected the rights of free will and human choice, and believed it was far better that humanity should be self-governed though governed wrongly than to be forced into obedience to the divine law if it left the human mind a mere automaton. So He told Samuel to let them have their way,

and the kings of Israel, like the kings of all the earth, 'built solitudes.' They wasted the substance of the people; they took away their personality and their freedom; they oppressed them with taxes and burdens too heavy to be borne, burdens which no

one of them would have touched with his little finger; they reversed the divine order of things, and instead of serving the people, the people have been their subjects; they ruled, not for the good of the many, but to build up family lines, immense wealth, classes of flatterers and intriguing satellites; they flaunted unearned gains before the covetous eyes of man, while the race has eaten dust and bowed before the scepter of tyranny."



Photo, E. J. Hall

"They learned ethics and etiquette, law and government, as well as theology, by its profound study."

However, notwithstanding such utterances voicing right principles, Dr. Wilson concludes, as appears on page 73 of his book, that the Constitutional provision allowing the President ten days, "Sundays excepted," in which to return a bill with his veto, "justifies all the long chain of Sabbath legislation designed to protect the workingman in his right to rest, and the Christian church in its right to worship, and the Christian citizen in his right to a quiet day."

But Dr. Wilson surely knows that there is a wide difference between the workingman's right to rest and his being compelled to rest. Many of the Sunday laws upon the statute books of the

different States of the American Union are evidently designed primarily, not to protect or even to guarantee the working-man's right to rest, but to honor and protect a religious institution as such. It is the day that is honored, not the man that is protected. This is borne out by repeated judicial decisions in several States.

This honoring of a religious day rather than the protection of tired men is justified by our author on the ground that when religion has evaporated, there is "nothing for morals to stand on. You cannot build a moral system without a religious basis." And so the Sabbath must be preserved by action of the state, in order that religion may be preserved in the interests of morality!

But this is the justification that has always been urged in defense of a le-

gally established and enforced religion.

California has a law requiring every employer of labor to give his employees one full day off every week. That day may be Sunday or it may be some other day. But the Sunday church people are by no means satisfied with such a law. They insist that all should keep Sunday by resting upon it. So it is the character of the day, not the physical good of the man, that they are concerned about.

Dr. Wilson does not pose as a National Reformer,—in fact, in some respects he seems to be opposed to the National Reform scheme,—but evidently he and the reformers are hand in glove when it comes to the matter of Sunday enforcement; both he and they demand the legal enforcement of what they are pleased to style the American Sabbath.

A Religious State

or

A State Religion

By

W. E. Videto

CAN we safely bring the church and state into closer relations? Roger W. Babson, the writer on finance, thinks so. In a recent volume he expresses himself as follows:

"We have been taught that our ancestors came to America to separate church and state. Technically, this may be true; but they never dreamed that the thing would develop along present lines. History shows that the real difficulty in England and Europe was, the state controlled the church. Our forefathers, however, did not wish to bring about a separation of church and state. Rather they desired to have the church control the state. This means that the settlers of America desired to have more religion in their government, rather than less. They desired to have a religious state rather than a state religion."—*Enduring Investments*, p. 155.

Is a religious state with the church dominant, better than such an alliance with the state in the saddle? Mr. Babson evidently thinks so. In the ancient pa-

gan empires, religion was subordinate to the state. But those governments

were often tolerant of other religions. It remained for the professed Christian

church of medieval times to assert and maintain her authority and supremacy over the nations. The church hierarchy forced King John of England to become their feudal vassal, and on another occasion kept Emperor Henry IV waiting three days bareheaded and barefooted before it would consent to receive him. The fact is, the English government endured and suffered oppression and hardship at the hands of the church about as long as any liberty-loving people could tolerate such an unspeakable tyranny. The civilized world endured the same religious despotism until the blood of millions of martyrs cried out for a new order of things. The legalized church which exercised supreme power over the



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Under a church and state régime, either the state dominates, as when Bishop John Fisher and Sir Thomas More lost their heads for loyalty to the Pope, or the state must bow to the church, as when Henry IV waited barefooted three days for an audience with Gregory VII.

Roman Empire, as well as over the consciences of all men, was denounced by the prophet in the book of Revelation as "drunken . . . with the blood of the martyrs of Jesus." Her excesses are the legitimate result of an unholy alliance between the church and the state, with the church supreme. Our Puritan fathers did try to plant an ecclesiastically controlled state in New England, but the noxious weed refused to grow on American soil, and the native good sense of the Puritan, and especially of the Pilgrim, gradually led them out of it into a freer atmosphere. If the time has come, or does ever come, when such an institution as a church-controlled state can be made to flourish in America, the grand days of freedom will be over. When such a thing is created, we shall have an image to the old order of things which prevailed during the Dark Ages. The withering effects of the evil principle of religious despotism, will not be lessened by the fact that many of its advocates are

men of excellent intentions, who are sincerely seeking a remedy for present ills.

The Spirit of True Christianity

LOYALTY to the fundamental principles of Christianity flourishes in the atmosphere of freedom, because freedom of faith and worship is the basic principle divinely ordained upon which Christianity is to operate. Christianity as represented in the teachings and life of Christ, is truly democratic in spirit, and our Constitutional representative government is but the outgrowth of the real spirit and influence of Christ's teachings upon the hearts and minds of men. The Constitutional authority conferred by the people upon the government to maintain law, order, and justice, is but a necessary means to secure the protection of true and orderly liberty. It should never be made an instrument of oppression.

The Constitution Endangered

A Timely Warning

SENATOR JAMES A. REED, in a speech in St. Louis to the local American Legion posts on Armistice Day (1922), on the subject of making "America Safe for Americans," sounded a warning note to all Americans, which is worthy of repetition and earnest consideration. In striking at the un-American influences which are at work undermining the pillars of American liberties, the Senator said:

"The serpent of proscription which has crawled down from the Dark Ages has wrapped its scaly coils around the pillars of American justice and thrust its forked tongue into the face of the Goddess of Liberty. Any man who will proscribe another because of race or religion is not familiar with the principles of American liberty."—*Washington Post*, Nov. 12.

In a speech at Windsor, Mo., Senator Reed replied to the charge that he is not a constructive statesman:

"If some of the people will quit trying to destroy the Constitution, I will have time for something else to do other than trying to prevent the destruction of the fundamental principles. I unhesitatingly say that the curse of this country is too many laws. There is not a lawyer in this country who knows what is prohibited until he spends a week looking it up in the statute books."

The Senator stated that more than fifty thousand bills were introduced in Congress in a single session, and that it would be a valuable service rendered to

this country if half the laws now on the statute books could be repealed and two thirds of the public officials discharged. "There are many laws passed," said the Senator, "to which I would not have my name attached for all the money in the State."

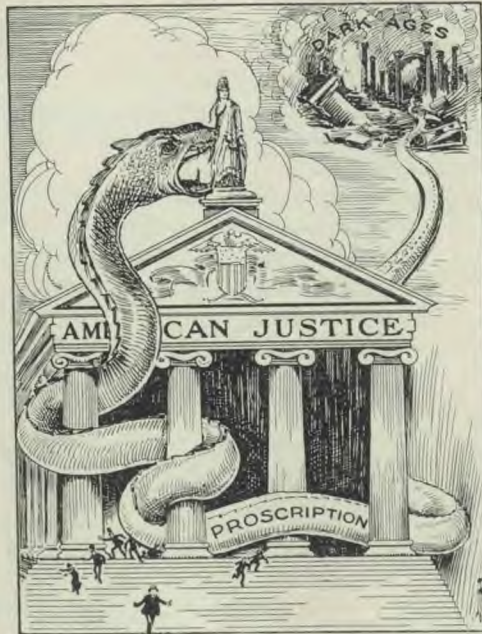
There is more truth than poetry in what Senator Reed says. America is afflicted, not only with superfluous legislation, but with superfluous officialdom. We are drifting from a democratic and

representative government into a government by bureaus and commissions which operate on the basic principles of socialism and paternalism, and it is creating much dissatisfaction among genuine Americans.

We are scarcely prepared to subscribe to the time-honored doctrine of certain of the fathers of the Republic, that the government is best which governs least; yet there can be no reasonable doubt

that in some respects we are now governed too much. It is, however, not an easy matter to tell just where the line should be drawn. Perhaps Mr. Jefferson was not far wide of the mark when he said:

"Our legislators are not sufficiently apprised of the rightful limits of their power; that their true office is to declare and enforce only our natural rights and duties, and to take none of them from us." L.



American Liberties Menaced

Mississippi's Moral Training Law

IN any form of government there is an ever-present tendency toward a merger of church and state.

This has caused much of the suffering and bloodshed incident to civil governments, of which history makes frequent mention. Those to whom the future is, in a way, revealed by the tragic experiences of the past, must of necessity, therefore, be alarmed at any approach, even the most innocent and guileless, toward this condition. "Eternal vigilance" is no less the price of our liberty than of our success. Well-meaning legislators and representatives of the people may, while entertaining the profoundest faith in our form of government, in their zeal to better the conditions of the community and State, undertake to legislate morals into the people, thereby destroying the very fountain that nourished this government and gave it life,— religious freedom.

As a mild example of this,— and a case in point,— Mississippi's Moral Training Law, enacted at the 1922 session, is cited

By **W. G. Boyette**

Member Mississippi Legislature

in full: "Section 1. Be it enacted by the legislature of the State of Mississippi,

"That the board of education is hereby directed to prepare, or cause to be prepared, a suitable course of instructions in the principles of morality and good manners to be used in all the public schools in this State. That such course shall include what is known as the Mosaic ten commandments, and may be graded, and may be formulated with the idea that a certain amount of time will be devoted to it. Provided that no doctrinal or sectarian teaching shall be permitted in any school in this State, and provided that no pupil shall be required to attend the course provided for herein when the parent or parents or guardian of such pupil shall so request in writing, filed with the superintendent or teacher.

"That when so prepared and published, such course shall be used in all the public schools in this State. That it shall be the duty of the county and city



superintendents to see that the provisions of this act are carried out. There are to be no extra employees under this act, either State or county.

"Section 2. That this act take effect and be in force from and after its passage."—*Mississippi Laws, 1922, Chap. 205.*

It will be observed that by a slight amendment, this law could be phrased so as to make it compulsory to teach religion in the public schools of the State, which is the first step toward enforcement of religious dogma by State law. It is dangerous, and should not be permitted to grow, lest it become a giant and destroy us.

A Unique Procedure in Politics

BY M. A. HOLLISTER

THE anomalous situation recently created in Nashville, Tenn., when the city council repealed a city ordinance then upon its statute books, which allowed grocery stores, meat markets, and bakeries to remain open until 10 A. M. Sundays, so that the privilege will be no longer legal, and the next day issued a proclamation, signed by the mayor of the city, urging the citizens of Nashville to gather in mass meeting on the following day to "unite in a tribute of homage and devotion to that matchless charter of human rights and liberties—the Constitution of our country."

Here is a city council denying, even upon public appeal, the liberties and guaranties which should be theirs under the Constitution to at least seventy-two of its citizens,—business men (who signed a protest against its proposed action),—to say nothing of those who always protest such legislative procedure, while the mayor calls upon these same citizens with others to pay homage and tribute to the Constitution whose liberal provisions they are not permitted to enjoy. This is nothing less than an act undermining the foundation pillars of our government with the hands, while lauding "that matchless charter of hu-

man rights and liberties" with the lips. A strange act indeed!

One of the councilmen stated publicly that he recognized the principles of liberty invoked by the appellants, but declared he had pledged himself to abide by the action of the Retail Grocers' Association upon this matter, and would vote the way the majority of its members voted. In other words, he proposed to let the aforesaid association decide what kind of law should be enforced upon all the people, for the purchaser of groceries, meat, and bread must be considered as well as the dispenser of these foods. What can possibly result ultimately from such acts when our lawmakers deny Constitutional rights to citizens, and then appeal to these same citizens to pay homage to the Constitution, other than one of two things,—these people will sooner or later turn either against their lawmakers or against the Constitution itself?

Sunday laws have ever been opposed to every principle of the Constitution of this nation, and likewise to the constitution of the State of Tennessee; yet men who should be guardians of the public welfare of the citizens, are denying some of its citizens their rights, in order that another class of citizens may have their conscience protected at the expense of the conscientious convictions of the others. The principle of true liberty is conceding to my fellows the rights I demand for myself.

Whenever any government, municipal or otherwise, denies the rights of people granted them under this great charter of human rights,—the Federal Constitution,—it means educating the people to regard no law, respect no rights, but violate many if not all principles, in order to attain selfish aims; and liberty cannot long survive such treatment.

Law, to be respected, must be respectable. It must be just and reasonable. Its purpose must be, not to invade, but to define and protect natural rights. The great object of American government is not to resist but to foster liberty.

Roosevelt on True Americanism

By C. S. Longacre

THE following is taken from the Portland [Oreg.] *Telegram*, including the editorial note, which was printed on Oct. 25, 1922, in the Oregon campaign against the anti-church-school amendment:

"Roosevelt on True Americanism

"(From Theodore Roosevelt's speech on Americanism, Oct. 12, 1915, in 'Fear God and Take Your Own Part,' page 385.)

"(It is interesting at this time when the perspective of so many voters is distorted by religious sentiment, to catch the viewpoint of this 'poor misguided, un-American soul'—Theodore Roosevelt. Roosevelt, like nearly all the 'poor, deluded Americans' of early days, the Washingtons and Jeffersons and Hamiltons and Franklins, never was privileged to attend the public schools—which does not prove that public schools are not one of our most cherished institutions, but which surely does prove that public schools have no exclusive monopoly on what we are now pleased to call 100 per cent Americanism.—EDDORR'S NOTE.)

"The Constitution explicitly forbids the requiring of any religious test as a qualification for holding office. To impose such a test by popular vote is as bad as to impose it by law. To vote either for or against a man because of his creed, is to impose upon him a religious test, and is a clear violation of the spirit of the Constitution.

"Moreover, it is well to remember that these movements never achieve the end they nominally have in view. They do nothing whatsoever except to increase among the men of the various churches the spirit of sectarian intolerance, which is base and unlovely in any civilization, but which is utterly revolting among a free people that profess the principles we profess. No such movement can ever permanently succeed here. All that it does is for a decade or so greatly to increase the spirit of theological animosity, both among the people to whom it appeals and among the people whom it assails. Furthermore, it has in the past invariably resulted, in so far as it was successful at all, in putting unworthy men into office; for there is



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Theodore Roosevelt

nothing that a man of loose principles and of evil practices in public life so desires as the chance to distract attention from his own shortcomings and misdeeds by exciting and inflaming theological and sectarian prejudice.

"We must recognize that it is a cardinal sin against democracy to support a man for public office because he belongs to a given creed or to oppose him because he belongs to a given creed. It is just as evil to draw a line between class and class, between occupation and occupation, in political life. No man who tries to draw either line is a good American. True Americanism demands that we judge each man on his conduct, that we

so judge him in private life and that we so judge him in public life. The line of cleavage drawn on principle and conduct in public affairs is never in any healthy community identical with the line of cleavage between creed and creed or between class and class. On the contrary, where the community life is healthy, these lines of cleavage almost always run nearly at right angles to one another. It is eminently necessary to all of us that we should have able and honest public officials in the nation, in the city, in the State. If we make a serious and resolute effort to get such officials of the right kind, men who shall not only be honest, but shall be able, and shall take the right view of public questions, we shall find as a matter of fact that the men we thus choose will be drawn from the professors of every creed and from among men who do not adhere to any creed."

The following article, "Roosevelt on True Americanism," was printed in the same paper of October 23, taken from the same speech:

"Our nation is founded to perpetuate democratic principles. These principles are that each man is to be treated on his worth as a man, without regard to the land from which his forefathers came, and without regard to the creed which he professes. If the United States

prove false to these principles of civil and religious liberty, it will have inflicted the greatest blow on the system of free popular government that has ever been inflicted. Here we have had a virgin continent on which to try the experiment of making out of divers race stocks a new nation, and of treating all the citizens of the nation in such a fashion as to preserve them equality of opportunity in industrial, civil, and political life. Our duty is to secure each man against any injustice by his fellows.

"One of the most important things to secure for him is the right to hold and to express the religious views that best meet his own soul needs. Any political movement directed against any body of our fellow citizens because of their religious creed, is a grave offense against American principles and American institutions. It is a wicked thing either to support or to oppose a man because of the creed he professes. This applies to Jew and Gentile, to Catholic and Protestant, and to the man who would be regarded as unorthodox by all of them alike. Political movements directed against certain men because of their religious belief, and intended to prevent men of that creed from holding office, have never accomplished anything but harm. This was true in the days of the 'Know-Nothing' and Native American parties in the middle of the last century; and it is just as true today. Such a movement directly contravenes the spirit of the Constitution itself. Washington and his associates believed that it was essential to the existence of this Republic that there should never be any union of church and state; and such union is partially accomplished wherever a given creed is aided by the state or when any public servant is elected or defeated because of his creed."

We are glad to reprint this expression of "True Americanism" from the lips of an American whose Americanism is not questioned by any true American, as such sentiments need to be reiterated again and again at this time when so much bogus "Americanism," inspired by the spirit of intolerance and religious bigotry, is flouted in our faces.

True Americanism is based on individual liberty, not on class privileges; and American prestige and greatness, as well as her future safety, depend upon the maintenance and perpetuity of the Constitutional guaranties of civil and religious liberty, the total separation of religion from politics, and the protection of the conscience of the individual in matters of religious concern.

Our danger lies in group and class dominance pitting class against class because of creedal, theological, and sectarian differences in belief. Such movements can result only in bitter contests and much harm, and the man who foments them and desires to translate his religious prejudices and ideas into law in order to crush the minority who hold a divergent religious belief, is not a true American, nor a friend to the ideals of true Americanism as conceived by the founding fathers of the American Republic.

What Is the Matter with the World Today?

(Concluded from page 6)

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new." Rev. 21:4, 5.

Any scheme for the perfecting of mankind and of the world itself, that eliminates God and Christ and the gospel of His grace and the resurrection of the dead, is doomed to failure. The divine plan as outlined in the Bible will succeed, and all plans which are opposed to it will fail. It is not by the force of law, but by the power of divine love, that the world is to be redeemed after fallen man has proved himself a hopeless failure.

And that glorious day is hastening on. Soon all the divine predictions and promises will be consummated through the second coming of Jesus Christ, which is the only true remedy for all our ills. And with the apocalyptic prophet, in his closing prayer of the New Testament, we gladly join, saying, "Even so, come, Lord Jesus."

The fulfilment of this prayer and the realization of our Lord's promise, is the only hope of the world.



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The University of Oregon

Court Will Decide the Oregon Anti-Church School Act

ACCORDING to the *Public Ledger* (Philadelphia) of Nov. 10, 1922, the Anti-Church School Amendment which was adopted by the electorate of the State of Oregon, will now be submitted to the courts for a test of its constitutionality. The *Public Ledger* states that a "mixture of religious strife with partisan politics in Oregon carried the Compulsory School Attendance at Tuesday's election. Latest figures, with but few precincts missing, are: Yes, 106,996; No, 93,349. . . . More than two hundred Oregon lawyers have joined in a written opinion that the school bill, for which the Ku Klux Klan and the other federated patriotic societies carried on an aggressive campaign of inflaming religious and race prejudice, is unconstitutional. That the question will be carried up to the Supreme Court of the United States remains no longer in doubt."

The abolition of religious schools by law is not a civil question, but a religious issue, and religious issues cannot be strangled by law. The most powerful tyrants and despots in past ages were unable to restrain the onward march of religious liberty. The love of religious freedom, divinely planted in the heart, is the strongest sentiment that inspires the soul of man. It cannot be quenched, even by the combined power of all the governments of earth.

Civil and political issues are entirely different. Opponents will shake hands and be friends after an election is over when the issue is merely political; but a religious issue takes on new strength and resistance when men seek to shackle and chain the conscience. Man's proper relations to God are dictated by the conscience, and not by law, and it is about time for men to recognize this fact. The founders of the American Republic had

learned this lesson, and when they framed the Federal Constitution, they placed certain limitations upon the highest lawmaking bodies of the land, in the Federal Constitution prohibiting legislation upon certain subjects.

The First Amendment to the Constitution states expressly that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Likewise the Fourteenth Amendment explicitly states that "no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

The people of the several States cannot enact just any law they may choose to adopt. Some people entertain the erroneous idea that our State legislators and the State electorate can adopt any law and enforce it, no matter what the nature of the law may be. No State has a right to secede from the Union. No State has a right to take property without due process of law or proper compensation. No State has a right to declare war or negotiate treaties. The Constitution prohibits the several States from enacting certain kinds of laws, and among these are laws against the freedom of religion, the press, and speech, and makes redress for injury by the abuse of the same a matter of court jurisdiction.

It is very evident that the people of Oregon have openly defied the Constitutional guaranties of civil and religious liberty as vouchsafed to each citizen of the United States in the First and Fourteenth Amendments to the Federal Constitution, as well as the Oregon Bill of Rights, Article I, Sections 2 and 3. These Constitutional provisions, both national and State, cannot be overridden by contravening statutes without ignoring the fundamental principles of Americanism. Where there is a conflict of law, the Constitutional statutes prevail.

It is true that the people can change the Constitution or parts of the Constitution, but they cannot pass laws that

nullify the Constitution even indirectly. The Constitution will have to be set aside and nullified on a direct issue by three fourths of all the States. One State alone cannot do it.

It is therefore a safe prediction to make that the United States Supreme Court, which is itself subject to the Constitution and bound to uphold it, will nullify the Oregon Anti-Church School law, and will uphold the Federal Amendments to the Constitution as paramount in authority upon this question of religious freedom in America.

Some argue that the several States had a right to abolish the saloons and to confiscate their property by rendering it useless, before the Federal Government ever adopted the Eighteenth Amendment; that consequently the States with equal propriety can abolish all church schools and render their property valueless in a similar way.

The closing of the saloon and the abolition of the liquor traffic is purely a civic, economic, and criminal matter, with which the civil government can legitimately deal under the provisions of the Federal and State constitutions; while the Anti-Church School act deals with a religious issue, and interferes with the free exercise of religion which is guaranteed to each citizen of the United States, and it is a subject upon which legislation is absolutely prohibited, other than protective legislation.

The States have a right to confiscate the property of an outlaw or a vicious and hopeless criminal who is continually endangering and threatening the lives of innocent people. The open saloon stood in the foremost ranks of our crime-producing agencies, and consequently deserved banishment. But no such indictment can be brought against private and church schools conducted under the auspices of respectable Christian denominations which are imbued with the loftiest motives of Christian service and the highest ideals of true Christian patriotism and loyalty to civil government and the welfare of human-

ity. Our highest courts in the land will have no difficulty in making this discrimination when the issue is properly submitted to them.

We shall look forward with great interest to the ultimate outcome of the

struggle between the forces that are seeking to proscribe human rights and those that are seeking to preserve the guaranties of civil and religious liberty, when the real issue is placed before the Supreme Court of the United States. L.

The Churches Plan to Enter Politics in Indiana

By S. B. Horton

IT seems that the good State of Indiana is about to face a State-wide campaign of a politico-religious character. The newspapers report the formation of a movement on the part of the Protestant churches to go into politics in behalf of law enforcement, with the particular demand for the strict enforcement of Sunday rest laws.

If the citizens of Indiana give this movement their cordial support, they will thereby contribute to a repudiation of the Bill of Rights of their State, and change the attitude of their State toward Sunday laws in its earlier history.

Indiana can boast of a good record in regard to the separation of church and state. A memorial adopted by the legislature in 1830 and addressed to the first session of the Twenty-first Congress, reads as follows:

"MEMORIAL of the General Assembly of Indiana.

EXECUTIVE DEPARTMENT, INDIANA,
INDIANAPOLIS, FEB. 15, 1830.

"The memorial of the General Assembly of the State of Indiana, respectfully represents:

"That we view all attempts to introduce sectarian influence into the councils of the nation as a violation of both the letter and the spirit of the Constitution of the United States and of this State, and at the same time dangerous to our civil and religious liberties, inasmuch as those charters secure to every man the free exercise of his religion and the right to worship the Almighty God according to the dictates of his own conscience; and inasmuch as any legislative interference in matters of religion would be an infraction of those rights;

"We, therefore, most respectfully remonstrate against any attempt, by a combination of one

or more sects, to alter the laws providing for the transportation of the mail, and against the passage of a law to regulate or enforce the observance of religious duties, or which may interfere with what belongs to the conscience of each individual;

"That all legislative interference in matters of religion is contrary to the genius of Christianity; and that there are no doctrines or observances inculcated by the Christian religion which require the arm of civil power either to enforce or sustain them;

"That we consider every connection between church and state at all times dangerous to civil and religious liberty; and further,

"That we cordially agree to and approve of the able report of the Hon. R. M. Johnson, adopted by the Senate of the United States at its last session, upon the petitions for prohibiting the transportation of the mail on Sunday; and while we protest in the most solemn manner against every attempt to enforce, by legislative interference, the observance of any particular day, yet believe that both the spiritual and temporal interests of mankind are promoted by setting apart one day in the week for the purpose of rest, religious instruction, and the worship of God.

"Resolved, That His Excellency the Governor be requested to transmit a copy of the foregoing memorial to each of our Senators and Representatives in Congress, and to the President of the Senate and Speaker of the House of Representatives."

Indiana is also fortunate in having among its living statesmen, champions of original Americanism. On one occasion, a while ago, former Vice-President Marshall, of Indiana, delivered an address from which we quote in part:

"The kingdom of God was to be in the earth, and not of it. I hope soon all church organizations will make it their exclusive mission to preach the gospel of Jesus Christ, and

to reach the conclusion that the world is to be regenerated by regenerated men and women, and not by regenerated laws and ordinances. If there is a weakness in the church organization today, that weakness springs from the fact that too many of the followers of the Nazarene are more interested in some particular phase of evil in civil life than they are in proclaiming the original sin of mankind and its only sure remedy — an undoubting, unqualified, and everlasting hold upon the gospel of the Galilean.

"From my viewpoint, Jesus Christ was not a reformer in the usual and ordinary acceptance of that term. He lived when the greatest despotism that the world has ever known ruled the habitable globe. Yet the only recorded statement of anything he said with reference to the Roman Empire was, 'Render to Cæsar the things that are Cæsar's, and to God the things that are God's.' Slavery had reached the very depths of degradation, and yet the great apostle to the Gentiles advised a runaway slave to return to his master. The Christ was not engaged in repealing bad laws, nor in providing criminal punishments for the violators of the good ones.

"Jesus Christ was more than a reformer. He was a regenerator. The church is to stand as the representative of the kingdom of God on earth, and 'except a man be born again, he cannot see the kingdom.' He brooded over Jerusalem as a hen broods over her chickens, and yet he never strove to make bad Jerusalem appear to be good Jerusalem."

More recently Mr. Marshall, in a magazine article, said in part:

"It is just as true today as it was in the days of the Master, that it is our business to 'render to Cæsar the things that are Cæsar's, and to God the things that are God's.' The kingdom of God ought to be within us, not in Washington. . . . This religion of ours is a failure, if in order to accomplish its mission it must be backed by an act of Congress."

These are splendid statements of original Americanism and original Christianity.

This nation's glory is to be found in the grand principles upon which the nation was builded. The right to life, liberty, and the pursuit of happiness is a divine right. The separation between church and state, is a divine mandate; and when men and women, though of the best intentions, seize the reins of government for the purpose of fostering their religion or to enforce the observance of Sunday or Sabbath or other ecclesiastical institutions in this country, that moment they repudiate God's counsel, and sow the seeds of disintegration of our country's institutions as well as in the nation itself. The history of other nations in this respect should serve as a warning to the citizens of Indiana to look with disfavor upon, and to block by voice, vote, and pen, any effort to unite ecclesiasticism with civil government.

An Attorney's View of Sabbath Legislation

By Attorney A. Moore Berry

IT is a fundamental truth, an undeniable fact, that a man's conception of his duty to his Creator, based upon that which, to his mind, is evidence of that duty, is a right not subject to control by force. It is to him a matter of conviction or conscience, which rests solely between the individual and his God. That another person has a different conception of his duty with reference to a given principle, confers no right of control of the holder of the other conception, other than that of general per-

suasion. His freedom to worship God after his own sane conceptions of God's will in the premises, is paramount to any legitimate claim of civil society, and is not subject to dictation, control, or coercion.

As to the divergence of views with regard to the Sabbath day, each person who has a fixed belief bases that upon Scriptural texts, and reasons drawn therefrom which convince him as to his duty with reference to a religious observance of the chosen day. What is the

manifest purpose of fixing, by law, one of the several days as the sole one to be religiously observed? Plainly it is to force the religious beliefs of one set of believers upon the holders of all other beliefs, including those who believe that there is no day which should be the subject of religious observance. It is simply an outgrowth of a more or less fanatical spirit of intolerance.

Shall the Church Use Physical and Political Power to Dominate the Conscience?

THE following timely editorial of the El Paso (Texas) *Herald*, on the alien and inoperative Sunday blue laws, appeared in the *Vicksburg Evening Post*:

"Nearly every State has drastic 'blue laws,' as they are commonly termed,—laws for the most part a heritage from the distant past and yet upheld by a considerable part of the people, or, to speak more precisely, by the people of some communities.

"These blue laws are in large part disregarded by the majority of citizens everywhere, with the open tolerance of officials, who, after all, cannot be expected to act vigorously in a way counter to the will of the majority.

"There are communities in Texas where the State blue laws are observed and enforced, but such communities are few, and they are not populous. Practically all the larger centers of population have arrived at a sort of compromise under which certain State statutes are commonly regarded as inoperative, and public officials would quickly fall into disfavor and under the political ban if they should attempt to enforce the blue laws literally.

"This is the fact. But it needs no argument to demonstrate that the condition is not a healthy one. Laws are supposed to be put on the books because they represent the will of the people, or at least of a majority. Laws on the books are supposed to be enforced impartially and actively. When certain laws, or certain classes of laws, are permitted to sleep, and officials charged with enforcing the laws are subjected to punishment if they enforce them, there is something wrong with the laws—unless we are willing to concede that the majority ought to be subjected to the will of the minority, which is hardly in accord with American doctrine.

"The question revolves around the laws for Sunday observance, and proposed laws for cen-

sorship of amusements, especially moving pictures.

"The law as it stands is full of absurdities, that are unknown to most people, simply because nobody tries to observe it literally or to enforce it literally. . . . But if such laws were once to be sanctioned by a national Constitutional amendment and by national laws, and put into the hands of fanatics to enforce, then everybody would find himself rasped continually, irritated and harassed to the point of exasperation.

"Reasonable Sunday freedom does not keep people away from church, and no sort of force applied is going to make people attend church if they don't want to.

"The day is past, or ought to be, when the church can hope to enlist physical force, political power, military power,—for that is what it would amount to,—in its efforts to enlarge its sway over men's hearts."

Shall Religion Be Taught by Law in Our Public Schools?

(Concluded from page 8)

the Darwinian now comes along and wants religious books tabooed altogether, and the works of Darwin, Huxley, and Spencer substituted; and the red radicals of the Lenine and Trotsky stripe want the works of Carl Marx and others of that ilk to take the place of all the rest.

For the sake of the peace of Christendom, divided into irreconcilable factions and sects, as well as the tranquillity of all other factions of varied beliefs, it was deemed best by our founding fathers completely to separate ecclesiastical and civil matters, and to have the state function entirely in civil affairs and the church in religious matters. It is of the greatest importance to the welfare of the American Republic that these un-American and unsanctified proposals of teaching religion by law should be defeated. We are sounding a note of warning in advance, so that our newly elected legislators and the American people may take alarm at these encroachments upon the Constitutional provisions of religious freedom, and be on guard when these religious measures appear on the legislative roster.

L.

Clergymen Oppose Symphony Orchestra on Sunday Nights

A NUMBER of Baltimore (Md.) clergymen opposed the Baltimore Symphony Orchestra's changing its concerts from Sunday afternoons to Sunday nights. Rev. Dr. William H. Morgan, pastor of the First Methodist Episcopal church, said: "It is just another wedge of the devil to open up things on Sunday." The Rev. Dr. David Hughes, pastor of the Abbott Memorial Presbyterian church, said that "the cleansing sentiment of this city is the religious sentiment, and anything that tends to interfere with it should not be allowed."

Here we have another proof that Sunday laws are demanded for religious reasons and for religious purposes. Yet such men, when they appear before Congress and our State legislatures, solemnly avow that they do not want a Sunday law for religious reasons, but for civil reasons. But what civil objection can any one urge against an orchestra's playing on Sunday night in a theater for the entertainment of the public? There is none. There is nothing uncivil in an orchestra's playing on Sunday any more than on Monday.

It was not the kind of music the orchestra furnished the public that these clergymen objected to, but the fact that it played on Sunday night. There was no objection when it played on Sunday afternoon; but when the orchestra proposed to play at the same time the churches hold their evening services, then these clergymen objected. The reason is very apparent. It is a confession that the churches which are so deeply concerned are afraid their church members will go to hear the orchestra play instead of hearing the clergyman preach. It is purely a question of competition and rivalry for patronage.

It is a sad commentary on a clergyman when he is compelled to admit that he has no spiritual grip on his own members to hold them in the pews while he

preaches, and is forced to make an appeal to the civil officers to fill his church for him. If the real truth were known, we should find that this is the primary object of every clergyman who favors Sunday laws. In fact, for many centuries the Sunday laws expressly provided for compulsory attendance at the legally established churches.

It seems strange that church men should want to prohibit on Sundays music that is being furnished to the people who seldom, if ever, darken the church door. Such a course of action makes religion repellent to these people, and the churches make more enemies than friends by depriving the public of entertainment forbidden only in the interests of religion.

Sunday Blue Laws in Operation

THE Borough Council of Linden, N. J., brought an indictment against the Jewish Congregation Anshe Chesed, charging them with violating a Sunday ordinance by conducting a church parade through the streets of the town on Sunday.

The same Borough Council of Linden, N. J., arrested and prosecuted Aaron Naginsky, a Hebrew butcher, for making meat deliveries to his customers on Sunday morning. Naginsky's defense was that he is a Jew and observes Saturday as the Sabbath, and is compelled to work on Sunday to supply his customers. The case was appealed to the higher courts. Not long ago the municipal court of Linden fined Mrs. Dusana Hudak, who is past sixty years of age, for taking seven apples from under a tree in a neighbor's orchard on Sunday. Although Mrs. John Deventer, owner of the orchard, told the court she had given Mrs. Hudak permission to take as much fruit as she wanted, the recorder fined the defendant five dollars and costs.

"Even if she did not steal the apples," said the recorder. "she ought not to have

been carrying them on Sunday." This same recorder also fined John Sepp, an ice dealer, for giving away ice on Sunday that was needed for a sick baby.

This travesty upon justice and common sense is a good illustration of how rigidly the Sunday laws are going to be enforced when religious prejudice becomes enthroned, and is permitted to interpret these inquisitorial religious laws descended from Puritan times. When such things happen in our own day and in free America, it is easier for us to understand how the self-righteous Pharisees sought to kill Christ for authorizing the impotent man to take up his bed and walk on the Sabbath day.

Religious prejudice is the same in all ages, and a civil office does not eliminate it from the heart of man. The spirit of liberty, and not religious profession, is the only proper qualification for the exercise of authority over others.

"Church Opposition to Sunday Laws"

THE following editorial appeared under the above heading in the Haverhill (Mass.) *Evening Gazette*:

"Some very sensible opinions were expressed at a recent meeting of the Eastern Association of Congregational Churches in Kansas City, when the proposed blue laws were vigorously disapproved as means of enforcement compliance with what was called Puritanical righteousness.

"One clergyman is quoted as saying: 'One of the most wholesome things the church may gain is community control. It is not our duty to assume the duties of the police, and the communities we represent will be better off if we keep in our proper sphere.'

"Another was even more emphatic when he declared: 'The church has no right to tell the rest of the community what to do. We can't cure the world's ills by legislation—there are too many laws now. We might better work to repeal some of the existing ones, and certainly we should do the work through "moral suasion" and not with a patrolman's "billy."'

"It is obvious that the church's influence is strongest when it is confined to aggressive and progressive leadership in the right direction,

rather than devoted to efforts to impose narrow and intolerant views upon the community. . . .

"Righteousness cannot be born of legislation, but legislation is rightly directed against unrighteousness. It is justified only when it takes into wise cognizance the changing conditions under which the people live today. There is an irrepressible competition between the attractions of goodness and those of evil or of agencies which make for evil. Arbitrary interference with wholesome recreation and amusement will only engender hostility toward those whose intentions are most commendable, whose influence for good is indisputably beneficial, and who will win popular approval far more readily by wisdom than by intolerant force."

What the Public Schools Should Teach

THE *New Age*, organ of the Supreme Council of the Scottish Rite, recently published the following statement:

"No belief in any particular doctrine or creed should be taught in any free public school, nor should unbelief in any such be taught there. There are certain basic principles of religious belief which are common to all religions; these are: Belief in one God, Creator of all, that is: that man has an immortal soul; and that there is life beyond physical death. Without these man is irreligious; with them, he cannot be called so. These beliefs are held in common by all civilized people, and should underlie the ethical teachings of the free public school. These beliefs do not at all conflict with those of the parents of the children who come to the free public schools, though they come from the mosque, the synagogue, or a denominational church."

If the editor of the *New Age* thinks that all the citizens of the United States are agreed on the doctrines that there is but one God, that man has an immortal soul, that life continues beyond physical death, and that without this belief man is irreligious, he certainly has missed the mark. We believe in one God. We believe the fundamentals of Christianity, but we know of a number of respectable Christian organizations who differ from us and from one another concerning one or more of these doctrines. The tenet that man is naturally immortal is far from being universally accepted by civilized people. The *New Age* should be

better informed as to what Christians really believe.

What our public schools should teach today is not religion or speculation, but only demonstrated facts. We can be agreed on demonstrated facts, but upon religious questions we are as far apart today as men ever were in the history of the world. What we want in America is a total separation of church and state. Let us keep both religion and partisan politics out of the public school system.

L.

Sunday Blue Laws Operate in Baltimore

THE Junior Suburban Synagogue Club, an organization of the Beth Tefelia Synagogue of Baltimore, Md., conducted a social dance on Sunday, Nov. 5, 1922, in a hall in Walbrook, a suburb of Baltimore, and the owner of the hall, the dancing master, the president of the club, the leader of the orchestra, and six young men who attended the dance were arrested, and summoned before the police court. They were all bound over to the grand jury, as having violated the Sunday blue laws of Maryland. This is to be made a test case in this connection in order to determine the legal status of social dancing on Sunday.

We hold no brief for dancing, and do not indulge in it, but we are wondering why the civil officers of the State should be more exercised over dancing on Sunday than they are over dancing on Monday.

We cannot just exactly understand why they make this discrimination between days. If a thing is uncivil on one day, it is uncivil on every day; and the only reason why dancing is not allowable on Sunday but proper on Monday, is because of a religious reason, which is not a justifiable cause for civil discrimination. It would appear that this is a question of proper church discipline, and not of civil action.

Wants to Exile Religious Dissenters

REV. J. L. WHITE, D. D., pastor of the First Baptist church of Miami, Fla., according to the *Miami Daily Metropolis*, stated in a sermon some months ago that all opposers of Sunday legislation "ought to be deported to dark Africa where there is no Bible, no church, no virtue, no Sunday." It seems strange that a Baptist minister could go so far astray as to advocate the exile of dissenters on the Sunday law issue. Surely these sentiments are entirely foreign to real Baptist principles of religious liberty. Roger Williams, one of the earliest exponents of Baptist principles of religious liberty in America, most vigorously opposed the enactment and enforcement of laws to regulate a man's duties toward God, and he denied that the civil magistrate had any right to compel people to observe the first four commandments of the decalogue. Dr. White, if he had lived in the days of Puritanism, evidently would have joined in the vote to have Roger Williams sent into exile because of his opposition to Sunday laws. We would suggest that Dr. White familiarize himself with genuine Baptist principles on religious liberty, for he certainly is in the wrong pew as a Baptist.

Likewise he should study his Bible more closely, for he is reported as saying: "To have respect for God, you should rest on the seventh day, which is Sunday, for on six days God labored and on the seventh He rested." He then proceeds to bolster up the first day of the week as the Sabbath and the Lord's day by quoting the fourth commandment of the decalogue, and a number of Old and New Testament texts which expressly refer to Saturday, the seventh day, and never to Sunday. A man that gets so hopelessly muddled in quoting Scripture texts and in making such a gross misapplication of them, needs to have "the way of God expounded unto him more perfectly." When ministers are so terribly inconsistent with Scrip-

tural teachings and gospel methods, is it any wonder that the lay people are losing faith in them and are drifting away from the churches? Let us teach the commandments as God wrote them, and administer the gospel in harmony with gospel means and methods.

"Churches Threaten Boycott"

UNDER the above heading, the following item appeared in the *News* of this city, Nov. 20, 1922:

"The Washington Federation of Churches today served notice on Robert Lawrence, head of the Washington Community Music Association, they would withdraw support from the association's music-week plans and other efforts if Sunday night concerts at Central High School are continued."

Later an unsuccessful appeal was made to the board of education.

The Sunday night concerts at the Central High School building are high class in every respect, and have in the past received the support of church people generally. Indeed, that is the reason for the demand that they be discontinued. The Sunday churches demand a monopoly of that day. They are determined that there shall be no attractions that might draw people away from their Sunday services, either day or night. To this end they invoke laws to prohibit counter Sunday attractions, and when these cannot be secured, or fail to give the much-desired relief, resort is had to boycott and other forms of intimidation more or less closely akin to mob law.

All of which goes to show too clearly to admit of effective denial that Sunday laws are demanded, enacted, and enforced, not for civil, but for religious reasons; they are in the interests, not of the "poor workingman," but for the sake of, and in the interests of, the Sunday churches, that their pews may be better filled and their collection plates may bring richer returns to the church treasury.

B.

"Pastor Against All Blue Laws"

THE *Chicago Herald and Examiner* of July 9, 1922, under the above caption, printed the following Associate Press dispatch from Pittsburgh:

"Laws designed to force Sabbath observance ultimately will do more harm than good, according to the Rev. Stewart Martin Smith, pastor of Donora Baptist church here and chaplain of two organizations of World War veterans.

"The peace and quiet of the old-time Sunday cannot be forced upon a people that is slowly but surely changing its definition of religion," declared the Rev. Dr. Smith.

"I know the closed Sunday in Pittsburgh and I know the open Sunday in Paris, France. In Paris I discovered as much genuine piety as I ever discovered in Pittsburgh.

"Naturally, we of the churches favor strict Sabbath laws when thinking chiefly of our own interests, and we are loath to seem to argue against ourselves. But when we overcome prejudice we certainly are not unmindful of the many thousands who do not care to worship just as we do.

"None of us keeps the Lord's day as was originally done. Times change. So long as man gives one seventh of his time to the spiritual demands of his nature, it is his own business as to when, where, and how he does it.

"The true Christian will never be disturbed if he has within himself the perfect peace of which the Sabbath day is a symbol.

"This subject, like the question of prohibition, is greatly complicated by the increasing participation of women in public affairs. Not because women are better than men, but because they have been misguided in the matter of moral reform.

"In the first place, they can only be reasoned with. Time and experience will teach the women of this country that they must not get too haughty in telling men what to do.

"Our best women already realize that their conquest must be in the realm of love and moral suasion."

This last statement of Dr. Smith expresses our sentiment, that woman's conquest in the sphere of religion "must be in the realm of love and moral suasion" rather than in the realm of law. Nothing but the power of love should dominate the hearts of men in matters of religious obligation.

If religious obligations and observances are not capable of holding their own footing upon this platform, then they are not worthy of being preserved.

Truth, if left free to defend itself, needs no other support. Christianity has to corrupt itself before it will make an appeal to civil power for help.

"The Sabbatarian [Sunday] Lobby" at Washington

THE *Lutheran Witness*, official organ of the Lutheran Synod of Missouri, takes a decided stand against compulsory Sunday observance by civil law, in an article from which we take pleasure in reproducing the most striking paragraphs:

"This new effort [to demand an "American Sabbath"] marks an important epoch in the history of the Sabbath question. Since the foundation of our Republic, all Sunday legislation has been local. For want of sustaining public opinion, the Sunday laws in most States have long become inoperative. To remedy this state of things, an effort is being made to compel a strict Puritanical observance of the Sabbath so far as Congress can exercise compulsion. The radical and revolutionary character of this movement cannot be appreciated at a glance. There is involved in it an unconstitutional centralization of power and dictatorship on the part of the national Government. There is a direct though concealed purpose to accomplish a practical union of church and state. It is a movement thoroughly opposed to the American doctrine of religious liberty, and although the advocates of the measure may be honest in their motives, they inflict a wound upon the fundamental rights of the individual conscience as well as on the constitutional rights of each citizen under the national compact.

"The question is not at all whether we hold or do not hold the Puritanic idea on the Sabbath. Lutherans believe in keeping Sunday as a day of worship, but in their confessional writings they declare that whoever believes in a *divine ordinance* prescribing *one day of rest in seven* is a legalist who has not yet caught an inkling of the gospel. But Lutherans, while deploring the habits of those professed Christians, who, despising the word of God, either remain home to read the paper or take automobile rides, do not invoke the police powers of the State in order to encourage an observance of the Sunday in the Lutheran way, much less do they desire legislation which will compel Jews and Adventists to conform to the Lutheran view. But it is an essence of Puritanism to exercise just such compulsion, and the mental attitude which made possible the appalling rigidity of the old

Puritan Sabbath is very much alive today. The Lord's Day Alliance represents the hard, legalistic, repellent view of the Lord's day which the Puritans brought to Massachusetts. And the Alliance has a card index. And a lobby. . . .

"From the moral point of view the efforts of the lobby at Washington are hopelessly futile. We cannot through human enactments attain the blessings which God has ordained should come through regard for His law, nor can we obtain such cessation from worldly affairs as the spirit of religion requires in the true Sabbath keeping. If it is urged that such enforced cessation from business will at least grant the opportunity for religious worship, history steps in to answer and says, If the enforced rest precede the incoming of religious motives, there will be no increase in church attendance. As outward influences cannot compel the heart to beat, even so the state cannot enter the domain of conscience. The entire realm of conscience, and of religious duty springing from conscience, is beyond the interference of the state. History has amply demonstrated this, and the present tendency to repeat the experiment must end in a repetition of this demonstration."

Atavistic Puritans Dictating Legislation

THE following article appeared in the *Sacramento Bee*, Aug. 5, 1922:

"Even London is cursed with atavistic puritans from the centuries that have gone.

"A combined effort on the part of certain churches in that metropolis, endeavored to have Sunday amusements of every character banned. Badminton [an English game similar to lawn tennis], bowls, cricket, croquet, football, golf, hockey, lawn tennis, net ball, quoits, and every other sport were to be prohibited; the people were not even to be allowed to go boating.

"Finally, the London Park Committee voted to permit these games on Sundays in the parks and in open spaces; but they were to be sanctioned even then only at such times as would not interfere with church services; namely, from 1 P. M. in winter and 2 P. M. in summer until the usual hours for closing such games.

"But so strong is intolerance even in England that 47 votes out of 121 were registered even against this 'compromise.'

"The average sensible man cannot but hold that church people are fools who try to drive the masses into religious edifices on Sunday by prohibiting them from going anywhere else.

"And this Sunday 'liberty' granted by the London Park Committee is really half slavery.

"It does not permit the people to enjoy themselves at innocent amusements on Sunday

mornings, because certain churches demand that nothing shall interfere with their scheme to drive everybody into their houses of worship.

"If they changed their hours of service from morning to afternoon, undoubtedly they would demand that nobody should be allowed to enjoy himself on Sunday afternoon, even if they failed in an endeavor to have the masses enslaved to their purposes all day long.

"Churches which use such tactics do not understand human nature.

"If they encouraged all harmless Sunday amusements, they would have far more parishioners than they have today."

The churches have a perfect right to discipline their own members when they fail to observe religious days in the manner set forth in the church ritual, but they have no right to ask the civil officers to enforce a church regulation upon their own members, much less upon citizens who do not belong to the churches or on members of other faiths that observe another day than Sunday as holy time. This Sunday question is a religious matter with which the civil authorities have nothing to do outside of their own personal habits. The use of force in religion is contrary to the teachings of Jesus Christ. All men ought to be religious and should observe religious ordinances, but this whole question is a matter of individual faith, and not civil force and coercion.

Lutheran Minister Attacks Sunday Movement

ACCORDING to the Milwaukee *Sentinel*, the pastor of the Layton Park English Lutheran Church of Milwaukee, Wis., is on record in opposition to the Sunday blue law advocates, who are trying "to use the church as a political machine" to influence and coerce the civil magistrates and lawmakers to enact and enforce drastic Sunday laws. This pastor made the following statements, which are worthy of an American citizen and a Christian minister:

"All the other blessings the Christian may enjoy in the State, fade into insignificance when compared with the blessing of religious liberty, which is guaranteed in the Constitution

of the United States. The great fundamental ideas of that document are the enfranchisement of the individual and the complete separation of church and state. And the First Amendment of the Constitution establishes the rule that Congress shall make no laws respecting religion.

"The inscription on the Liberty Bell, 'Proclaim liberty throughout all the land unto all the inhabitants thereof,' means, to the Christian, first and foremost, religious liberty,—the liberty to worship God according to the dictates of his conscience, without interference by any power on earth.

"As a church we therefore refuse to leave the domain of religion and enter that of politics. We demand that the state refrain from entering the domain of religion, but limit itself to the exercise of justice to all in their enjoyment of life, liberty, and the pursuit of happiness.

"We Lutherans are . . . opposed to a church control of the state and a state interference with the church. . . . We refuse to seek the aid of the state in our spiritual work.

"The present agitation for Sunday blue laws is in its essence un-Lutheran and un-American. Sunday is distinctly a church festival. We refuse to become a party to any effort to impose the observance of a Christian festival upon those in the State who are not Christians. In compelling such an observance, we should be violating the consciences of our Adventist and Jewish fellow citizens, and denying their liberty and equality before the law.

"Sunday is not the Old Testament Sabbath. . . . We have no divine command for the observance of Sunday. . . . In the exercise of our Christian liberty we keep Sunday, the memorial of Christ's resurrection, in order that we may have a set time for the worship of God and the preaching of His word. On that day we lay aside our secular labors to rest our bodies and exercise our souls.

"The blue law agitators of today . . . demand a religious Sunday 'as an expression of our national determination to honor the Sabbath day, and keep it holy as God commanded.' On the false assumption that this is a Christian country, they appeal to the state for legislation favorable to their religious conceptions, they demand laws to prevent the desecration of the Christians' Sunday."

Or the relations of church and state in the fourth century, Noel says:

"The union of the state and the priesthood was an alliance of force and fraud. Neither party was strong enough to rule alone. But when the priest preached for the despot, and the despot governed for the priest, both the more easily kept their feet upon the necks of the people; and made the universal degradation subservient to their greatness."

The Blue Laws

(From the Quincy, Calif., "National Bulletin")

DAILY papers reaching Quincy are chronicling numerous instances in which the old-time "blue laws" are being enforced. Quite a few of the smaller towns of the country, and especially those where citizens are not on the very best of terms with each other, are bringing the old blue laws into effect, with the result that everything is being closed tight as a drum, and life made as dull and monotonous as it is possible to make it. . . .

No one who has the interest of his community at heart is going to argue in favor of or do anything to promote Sabbath desecration. And yet sensible people realize that there is such a thing as going to extremes. When business men of a community cease co-operating and start fighting, it is the worst thing that could happen for the whole town. Just because one makes a dollar, needn't excite jealousy, because that dollar usually stays right around town, and all the others have a chance at a part of it. But to send out the word that a stranger is helpless if his automobile breaks down or he runs out of gasoline while he is traveling on Sunday, is bad advertising for any town. Strangers soon learn to shun that town, to grow sarcastic in their remarks about it, to belittle the enterprise of its citizens, and in a dozen other ways to give the entire community a black eye.

We want to urge church attendance — even greater than now. We want a quiet, peaceful, law-abiding community, not only on Sunday, but on the other six days of the week as well. But we don't want any of our citizens to quit co-operating with each other long enough to lose their heads, and imagine that the only way to make people good is to make them unhappy.

NOTHING is more likely to increase the piety of the churches than to obtain a large number of able devoted ministers, such as God alone can give.

A Blistering Disgrace

THE editor of the Crothersville (Ind.) *Herald* printed some time since, the famous blue laws of Connecticut which rendered the question of Sunday observance a matter of compulsion under pain of death, and then made the following comments upon these religious laws which were rigidly enforced by the Puritans:

"These are the famous blue laws which were a blistering disgrace to organized society, and veil it as you may, the fight is now on by religious enthusiasts to revive them. Those who cannot see an attempt to establish a political-religious tyranny in the United States — yea, more than that, an ungodly attempt to establish a theocracy as domineering and as despotic as that which flogged the Quakers from town to town in the Massachusetts Bay Colony, and regulated all the details of human existence — must either be stone blind or not familiar with history, for history shows that revolution has always followed the domination of men's religious views. The utmost bounds of religious influence are within the lines of persuasion, but the religious zealot cannot depend upon persuasion. He would compel acceptance of his views. He wants to persuade with an ax. He sneers at personal liberty. . . .

"It may be all right for the sincere and well-intentioned preacher to say there is no danger of blue laws, but there is danger. . . . The most difficult task in a free government is to hold back those who would use the government to enforce their opinions and prejudices. The encroachment is gradual, but with any encouragement it rushes on like a torrent. Divine right is as much a claim of the religious zealot as it is of the czar. The tyranny of the bigot is as vicious as that of any savage monarch. . . .

"It is high time that the American people rise up and say to the lobby [at Washington], 'Stop. You shall *not* steal our liberties any longer; you shall *not* ram down our throats this nauseous pill of theocracy; you shall *not* smash church and state by a union of the civil power with ecclesiastical affairs; you shall *not* invade the sanctity of our home and destroy our happiness by crossing its threshold with Puritanism.'

"If the Constitution does not give to every man the right to worship God according to the dictates of his own conscience, it is a sham, a fraud, and a lie."

WERE all the churches of Christ to be adorned with moral glory, as they might be, their united influence would be irresistible without civil aid.

NOTE AND COMMENT

PAUL SWINSON, a Seventh-day Adventist of Goldsboro, N. C., was arrested and fined for operating a gasoline filling station on Sunday. He has appealed his case to the superior court.

HARRY W. KRESS, manager of the Piqua, Ohio, Amusement Company, was arrested for showing motion pictures on Sunday. He appealed his case to the municipal court and demanded a trial by jury. The trial attracted much attention as a test case, and the jury brought in a unanimous decision in favor of motion pictures on Sunday.

A SUNDAY blue law was beaten recently in a spirited election at Corning, Calif., to the tune of 2 to 1. The ordinance aimed to close motion-picture shows, theatrical performances, baseball games, and all other forms of amusement on Sundays. The ordinance was sponsored by the Good Government League, recruited from church organizations.

THE Federal Council of Churches recently adopted the following resolution:

"The administrative committee of the Federal Council of Churches in America records its strong conviction that the recent rise of organizations whose members are masked, oath-bound, and unknown, and whose activities have the effect of arousing religious prejudice and racial antipathies, is fraught with grave consequences to the church and to society at large. Any organization whose activities tend to set class against class or race against race, is consistent neither with the ideals of the churches nor with true patriotism, however vigorous or sincere may be its professions of religion and Americanism."

THE Right Reverend Daniel Sylvester Tuttle, D. D., who was the presiding bishop at the 47th Triennial General Convention of the Episcopal Church at Portland, Oreg., was asked to give his opinion on Sunday movies, golf, and baseball. According to the *Portland News* of Aug. 31, 1922, he gave the following reply:

"Sunday movies, golf, baseball? Why not, if their devotees have first discharged their religious obligations? Do not let us make religion repellent."

T. B. MICHAEL, a Seventh-day Adventist photographer of Charlotte, N. C., was arrested and fined for taking pictures on Sunday in Lowell, N. C. He has appealed his case. The charge was that taking pictures on Sunday is a nuisance. Some people's moral equilibrium must be easily disturbed if the click of the camera gives offense. If Christ were here today, no doubt, He would be arrested for creating the beautiful lilies on Sunday.

W. D. TAYLOR, a Seventh-day Adventist contractor and builder of Lakeland, Fla., was arrested and fined for working on Sunday. He refused to pay the fine, and so was cast into jail. Later the court suspended the sentence, and released the prisoner, who had committed no other crime than that of worshiping God in harmony with the provisions of the fourth commandment of the decalogue, by resting on the seventh day and working the other six days of the week.

ACCORDING to the *Washington News* the reform organizations which have established "Christian lobbies" at Washington, are especially active, and are threatening the members of the District Committee with political beheadal if they refuse to act on the three pending Sunday bills. They are demanding more drastic Sunday legislation than what is even now proposed. Beware of the camel when he seeks to get his nose inside the tent.

and that he has officially denounced the Popolari party, which generally has been recognized as the Catholic party. At the same time a news agency in Washington states that Jesuit Priest Hill, while speaking at St. Stephen's Church, this city, to more than one thousand Knights of Columbus members, urged them to take a more active part in politics, and to make themselves more strongly felt in governmental affairs as Catholics. The Pope's advice is just as applicable to Americans as to Italians, and just as fitting in times of peace as in times of danger.

Sousa's Band Under Ban of Sunday Blue Law

THE following interesting bit of news is taken from the Washington *Star* of Nov. 13, 1922, under the caption, "Blue Law Arrest Follows Sunday Concert by Sousa:"

"BINGHAMTON, N. Y., NOVEMBER 13.—Harold F. Albert, recreational director of the Endicott-Johnson Corporation, was arrested yesterday afternoon on complaint of the Binghamton Ministerial Association for staging a concert by John Philip Sousa's Band at which an admission was charged. It was alleged the concert violated ordinances governing the observance of Sunday.

"George F. Johnson, president of the Endicott-Johnson Corporation, announced that he is prepared to fight the Sunday blue laws to a finish in the courts. Mr. Sousa issued a statement in which he declared that there is more inspiration in the marches he has written than in the sermons of some of the ministers who objected to the concert."

This is another case of the churches' taking a course which makes religion repellent in the public eye. The Ministerial Association is lowering the standard of Christianity by assuming functions which are entirely foreign to the methods employed by the Author of Christianity. The God of heaven, who gave the gift of song to the birds to warble their music on Sundays as well as Mondays, must look in pity upon some of His professed followers who have gone so far astray as to prohibit by state laws

the beautiful strains of music rendered by such artists as compose Sousa's Band.

If this was done because a fee was charged for the services of the musicians, then let the churches first clean their own house by arresting the church choristers and soloists for accepting pay for their musical services, as is the case in many churches.

Pending Sunday Legislation Before Congress

THERE are at present three drastic compulsory Sunday observance bills before Congress, which have been introduced at the instigation of religious organizations. One of these religious measures is pending in the Senate and the other two in the House of Representatives. Church societies and religious organizations whose aim it is to commit the American government to a policy of religious legislation, are sending petitions to Congress, praying for the enactment of these sectarian measures into civil law. If any of these sectarian Sunday observance bills should become law, it would mean that those sects which observe another day than Sunday as holy time would be compelled by the force of the civil magistrate to observe a church holy day in which they have no faith. They would be compelled by force of law and conscience to devote two days in each week to religion. This discrimination against their faith places a respectable class of citizens on an inequality before the law. It is a piece of purely group and class legislation relative to a religious or church dogma, upon which good Christians differ vitally and in all sincerity. These compulsory Sunday observance bills aim to settle a religious controversy by civil law, and to penalize all dissenters from the religion thus established.

So far Congress has been deaf to these appeals in behalf of Sunday legislation, and today there is not a single compulsory Sunday observance act on the Federal statute books to control the con-

sciences of dissenters in the territory over which the Federal Government has direct jurisdiction. In fact, Congress is prohibited by the First Amendment to the Federal Constitution from enacting a Sunday law or any other religious measure, as the amendment explicitly limits the power of Congress in this respect by expressly stating that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." As long as this Amendment remains in the Constitution, Congress cannot legally enact a Sunday observance law.

Sunday observance being religious in origin and practice, Sunday laws are nothing less than religious and sectarian laws, which directly interfere with the free exercise of religion, and are therefore hostile to the guaranties of civil and religious freedom as vouchsafed to each individual under the Federal Constitution and under most of the State constitutions.

These Sunday bills contravene the ideals of true Americanism as conceived by the founders of the American Republic and by the framers of the Federal Constitution. To the extent that they are enacted and enforced in the various States by the State legislatures and the courts, they constitute a union of church and state and are hostile to the Constitution. This kind of legislation establishes a dangerous precedent, and opens the way for the ultimate destruction of the Constitution, as it is impossible to override the provisions of the Constitution enacted in defense of human rights and religious liberty without ultimately destroying all reverence and respect for the Magna Charta of human freedom.

The Outlook in State Legislatures

These same religious organizations which introduced these compulsory Sunday observance measures into Congress for the District of Columbia, are openly planning to introduce still more drastic Sunday observance bills into the various

State legislatures during the 1923 sessions. Church groups are beginning to organize and combine for the purpose of bringing pressure and influence to bear upon Congress and our State legislatures in behalf of religious measures. The political churches are beginning to launch the same religio-political programs and to embark upon the same church-and-state ship as did the Christian churches of the fourth and fifth centuries of the Christian era.

Unless these religio-political tendencies are checked, it will not be long till our political government will be completely dominated by the church hierarchies. The safety of truly American institutions rests upon the complete separation of church and state. Every lover of American ideals of civil and religious liberty and of free Republican civil institutions, should raise his voice in protest against these encroachments upon the Constitutional rights of the individual conscience, and against the un-American compulsory Sunday observance bills pending in Congress, and which will undoubtedly appear on the roster of the various State legislatures.

Every man has a right to teach and preach Sunday observance and to persuade others to accept his religious faith, but no man in America has a right to demand that his peculiar creed shall be enacted into law and enforced upon the dissenter by the strong arm of the police power of the state. Obligations which are purely religious in character and which we owe either to the church or to God exclusively, should never be enforced by civil law or civil officers under civil penalties. Let us not only speak and write against religious measures pending before our civil tribunals, but let us send petitions against this pending legislation, giving the reasons why these bills should not become laws and therefore instruments of religious persecution in free America. The pending bills in Congress are entitled S. 1948, H. R. 9753, and H. R. 4388.



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