

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



Photo by Holsinger

MONTICELLO — HOME OF THOMAS JEFFERSON

“AMERICANISM — WHAT IS IT?” Page 76

TWENTY CENTS A COPY

WASHINGTON, D. C.

Religious Liberty Association

DECLARATION OF PRINCIPLES

1. We believe in God, in the Bible as the word of God, and in the separation of church and state as taught by Jesus Christ.

2. We believe that the ten commandments are the law of God, and that they comprehend man's whole duty to God and man.

3. We believe that the religion of Jesus Christ is founded in the law of love of God, and needs no human power to support or enforce it. Love cannot be forced.

4. We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights and to rule in civil things, and that in this realm it is entitled to the respectful obedience of all.

5. We believe it is the right, and should be the privilege, of every individual to worship or not to worship, according to the dictates of his own conscience, provided that in the exercise of this right he respects the equal rights of others.

6. We believe that all religious legislation tends to unite church and state, is subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.

7. We believe, therefore, that it is not within the province of civil government to legislate on religious questions.

8. We believe it to be our duty to use every lawful and honorable means to prevent religious legislation, and oppose all movements tending to unite church and state, that all may enjoy the inestimable blessings of civil and religious liberty.

9. We believe in the inalienable and constitutional right of free speech, free press, peaceable assembly, and petition.

10. We also believe in temperance, and regard the liquor traffic as a curse to society.

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

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

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LIBERTY

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

Published quarterly by the
REVIEW AND HERALD PUBLISHING ASSN., TAKOMA PARK, WASHINGTON, D. C.

VOL. XIX

THIRD QUARTER, 1924

NO. 3

CHARLES S. LONGACRE, Editor

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

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

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



Photo by Holsinger

One of the Beautiful Rooms at Monticello

LIBERTY

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MONTICELLO

A Memorial

to

Thomas Jefferson*

By

Cuno H. Rudolph

*Chairman, District
of Columbia
Board of Commissioners*

FRIENDS: It is a pleasure to me to be heard by you this evening, and to speak a word through this far-reaching, magical medium in behalf of so good a cause as the preservation of that rare old house in Virginia, Monticello, the home of Thomas Jefferson, soon to become an everlasting memorial to his name and the veneration in which it is held by his countrymen.

Most of our outstanding Americans have been adequately honored by their grateful successors in American citizenship. Statesmen, generals, admirals, are commemorated in statuary, and many noble utilitarian institutions and rare and beautiful structures keep before the nation the names and services of our great ones who have passed on to the great beyond.

But the author of the Declaration of

Independence has as yet no adequate memorial. In Monticello, the home he dreamed of as a child and designed as a man, and builded with no architect but himself and no laborers but his own slaves, the proper memorial is found. "All my wishes end where I hope my days may end," he said, "at Monticello."

Monticello does not have to be built up as many old places rich in historic association, must be; it is there in excellent condition, already stored with priceless relics of its great master; the moment for its acquisition has arrived. It will be a source of inspiration and interest to Americans as well as to all visitors to our shores, as the birthplace of some of our greatest national policies, as the example of the gracious hospitality and dignified home life of our ancestors, and as a model which our countrymen well may bear in mind.

In one of his last addresses before a Washington audience, our late President, Mr. Harding, on the occasion of the unveiling of the statue of Alexander



Jefferson

* From an address delivered by District Commissioner Rudolph, the evening of February 26, and broadcast from station WRC, Washington, D. C., and heard by many thousands of people, not only in the District of Columbia and immediate vicinity, but by many in more distant places. It is not only a worthy tribute to the memory of the author of the Declaration of Independence, but its high character honors the orator of the occasion as well.



Monticello, the Home of Thomas Jefferson

Hamilton, south of the Treasury Department, made a most significant statement. He said:

“In face of the threatening and disintegrating influences of the present times, tendencies which are sapping the strength of all nations, no nation can hope to endure that is not founded upon civic and religious freedom.”

And the civic and religious liberty enjoyed today throughout our country, the safeguards thus thrown around our institutions, are largely the inspiration of Thomas Jefferson.

Into our minds have entered the thoughts of Thomas Jefferson; we as a people have assimilated them, regardless of political creeds or religious faiths, and they have become the very part and parcel of the fabric of our social life and of our personal opinions; so much so that we have ceased to recognize the source, just as we fail to acknowledge the strength of which we are conscious today, as having any connection with the bread which nourished us yesterday.

It is thus that all great minds stimulate the minds of others, penetrating silently and surely, as air and sunshine, contributing generously and permanently to the well-being of mankind.

From whatever angle we consider Thomas Jefferson, he was a benefactor

to the world. His conception of human brotherhood is deathlessly embodied in the Declaration of Independence. His idea of freedom antedated the Emancipation Proclamation by nearly a hundred years, for he went on record early in his public life as desiring to abolish human slavery, holding it an unethical and enervating institution.

His broad conception of religion, as every man's own, according to the individual heart and conscience, and not to be prescribed by any man for another, gave us first the statute for religious freedom in Virginia, and thence (Virginia having been almost without definite boundaries at that time) for all America. Though it was urged upon him to limit this statute to the various Christian denominations, he stood firm in unconquerable courage, that a man's religion must be a thing of his own choice, and that as our country expanded and Orientals and Israelites and all sorts and nationalities of men sought our protection, each should find in this land of freedom that same religious liberty in search of which our pioneer and Pilgrim ancestors had faced an unknown sea.

Thomas Jefferson, anathematized as an atheist, must have known that the teachings of Christ would have their full opportunity, by precept and example, to

win all to His fold, and his own deep interest in the teachings of Christ was demonstrated in that convincing labor of scholarship and love, entitled, "The Sayings of Jesus"—commonly called the Jefferson Bible. He arranged, with scissors and paste, the text of the words of Christ, cutting them from the two Bibles necessary to the work, and pasting them in a blank book, which in later years the Congress of the United States issued in facsimile, photographically, and distributed as rare treasures among a chosen few.

The University of Virginia was designed and founded by him, and the first public school in Washington was opened by his consent and

under his patronage, opened in his private carriage house, no other building being at that moment available.

His private library is the nucleus of the Congressional Library, and there the

dear old calf-bound books, collected with much taste and care, are to be seen today, brought as they were over the hills from Monticello so many years ago.

My friends:

If the Declaration of Independence means anything to you—

If the religious freedom of America means anything to you—

If the promotion of agriculture means anything to you—

If the encouragement of education means anything to you—

If the love of literature means anything to you—

If the architectural beauty of this capital of the United States, in which you live, means anything to you, *now* is the opportunity

to prove it—come forward and do your personal share, and pay the debt of your children and their children to the memory of Thomas Jefferson.



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Commissioner Cuno H. Rudolph

JEFFERSON was a keen politician, though no speaker; a man of great learning and fine scholarly as well as scientific attainments, and in conversation extremely attractive. His house was the resort of learned men of his own country and of Europe. In person he was tall and slender, with sandy hair, florid complexion in his youth, and brilliant gray eyes, a little inclined to brown. He was buried in a family cemetery near his house at Monticello, and over his grave is a granite monument bearing the inscription, written by himself, and found among his papers after his death, "Here

lies buried Thomas Jefferson, author of the Declaration of Independence, of the Statute of Virginia for Religious Freedom, and father of the University of Virginia." Mr. Jefferson regarded slavery as a moral and political evil, and did much to alleviate its hardships. . . .

Few men have exerted as much influence in establishing the free institutions of the United States as Thomas Jefferson. He adopted for the motto of his private seal that of Oliver Cromwell, "Rebellion to tyrants is obedience to God."—*Harper's "Encyclopedia of United States History," Vol. V.*



In part, this picture tells the pathetic story of the sufferings of the Huguenots, thousands of whom were hunted like wild beasts and slaughtered, or driven into exile, for their firm and beautiful faith in the redeeming sacrifice of the Son of God. Much that France and the Low Countries lost by the martyrdom and exile of the Huguenots, the American colonies gained, for not a little that is noblest and best in the citizenry of the United States today was inherited from a Huguenot ancestry.

America's Huguenot-Walloon Inheritance

By

Calvin P. Bollman

Writing in the *Homiletic Review* for May, 1924, William Elliot Griffis, D. D.,

THE story of Capt. John Smith and the colony planted at Jamestown, Va., in 1607, is familiar to every American. The same is true of the coming of the Pilgrims to these shores in 1620, but less is known of the part played by Walloons and Huguenots in the settlement and development of the American colonies, which later became the great Federal Republic, the United States, modeled so closely after the pattern of the Dutch republic that in 1780 John Adams said: "The originals of the two are so much alike, that a chapter from the one seems like a transcript from the other." Ten years later Benjamin Franklin called the Netherlands "our great example."

L. H. D., after showing that the Atlantic coast was settled in three great sections, northern, central, and southern, says:

"In the South the bulk of the population was British, with a large French Huguenot infusion. Contrasting notably with such comparative homogeneity in these two sections, there were in the middle region (New York, New Jersey, Pennsylvania, and Delaware) no fewer than seventeen nationalities, and these mostly not from the British Isles, but from the European continent. In a word, the New Netherland area was in its ethnic composition a mirror of the Dutch republic. All law-abiding immigrants of every nation were welcome under the Dutch flag; as Bradford the Pilgrim wrote, 'religion was free for all men.' From a population of 800,000 in 1567, the seven United States

of the Netherlands had, by 1624, a population of nearly three millions.

"Traditionally, New York and the Middle States were 'settled by the Dutch. To affirm that its first home-makers were Walloons, or French-speaking Belgic folk, seems to jar rudely the feelings of some patriots. Yet it is a fact that the first real colonists in the middle region, between the Delaware and the Hudson,—not fishermen, explorers, fur traders, or temporary visitors, but home-makers coming to stay, to till the soil, and to have homes, churches, and schools,—were, most of them, speakers of French, who were yet Netherlanders, coming under the Dutch flag and its protection.'"

Many of the refugee Dutch and French speaking Protestants who fled to these shores from the persecution to which they were subjected in Europe, found homes and freedom of worship in the New World. As suggested by the writer quoted above:

"Possibly, even of the fifty thousand or so Huguenots of France who reached America between 1660 and 1700, one half were from the old Belgic territory seized by Louis XIV, incorporated into France, and now constituting the Department du Nord—the richest next to that of the Seine."

Lack of space forbids even an attempt at a general historical sketch of the settlement of Huguenots and Walloons in America, but it is safe to say that we owe to them quite as much for the religious liberty we enjoy today as to any other influence, or indeed as much as to all other human influences combined. The American people will not soon forget that Theodore Roosevelt, both ethnologically and religiously, was a Huguenot.

It was to Holland that the Pilgrims first fled from persecution in England, before coming to America, and it is worthy of note that these same Pilgrims were much more tolerant and their government much more liberal, than were the Puritans who founded the Massachusetts Bay Colony ten years later, drove Roger Williams into the wilderness, whipped and mutilated Baptists and Quakers, and hanged witches, and established a man-made theocracy which survived the Declaration of Independence, the Revolutionary War, and even the adoption of our national Constitution, a theocracy which might be alive today, or might even be revived on a nationwide scale were it not for the Huguenot and Walloon spirit that still lives in so many American bosoms, and which still

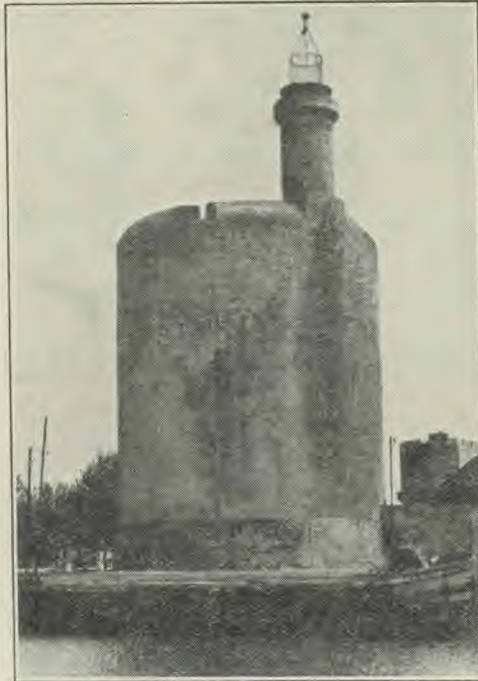
demands freedom for which the people of three centuries ago dared all sorts of hardship, even death itself.

If the tercentenary celebration of the settling in New Netherlands of Walloons (French and Belgium Huguenots) shall revive in the hearts, not only of their descendants, but of the American people generally, that love of civil and religious liberty for which the Protestants of the continent of Europe suffered so much three hun-

dred years ago, it will have proved well worth the all it has cost.

This celebration, with headquarters in New York, began in April with commemorative church services in which all

(Concluded on page 87)



The Round Tower of Constance



Old City Hall in Philadelphia, Where the Earlier Sessions of the Supreme Court Were Held

The Federal Constitution

The Greatest Document on Political Science

THE United States Constitution is "the greatest contribution to political science." It is a monument to the statesmanship and wisdom of our fathers. Under its beneficent influence, merit enjoys the privilege of opportunity and the reward of industry.

The Supreme Court

Recalcitrants are nosing to the surface and assailing the Supreme Court with

By

Judge Cyrus Simmons

an unreasonable hostility that discovers a reactionary tendency. They would deny the Court the right to pass upon

Constitutional questions. That right is conferred by implication and by the logical powers functionally belonging to that high tribunal. The science of logic and law would be outraged if any other power were to determine what "laws of the United States" are "made in pur-

suance to the Constitution." Deny this right, and laws repugnant to the Constitution would be multiplied till that instrument would be lost sight of and legislated away.

A Five-to-Four Opinion

Objections have been registered to a five-to-four opinion on Constitutional questions, and a seven-to-two opinion is demanded. In the latter, cases may arise when more confidence would be reposed in the opinion of three justices as to what laws are Constitutional than in the opinion of six justices as to what laws are unconstitutional. The Constitution would be at the dangerous mercy of a minority rule. The dog that dropped the bone to grab at its shadow while crossing the stream lost both. A measure like this aimed at the Court, hits the Constitution, and measurably affects both.

In our democratic republican form of government the majority rules. Great national and State questions have been settled by a bare majority. Some of the States adopted the Constitution by a small majority. The mistakes of the majority are to be preferred to the violence of mobocracy. Government by representation speaks the voice of the majority, preserves the spirit of Americanism, and avoids the despotism of the autocrat and the passions of the mob.

Appellate Jurisdiction

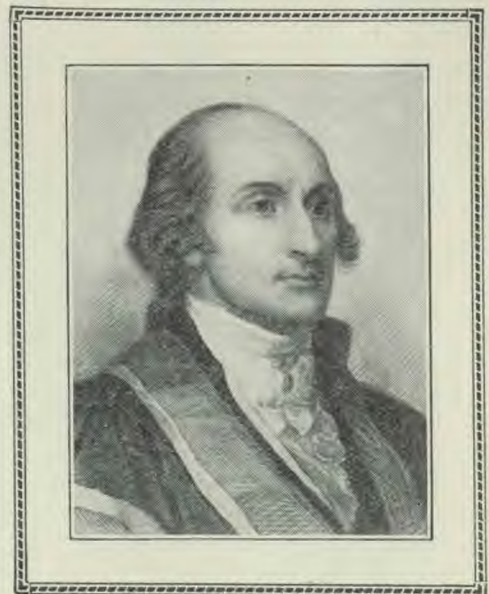
The Congress is empowered to make "exceptions" and "regulations" pertaining to the appellate jurisdiction of the Supreme Court. The Constitution evidently contemplates a friendly and co-operative exercise of this power. A simmering sentiment is warming into notice which advocates a measure deny-

ing the Court the right to appellate jurisdiction in cases involving Constitutional questions. Thus the voice of justice would be silenced and the ears of the Court stopped in many important cases. How successful these restless controversialists may yet be in persuading Congress thus to strangle the Court in appellate cases remains to be seen.

Usurpation

In the history of the government, complaints have been heard of the usurpation of the Executive, usurpation of the Judiciary, and usurpation of the Congress. The public mind is very sensitive and alert to detect and oppose usurpations by any of these departments of the Government.

A certain class are advocating a Congressional veto. If the Supreme Court should decide a certain law to be unconstitutional, this class wish the Congress to have the power to re-enact the law as a Congressional veto over the decision of the Court, and make it valid and effective. This proceeding, which some are pleased to call a "veto," would be usurpation. It would mean an encroachment on the functions belonging to the Court, and an enlargement and centralization of supreme power in the Congress.



John Jay

*First Chief Justice of the United States
Supreme Court*

The Constitution provides that: "All legislative powers herein granted shall be vested in a Congress of the United States." No power "herein granted" can be found in the Constitution giving to the Congress the right to construe a law after it is made. If a Congressional veto is conferred upon the Congress, that body would thereby have the last word in the construction of a law, and it would be a higher power than the Court itself in the transaction of judicial business that Constitutionally belongs to that tribunal. By the multiplication and enforcement of statutes in contravention to the Constitution, that sacred covenant of rights will be legislated out of existence by destroying enactments that will possibly result in a veritable state suicide.

Mistakes

The alleged mistakes of the Court are paraded before the people as an excuse for increasing the powers of the Congress and for the appointment of that body as a guardian for the Court. If mistakes would justify elimination, which branch of the Government would be left to complain against the others?

The Dartmouth College, the Dred Scott, and the Income Tax cases, with others, are criticized, and the Court is innuendoed in a spirit that is not friendly.

If the Court should refuse to hear Constitutional questions, would there not be some who would want to impeach the justices for misfeasance or nonfeasance in office? When the Court hears Constitutional questions and the decision runs counter to the opinion of these objectors, they thereupon seek for a measure that will nullify the judgment of the Court or make it a joke.

May the Judiciary be preserved in its Constitutional security,— free, separate, and independent. May it always remain safe from the passions of partisans, the



"I see four men . . . in the midst of the fire, . . . and the form of the fourth is like the Son of God."

prejudice of politicians, and the Machiavellism of its enemies.

Untrammelled Court

The consensus of opinion of our fathers was that the executive, the legislative and the judicial must be kept separate for the preservation of civil and religious rights. Madison expressed himself without reservation: "The accumulation of powers, legislative, executive, and judicial, in the same hands, whether of one, or few, or many, whether hereditary, self-appointed, or elective, may justly be pronounced the very definition of tyranny." History verifies this statement.

The three Hebrew worthies refused to fall down and worship the image of gold of the king of Babylon because the law of God forbade them. They were sentenced to be bound and cast into the



"My God hath sent His angel, and hath shut the lions' mouths."

fiery furnace. When the king saw that they did not burn, he exclaimed: "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

The king made the law as a world monarch, judged it in his great fury, and executed it in the spirit of a tyrant. All these powers were accumulated in his own hand, and he was rebuked by high Heaven for disregarding religious freedom, and the world is given an example of the outrages that are possible when the government has not an independent court, and when these three powers are not kept separate.

Daniel, as his custom was, prayed three times daily to the God of heaven. This was in violation of the law of the Medes and Persians. The king commanded that he be cast into the den of lions, where he remained all night.

The next morning he told the King: "My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me."

Daniel regarded the law of God more binding on his conscience than the law of the land. He was miraculously delivered. Darius the king was deceived into making the law, as a result of a conspiracy. He judged it because of its alleged immutability, and executed it against his will. In this case a revelation is made of the insecurity of religious and civil rights when these three powers are accumulated in one hand, even though the monarch, as in this instance, was not a tyrant.

Without a trial, and on suspicion, innocent people were thrown into the Bastille, where they were left to languish and die. An infuriated mob stormed and razed the cruel prison house because religious and civil rights were not safe while it remained.

Louis XVI ignored the petitions of his subjects. He was seen riding the tumbrel to the place of execution, where the people refused to hear him. After a desperate struggle he was bound and guillotined, and the head of a king was thrown at the feet of tyrants.

Following the French Revolution and the Reign of Terror the kingdom of France was supplanted by the republic of France. An untrammelled court judges the laws and the people are given a hearing.

Liberty

Projected on the canvas of time were the tyrannies and usurpations of the past. Intolerance wrote the history of the Dark Ages in characters of blood. Millions of martyrs ensanguined its pages. The union of church and state made possible the Inquisition, invented its instruments of torture, and built the Chambers of Horrors. Our fathers visualized this revolting perspective, and determined that religious persecution

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AMERICANISM

What Is It?

By

C. P. Bollmān

ACCORDING to the *Christian Statesman*, which has started a new, or a renewed, drive for its so-called amendment to the American Constitution, Americanism is that brand of political religion that would make Christianity the official religion of this country, and the will of Jesus Christ, as interpreted by the National Reform Association, "the supreme law of the land."

But such is certainly not Americanism as understood and intended by the founders of the American Republic. The intention of "the lawmaker is the law." James Madison and George Washington were both members of the convention that framed the Constitution of the United States, and it was certainly not the intention of either of them to give the general government any religious character.

The treaty with Tripoli, entered into by this government when George Washington was President, sets forth as a fundamental fact that "the government of the United States of America is not, in any sense, founded on the Christian religion."

Mr. Madison's memorial to the legislature of Virginia, circulated and extensively signed by Christian people during the year 1785, was a remonstrance against a proposed measure "establishing a provision for teachers of the Christian religion." In that protest, James Madison and his many fellow

memorialists said this:

"We remonstrate against the said bill because we hold

it for a fundamental and undeniable truth, 'That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence.' The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate."

And again these petitioners objected to the proposed legislation,

"Because it is proper to take alarm at the first experiment upon our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the questions in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it. *Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects?*"



George Washington

"First in war, first in peace,
first in the hearts of his
countrymen."

The First Amendment to our national Constitution was written and introduced by Mr. Madison, and it is this provision

that for all these years has stood in the way of the National Reform program, and which they are again seeking to nullify by their proposed amendment.

For several years following the so-called Christian nation decision of Feb.

29, 1892, delivered by Mr. Justice Brewer, we heard little of the proposed "Christian amendment." The reason was that the "reformers," mistaking *obiter dictum* for decision, supposed that they had practically gained their point, and that they could move right along remodeling the government according to their own ideas. But the event proved that a majority in both houses of Congress were old fashioned enough to insist that the First Amendment was still in force, forbidding not only the establishment of a state religion, but prohibiting likewise the passage of any law interfering with the free exercise of religion.

Now, therefore, the "reformers" have launched a new drive for their proposed amendment, reading as follows:

"We, the people of the United States, devoutly recognizing the authority and law of Jesus Christ, the Saviour and King of nations, and desiring to form a more perfect Union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

The words printed in italics constitute the new matter, and, as its protagonists intend, would completely change the nature of our government. Instead of being "atheistic," as they now style our Constitution, it would then be "Christian;" and instead of the Constitution itself being the fundamental law of the land, "the law of Jesus Christ" would become the legal touchstone by which all our legislation would be tested. In short, the Sacred Scriptures, as understood and expounded by the National Reformers, would become practically not

only a part, but the all-important part of our national Constitution.

Nor is it intended that this change would be a mere form of words; far from it; it is intended to be exceedingly practical. In the fifth National Reform convention, held in Pittsburgh, Pa., February, 1874, Prof. C. A. Blanchard, in an address on "The Conflict of Law," an address which was received most enthusiastically, occurred this statement:

"Constitutional laws punish for false money, weights, and measures, and of course Congress establishes a standard for money, weight, and measure. *So Congress must establish a standard of religion, or admit anything called religion, as it already has the Oneida Community in New York, the Mormons in Utah, and the Joss House in California.*"

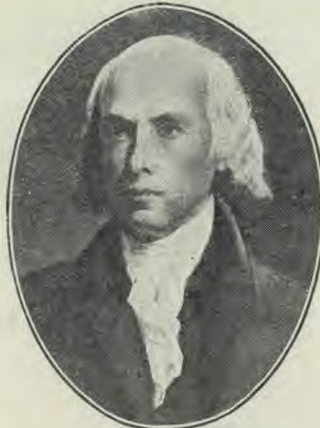
Just how much such an avowal means, coming from the lips of a prominent National Reformer, we can best judge from such utterances as this by Rev. E. B. Graham in a speech before a National Reform convention in York, Nebr., reported in the *Christian Statesman*, official organ of the association, May 21, 1885:

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

That this means all that it says, and even more, is evident from this statement made by the *Christian Statesman*, concerning a number of Congressmen who, on Sunday, Dec. 4, 1870, journeyed by rail from Philadelphia to Washington:

"1. Not one of those men who thus violated the Sabbath is fit to hold any official position in a Christian nation. . . . He who violates

(Concluded on page 86)



James Madison

"The free exercise of religion, according to the dictates of conscience, is something which every man may demand as a right."



The Royal Palace at Stockholm, Sweden

Will the Churches Abolish War?

By

Leon A. Smith

ANNOUNCEMENT is made by the press that a plan is on foot to hold a conference of all the Christian churches, at Stockholm, in the year 1925, "to find a practical way to apply the teachings of Christ to the problems that today confront every Christian nation."

Commenting with approval upon this project, the Los Angeles *Times* says editorially:

"It's rather an odd reflection that nations, professedly Christian, have waited for two thousand years before attempting to make a practical application of the principles taught them by the Founder of their religion. . . . Some hard-headed leaders of the Christian world have reached the conclusion, after 2,000 years of study and contemplation of Christianity, it might not be a bad idea to apply its principles to social and international and industrial conditions.

"That is to say, to put Christianity to work in its shirt sleeves instead of preserving it in moth balls to be exhibited in a glass case on the first day of the week only. . . . Every one will wish the Stockholm conference 'Godspeed,' and at least hope it may usher in a practical Christian era. It is really the only workable plan for abolishing war."

How far this utterance of the *Times* expresses the sentiment of the people of

this and other countries concerned with this projected conference, we can only guess; but today, when civilization seems to be crumbling, and confusion, distress, and apprehension have seized upon the nations as never before in human history, the civilized world is ready to listen to any plan which promises a restoration of normal conditions. The chief obstacle in the way is the persistence of the spirit of war among the nations. Every organization of society save one has attempted to solve the problem of banishing this spirit from the world, or of keeping it under restraint. Peace leagues, peace conferences, international treaties, military leagues, socialism, and organized labor have presented their remedies for the trouble, and all have failed. The one exception is the church; and now it appears that the church is getting ready to speak and present her program for world peace. And that program, it is safe to say, will not omit religion from its provisions.

Is it true, as the *Times* editor asserts, that "nations, professedly Christian, have waited for two thousand years before attempting to make a practical ap-

plication of the principles taught them by the Founder of their religion"? Any one who will read the history of Europe during the Dark Ages, will find that the vast majority of the people were during that period under the absolute domination of the church. The popes, the cardinals, the bishops, and the priests, exercised political as well as spiritual control, and both the lives of individuals and the policy of nations were shaped by their authority. Certainly there was something very practical about all that. But it was practical in the wrong direction. Its effect was to blight instead of to bless. The Founder of the Christian religion was not responsible for this. The responsible ones were those who brought about a union of religion with the civil power, for the purpose, professedly, of making Christianity apply in an effective way to social, international, and industrial conditions, just as it is proposed to do now.

It would seem that people today have so long neglected their Bibles that they have quite lost sight of the purpose of the Christian religion. That purpose was announced by the angel who spoke to Joseph concerning the approaching

birth of Christ. "Thou shalt call His name Jesus," the angel said, "for He shall save His people from their sins." Matt. 1:21. So far as this life is concerned, salvation from sin is the only thing that Christianity aims to accomplish. And this fact limits the application of Christianity to individuals; for people can be saved from sin only as individuals. His people, says the text, are to be saved from *their* sins; that is, each person is to be saved from his own sins. He is not promised salvation from any other person's sins. No matter how he may be affected by some other person's wrong-doing, or how much he may prefer salvation from that to salvation from his own failings, Christianity gives him no assurance that he will be saved from any adverse conditions outside his own heart. He is not promised salvation from sickness, from poverty, from persecution, or from obnoxious conditions in society, in industry, or in the government. And when Christianity saves individuals from their sins, it is doing all that God has undertaken to do for the world, and is making itself as practical as it ever was or could be.

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Nonconformists Worshipping in the Forest by Night

The Oregon School Decision

Measure Declared Unconstitutional

By

W. F. Martin

MORE or less has been said in these columns regarding a law enacted in Oregon in the autumn of 1922. This law directed all parents, guardians, and those having charge of children under the age of sixteen and over the age of eight, to send such children to a public school for the full term of such school where the child resided. Exceptions to this were where such children to a public school for the grades, where they were incapacitated, and under certain conditions were taught by private teachers.

The purpose of the law — and it was so worded — was that it looked to the closing of all private and church schools. The ultimate functioning of the law was postponed until Sept. 1, 1926. The law, however, was having an influence on the operations of private and church schools in the State. Oftentimes, guardians of children desired to place their children in private schools for a term of years. Expecting such schools to be closed soon, this would not be done. Then again, these schools found it hard, under the circumstances, to find friends to rally to their support. Consequently the matter was taken into court. After studying the question, and listening to the arguments of opposing counsel, the Federal District Court gave its decision, declaring the law unconstitutional, and enjoining the State government from enforcing it.

Some statements from the court in rendering this decision are worthy of a place among the State papers of our nation. They ring with the melody of true Americanism. The readers of LIBERTY will be interested in the following excerpts from this decision.

"It can scarcely be contended that complainants' right to carry on their schools,

whether parochial or private, is not a property right, and the right of parents and guardians to send their children and wards to such schools as they may desire, if not in conflict with lawful requirements, is a privilege they inherently are entitled to enjoy.

"There is a limit to the manner these [police] powers may be exercised by the State. They cannot be exercised arbitrarily and despotically, nor unless there exists a reasonable relation between the character of the legislation and the policy to be subserved.

"No one has advanced the argument that teaching by these schools is harmful, or that their existence with the privilege of teaching in the grammar grades is a menace, or of vicious potency, to the State or the community at large, and there appears no plausible or sound reason why they should be eliminated from taking part in the primary education of the youth."

These are certainly noble and stately sentiments, and should be carefully heeded. The rights of parenthood are inherent. Next to God, the parental rights supersede all others. Above all other rights, that of teaching a child the love of his father's God stands for the parent. This is an inalienable right. Try as he may, the parent cannot escape this responsibility. He may shun this duty, but in the end, will be responsible. This being true, of course, it stands to reason that no autocratic power, whether exercised by a single individual, by men gathered in a legislative body, or by a popular vote, can ever by lawful means deprive the parent of this right. Tyranny may invade this right, and trample it underfoot, but justice still confirms it.

We are glad the court met the issue squarely, and handed down such a clear decision, not only setting aside this unjust measure, but in doing so, enunciated so clearly the principles of true liberty and the rights of mankind. It is to be hoped, if the case is appealed, the Supreme Court will uphold this worthy decision.

Cause for Increased Lawlessness

ACCORDING to statistics which have been submitted to the government, lawlessness is greatly on the increase. It may be that more people are being arrested because of a stricter enforcement of the law by public officials than formerly. At any rate, the arrests for crime are increasing. If crime itself is increasing, which undoubtedly is the case, there is a cause for it.

Hon. George Holden Tinkham, of Massachusetts, dealt with this question, and we take the following remarks from the *Congressional Record* of April 15:

"Many causes may be assigned for these amazing and portentous phenomena of American social decline.

"Among the foremost should be placed the abdication of certain sects of the Christian church from their spiritual direction and leadership and their assumption of political and legislative domination. This is particularly evidenced in the District of Columbia by the erection of expensive buildings around the Capitol for the avowed purpose of influencing legislative action, and by the maintenance of professional legislative agents. As respect for the church and its teachings declines, so must its authority over the hearts and consciences of men diminish."

The above statement is too true. Strong religious organizations are establishing well-financed "Christian lobbies," with high-salaried professional reformers, on Capitol Hill, in close proximity to the Capitol building. Expensive marble structures are being erected, with elegant office suites and caucus committee rooms for churchmen and Congressmen to hold joint sessions on measures which these religious organizations desire to push through Congress.

Many of the churches are forsaking the preaching of the cross of Calvary, and are substituting the club of the policeman in its place to reform and save men. The old-time preaching of the gospel to save men from their sins is being abandoned by many of the churches, and their preachers are now delivering sermons on political science

and the saving of the people *en masse* by religious legislation. The preaching and teaching of the divine law is abandoned, and human laws and interpretations are substituted for it. Many of the churches are handing the problem of church discipline over to the police departments and the civil magistrate. Religion by law is becoming a fad among the political preachers. The churches are consolidating and federating in mighty combinations for the sole purpose of bringing pressure to bear upon Congressmen and to intimidate by threat of defeat at the polls. When political preachers declare that the divine law is not to be accepted as God wrote it, and that the gospel is not sufficient to save and reform men, and that they can devise better laws of their own creation, it is small wonder that men and women have little respect for human laws.

If you destroy a man's faith in the divine law and its binding claims, you cannot expect that he will have very much respect for human enactments. The church that substitutes the force of law for the power of love, has lost her vision and her mission, and drives more people from Christianity into crime than any other agency. If the churches which have abdicated their spiritual program for legislative domination in politics, do not retreat from the political arena, it will not be long until they will be shorn entirely of all the prestige and spiritual influence they formerly exerted over the hearts of men. The churches cannot afford to make their appeal to law and abandon their appeal to the conscience. The only religion that has any value in the sight of Heaven is heart religion. True religion rests upon free choice for its acceptance, and when it makes its appeal to force, it becomes a false religion. A large share of the present lawlessness can be laid rightly at the door of political preachers who are enfeebling the claims of religion on the hearts of men, by making Christianity legalistic instead of inspirational and spiritual.



THE Rev. George W. McDaniel, D. D., has written a most excellent Christian treatise upon the above topic, from the Baptist viewpoint, which is in harmony with the position we have taken upon this much-agitated question. We are glad to see our Baptist friends join us in this issue on religious liberty, and we take great pleasure in reprinting from the *Baptist Record* of April 3, 1924, Dr. McDaniel's illuminating article:

"The desire to require the reading of the Bible in the public schools is well meaning, but misconceived. With those who believe the Bible is the word of God, I am in hearty accord. We stand together for thoroughgoing Americanism, for the Bible as the foundation of our faith, and the embodiment of the highest code of morals. I would not be in disagreement with these good people in their ideas of the value of the Bible and as to the benefit to be derived from its reading. A cherished principle, however, causes me to part company with them in their effort to compel the reading of the Bible in the public schools.

"Some people do not like principles,

The Bible and the Public Schools

particularly those which cut across their prejudices. Superficial thinkers often misunderstand one who advocates a principle as against

their policy. Nevertheless, principles are fundamental things which should be maintained at every cost. The man who takes counsel of the possible loss of popularity because he stands for a principle, is not a man. The real man takes the sneers and jeers, the criticism and slander, of enemies made in contending for a principle, as the soldier of freedom takes and wears unabashed the wounds received in battle. He can bear anything but recreancy to duty, disloyalty to principle.

"The United States has made one distinctive contribution to civilization, to wit: The separation of church and state. In the American arena the freedom of conscience was first incorporated in written law. That means that the state has no religious function. This is not to disparage religion. Shallow minds accused Jefferson of opposing religion when he was working for the measure that has been of most blessed consequences to religion.

"Force and Free Will

"The foundation of the state is force; the foundation of religion is choice. The state wields the strong arm; religion employs gentle methods. The state appeals to the militia to preserve order; religion appeals to free choice to win adherents. It is writ large on the pages of history that whenever the church joined with the state for any purpose, religion suffered.

"Religion and government are both strengthened when they are recognized as two distinct hemispheres.

"Now, the Bible is a religious book. True, it is charming literature, authentic history, and sound philosophy; but its chief value is as a book of religion. The proponents of the defeated measure to require the reading of the Bible in the public schools, admit that the Bible is a religious book. That is the very reason they want it read. They believe so thoroughly in the Bible that they ignore great principles in their eagerness to have it read by law in the schools. Good people were never more mistaken than are these dear friends.

"In the public schools there are textbooks founded upon the fundamental teachings of the Bible, or which contain extracts therefrom. Milton and Shakespeare abound in such teachings and extracts. Such textbooks are in the schools, however, for secular instruction, and are not included in the Constitutional prohibitions against sectarian instruction. The highest courts have rightly made this distinction. Intelligent men ought to see the difference between requiring the study of Shakespeare, a secular book, and requiring the reading of the Bible, a sectarian book.

"Religion is purely voluntary. That principle runs all through the New Testament. God does not compel any one to hear or believe. What God does not do, man dares not attempt. Religion is a thing between the soul and God. It is of such a personal, spiritual, sacred nature that government must not touch it. It is so vital and vigorous that it does

not lean upon the prop of the State. Attempts to have the State in some way advance religion are, in the last analysis, a confession of the weakness of religion, which some of us will not admit. The Christian religion does not need any assistance from the state. Every time the state has touched Christianity, it has tainted it. Every time Christianity has united with the state, corruption has set in. Christianity prospers most when freest.

"Jefferson's Statute

"A new impetus was given to Christianity in Virginia by the adoption of Jefferson's statute for establishing religious freedom. What opponents feared was a stunning blow, proved to be a quickening power. Believers were multiplied, the name of the Lord Jesus was magnified, the word of God mightily grew and prevailed until the Christian citizenship of this Commonwealth is now dominant. This dominance should make them all the more mindful of the free principles under which they have grown to greatness and very regardful of the rights of the minority. Baptists were once in an insignificant minority in Virginia, and suffered trespass upon their religious rights. They are now in a majority of all the denominations, and should not trespass upon the rights of present minorities. When we have stated that Baptists have never persecuted, we have occasionally been met with the taunt, 'They never had the opportunity.' A Baptist who would compel the reading of the Bible in the public schools of Virginia lends credence to that taunt, for such a law is obnoxious to the religious sentiments, and antagonistic to the religious convictions, of many of our people. It is an infringement upon their consciences.

"Leaving the fundamental principle of the freedom of conscience and the separation of church and state, the compulsory reading of the Bible in the public schools is open to certain other objections.

"Violates the Golden Rule

"It violates the golden rule. By that rule we must do by others as we would have them do by us. Suppose you chanced to live in Utah, where the population is predominantly Mormon. How would you like for the State to require the daily reading of the book of Mormon in the public schools where your children were pupils? Yet they would have the same right to do that as we have to require the reading of the Bible in the public schools of Virginia. Put yourself in the position of the minority, and see the wrong and injustice.

"The Virginia Bill of Rights

"It violates that equality which ought to be the basis of every law. Mason's Declaration of Rights considers all men as entering into society on equal conditions, and particularly as retaining an 'equal title to the free exercise of religion according to the dictates of conscience.' While we claim for ourselves the right to read the Bible and embrace its teachings, we cannot deny an equal freedom to those who may not wish to read the Bible; nor can we tax them to maintain schools and support teachers who are required to read a religious book.

"It violates the same principle of equality by granting peculiar exemptions to some. Parents or guardians may have their children excused from hearing the Bible read. That clause in the bill which died in the legislature is unique. There is not a statute on the books which enacts a general State law, and at the same time exempts from its operation every person who may make written request for exemption.

"Conscience of the Teachers

"It violates the rights of those teachers who cannot conscientiously comply with the law. They may be diligent students and profound believers in the Bible. They may even read it in schools where the population is so homogeneous that there is a universal desire and where no trespass upon rights is in-

involved, and the practice is voluntary and without objection. But this is quite different from the State's intervening and requiring every teacher, irrespective of his faith and conscience, to read the Bible in every school, irrespective of the school's constituents.

"It places the reading of the Bible in the hands of those who may not believe the Bible. Though there can be no comment, the general manner and the tone of the reader's voice may undermine the child's faith in the Bible. I would not want a Modernist reading the Bible to my child. That there are Modernist teachers in the public schools is practically certain.

"It mars the religious harmony now happily existing among the various sects. People are most sensitive about their religion. You can bring on a controversy in a minute, and such controversies are heated and often bitter. We had a slight demonstration of this in the feeling displayed between the Jewish rabbi and the Methodist bishop before the senate committee. What happened there would have been repeated in worse form in different communities had the bill become a law. There was also indication that some of the senators were not as calm and dispassionate as one would expect of men intrusted with grave responsibilities.

"Wronging the Children

"It wrongs some of the children whom it is mistakenly intended to benefit. This in two ways: (1) By requiring all children not excused by parental request to listen to the reading of the Bible whether they wish to or not. One of the surest ways to give a child a revulsion for religion is to try to enforce it upon him. Pastor though I am, I would not compel any children to listen to the reading of the Bible. I would reason with them, try to persuade them, appeal to their conscience, but force them—never! I have met too many adults who formed a permanent distaste for things religious because they were compelled to religious attendance in youth.

" (2) By excusing from the classroom those children whose parents make such request. When pupils are thus excused, they are liable to be regarded with aversion and subjected to reproach and insult by their fellow pupils. They, or their parents, are regarded as hostile to the Bible, which a majority of the pupils have been taught to revere. They are put at a serious disadvantage in many ways with respect to others. The courts have said as much, and more, in deciding against laws requiring the reading of the Bible in the public schools.

"Homes and Churches

" It transfers to, or divides with, the state a responsibility which properly belongs to the homes and churches. The duty of reading the Bible to children is primarily that of the homes. There are, alas, too many evidences that parents would evade what God requires of them by passing on to the church or school a duty which devolves first upon them. How many proponents and supporters of the bill to require the daily reading of the Bible in the public schools, read the Bible daily in their own homes? Ah, there's the rub! In the home, above every other place, is the opportunity to saturate the mind with the Scriptures, and to lay those foundations of faith and conduct which shall never be shaken.

Here is where acute emphasis needs to be placed. It is this solemn duty which I would have our people discharge, this inviting and flying opportunity which I would have our parents see and seize.

" Furthermore, there are the churches whose commission commands them to go and teach. The churches are custodians of the oracles of God. They preserve those oracles by proclaiming them. It behooves the churches to quicken their step as they go everywhere with their message of salvation and service. It ill becomes them to ask the aid of the State, through its public schools. To ask that aid is a contradiction to our holy religion, which disavows dependence on the power of this world; a contradiction in fact,

for Christianity existed and flourished in spite of every opposition from human laws; a contradiction in terms, for Christianity was not ordained by human policy, but by divine revelation, and relies upon its innate excellence and the patronage of its Author; a contradiction in just government — which, in the language of Madison, 'will be best supported by protecting every citizen in the enjoyment of his religion with the same equal hand which protects his personal property; by neither invading the equal rights of any sect, nor suffering any sect to invade those of another.'

" I must not conclude without commending to each of you the reading and study of the Bible. It is the most wonderful book in the world. No other book compares with it in moral excellence and spiritual sublimity. Its moral meaning is perennially fresh, its spiritual light never failing. It is one book whose truth you can never exhaust and whose preciousness sweetens with acquaintance. Have your own Bible as a daily companion and nightly meditation. Mark it well. Ponder its doctrines, practise its precepts, live in its light, and die in its promises.

" We've traveled together, my Bible and I,
In all kinds of weather, with smile or with
sigh;
In sunshine or sorrow, in tempest or calm,
Thy friendship's unchanging, my lamp and
my psalm.

" We've traveled together, my Bible and I,
When life has grown weary, and death e'en
was nigh;
But all through the darkness of mist and of
wrong,
I found thus a solace, a prayer, and a song.

" So now who shall part us, my Bible and I?
Shall critics, or scoffers, or others who try?
Shall shadow for substance or stone for good
bread
Supplant thy sound wisdom, give folly in-
stead?

" Ah, no, my dear Bible. Revealer of light,
Thou Sword of the Spirit, put error to flight;
And still through life's journey, until the
last sigh,
We'll travel together, my Bible and I."

Americanism — What Is It?

(Concluded from page 77)

the Sabbath, may not steal, because the judgment of society so strongly condemns theft, or because he believes that honesty is the best policy; but tempt him with the prospect of concealment or the prospect of advantage, and there can be no reason why he who robs God will not rob his neighbor also. For this reason, the Sabbath lies at the foundation of morality. Its observance is an acknowledgment of the sovereign rights of God over us.

"2. The sin of these Congressmen is a national sin, because the nation hath not said to them in the Constitution, the supreme rule for our public servants, 'We charge you to serve us in accordance with the higher law of God.' . . .

"3. Give us in the national Constitution the simple acknowledgment of the law of God as the supreme law of nations, and *all the results indicated in this note will be ultimately secured*. Let no one say that the movement does not contemplate sufficiently practical ends."

Be assured that the National Reform movement has not changed. What it was when it was organized in 1863, and what it was avowedly in 1870, it still is today. And it is doubly dangerous now because of increased numbers and influence.

Will the Churches Abolish War?

(Concluded from page 79)

This is what Christianity has been doing from the days of righteous Abel down to the present time. It has saved countless millions of people from their sins, and thus prepared them for a part in the kingdom of Christ when it shall take visible form upon a re-created earth. The value and necessity of organized effort were understood by the Founder of Christianity, but the organization which He instituted to give power and effect to the efforts of His individual followers, was the church, not the civil government, nor any other political or secular association of men. And how effective an instrument His church can become for the promotion of human welfare when He is permitted to use it without hindrance, was demonstrated by the church

of the first century in the year of our Lord, which planted the banner of the cross in all parts of the civilized world, against all the opposition of imperial Rome, the mightiest despotism the world ever knew. And again in the sixteenth century, under the leadership of the Reformers, the power of the pure gospel of Christ was demonstrated by a spiritual revival which woke the world from the slumber of centuries, and changed the whole current of human history. The reason why such power was not manifested through the church at other times, and is not seen today, is that the professed followers of Christ had fallen away from their allegiance to God and to the faith, and had ceased to worship him in spirit and in truth. Truth has been exchanged for tradition, and Bible doctrines for the commandments of men. They have, as the Scripture says, a form of godliness, but deny the power thereof.

And now, according to the announcement that is given out, the churches are to find a way to apply the principles of Christianity to social, international, and industrial conditions, and so "usher in a practical Christian era." This is declared to be "the only workable plan for abolishing war." There have been conferences of the nations to establish peace, which have all failed; now there will be a conference of the churches. And we shall be told that secular conclaves have been unsuccessful because their program of world peace did not invoke the aid of religion. Foremost in this conference of churches, also, it can easily be seen, will be that church which has for centuries maintained diplomatic relations with the nations, and whose mandates are obeyed by more millions of adherents than are enrolled in any other denomination. The churches are to devise, and the world powers to put into execution, a program which will be acclaimed as the last hope of securing world peace. It looks as if the way were being prepared for a union of church and state on a scale of unprecedented magnitude.

The Federal Constitution

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should not stain the pages of American history, by providing in the Constitution that, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

For the first time in national history the church is separate from the state, and the citizen can worship according to the dictates of conscience. Free press, free speech, free religion, and free people are the guaranties.

Our nation was "conceived in liberty," and freedom is our birthright. Should not the wisdom that preserves the Constitution strive to emulate the wisdom that made it? Should not each succeeding generation diligently study its great principles that a saving knowledge may constitute an important part of our national education and protect it from amendments that destroy and measures that deceive? As the eloquent Patrick Henry, in opposition to the dreadful frown of the British throne, and the revengeful menace of its advancing armies, loved freedom better than his own life, so may the same invincible spirit of patriotism that fired his noble soul take possession of our responsive hearts, that we may be willing, against all odds and hazards, to perpetuate his intrepid resolution: "Give me liberty or give me death."

America's Huguenot-Walloon Inheritance

(Concluded from page 71)

denominations were invited to join, and in which Protestants generally did join, and closes with a Huguenot pilgrimage to Europe, from June 15 to August 30.

This latter phase ought to extend the influence of the celebration to the Old World, where it is still greatly needed, for there, more than in our own favored land, few comparatively know the full meaning of religious liberty.

All honor to the Huguenots of three centuries ago who came to these shores.

all honor to their immediate descendants who did so much to make this the free country it has so long been, and all honor to the men and women who are today exerting their influence to the utmost to preserve here the liberty bequeathed to us by the noble-hearted pioneers of that early day, when persecution for conscience' sake was everywhere, and freedom of religious worship seemed, except to the eye of faith, only an iridescent dream.

"Religious Tests Barred in New Jersey"

THE New York *Times* of April 26, contains the following interesting news item relative to the matter of making religion a test in the examination of public school teachers in the State of New Jersey:

"In a letter addressed today to John Enright, State Commissioner of Education, Governor Silzer requested him to direct local school boards to stop the practice of questioning applicants for appointment as teachers as to their religious affiliations. The governor inclosed an opinion written by Atty. Gen. Edward L. Katzenbach. The letter to Commissioner Enright says: 'I have received several communications recently concerning discrimination by district school boards against the appointment of teachers or the retention of teachers already employed because of their religious belief. I requested the attorney-general to advise me with respect to the law on this subject.'

"Governor Silzer then quotes the attorney-general's letter, which begins as follows:

"'This matter is of a kind which touches the very foundations upon which our government was built.'

"The attorney-general cites the First Amendment to the Federal Constitution and Article I, Section 4, of the constitution of the State of New Jersey. He also quotes chapter 179 of the laws of 1920 forbidding any religious test as a qualification in the school system of the State. The attorney-general's opinion concludes as follows:

"'This act prohibits an inquiry of the character referred to by you. Violation of the provisions of this act constitutes a misdemeanor.'

"Governor Silzer's letter then goes on to say: "It is too obvious for discussion that religious liberty was guaranteed by the Constitution, and that it is of most vital importance

that this principle be kept alive. As above stated, our State has also made such discrimination a misdemeanor. This being the law, it must be enforced. If one community is allowed to discriminate against a Catholic, another against a Jew, another against a Protestant, it will not be long before we will lose the cherished rights guaranteed to us under our form of government.

"In order that the Constitution may be respected and the laws of the State obeyed, I am requesting that you advise all of those in authority in these matters and direct their attention to the opinion of the attorney general."

We are in thorough accord with the laws upon this subject, that religion should not be made a test for any public office, and in harmony with the decision of Governor Silzer on this specific question. We know of certain localities where this custom of making religion a test, not only for school-teachers, but for municipal appointments, has been practised by both Catholics and Protestants alike, according to the numerical

strength of the parties in power. While the direct question is not always asked the applicant, yet the policy is carried into practice according to the religious predilections and prejudices of those who finally make the appointments. Such a practice is in violation of our Federal Constitution and of the "bills of rights" of the State constitutions. The tendency in America is to allow religious influences and prejudices to dominate our political institutions more and more, and unless this tendency is checked, the spirit of intolerance and religious prejudice will ultimately destroy our most cherished, blood-bought liberties. The equality of all citizens before the law, irrespective of their religious faith and practice, should be maintained as the first of all rights. The only person who understands religious liberty, is the person who defends the religious liberty of all men with the same vigor as he does his own.

L.

Note and Comment

THE Maine Legislature passed a bill prohibiting appropriations of public money for sectarian purposes. This is setting a good example for every State legislature in America. Religious churches should support themselves, and not ask legal sanction for any of their religious customs or institutions.

THE *Morning Oregonian*, of Portland, says: "New Jersey has started another campaign for Sunday enforcement. Between blue laws and mosquitoes the land of Jersey must be a sad place wherein to spend Sunday."

JUDGE JOHN MARSHALL, of Kokomo, Ind., ruled that the ordinance for the Sunday-closing of movies passed by the city council of Kokomo, by the mayor's casting the deciding vote, breaking the tie in the council, was invalid. Another

illustration of a judge giving a liberal construction to a law in order to get around an un-American law, which should have no place upon the statute books of a free people.

DR. CHRISTIAN F. REISNER, pastor of the Chelsea (N. Y.) Methodist Episcopal Church, assailed the Brooklyn National League baseball team for playing baseball on Easter Sunday. Dr. Reisner connected "the failure to keep holy the Sabbath" with "the so-called crime wave in Brooklyn and the revelations at Washington."

Soon every wrong thing that is done in the world, will be connected with a failure to enact drastic Sunday laws, the same as the Indians used to blame the wrong-doers among them for the eclipse of the sun, which they worshiped as a god.

THE ministerial association of Elizabeth, N. J., made a strong effort to close the theaters and movies on Sundays. We wonder how the churches would feel if the theaters and movies should advocate the closing of the church functions on week days, on the basis of unwarranted competition with their attendance and business.

LATEST news from Philadelphia states that Mayor Kendrick has reversed himself, and has adopted the viewpoint of the Philadelphia clergymen of the Sabbath Observance Association, in place of City Solicitor Gaffney's opinion holding nonprofessional Sunday sports, and stores doing "worldly business," as legal. The mayor previously in an official capacity indorsed the legal opinion of the city solicitor on the interpretation of the Sunday law of 1794, but now under strong pressure and threats from certain clergymen, he has changed front.

Court Reproves Policeman

JUDGE BARRETT, of Center Street Court, New York City, rebuked a policeman when he stopped an Italian funeral which was proceeding through Mott Street on Sunday afternoon with an eight-piece band rendering a funeral dirge, and served the members of the band with summons to appear in court on charges of violating the Sunday laws of New York. The policeman arraigned the eight band members before Magistrate Barrett.

"My heavens, man, do you realize that this is New York, and not New Jersey?" demanded the magistrate. "Who ordered you to serve these summonses?"

"The sergeant," replied the policeman.

"Well," said the court, dismayed, "I don't know what the town's coming to. Technically, these men are guilty, of course."

The New York *World* says that the eight bandmen took their cue and

pleaded guilty, whereupon the court gave them each a suspended sentence, remitting the fine.

When a court has to get around an unjust law in this fashion, it is high time that legislatures took a cut and repealed such un-American relics of a dead past when religion was administered with a legal vengeance.

By Whom and How Shall Bible Be Taught?

THE Sacramento *Bee* presents the following interesting editorial upon Bible teaching:

"That the Bible is a book which all children should read and study—and all adults, too, for that matter—is not disputed by any sensible person. Regardless of the controverted point of its divine inspiration and its inerrancy, it is the greatest book ever written.

"But that it should be taught in the public schools is doubtful. Sectarianism would almost inevitably creep into the teaching of it, consciously or unconsciously, and the public schools ought to be and must be kept free from sectarian spirit and controversy. . . .

"Primarily it is the duty of parents, and, next to them, of the churches, to provide this instruction. What has become of the old-fashioned family which had Scripture reading at breakfast or bedtime? Is there no function left for parents to perform except to provide their children with food, clothing, and money for the school fraternities and the movies?"

Governor Ritchie (Maryland) on Freedom in Education

"Who knows, for instance, to what length the Federal Government might sometime go if some of the proposals for Federal aid to education should be adopted? Education is a local function. It should not be centralized. It is inherently the State's right to see to the education of its own boys and girls, uncontrolled and untrammelled by outside influences.

"Just as it is the State's duty to provide a competent public school system for its children of all creeds and denominations, so when recognized creeds or denominations maintain competent schools of their own, such, for example, as the parochial schools, it is the State's

duty, not only to leave them alone, but to protect them too, so that freedom of religion and freedom of education may be inviolately maintained."

California Opposes Forcing the Bible

THE California Legislature rejected a bill requiring the teaching of the Bible in the public schools in the assembly by a vote of 53 to 12. The members who voted against the measure said they had the greatest reverence and respect for God and His Holy Book, but preferred that it should be taught in the home and in the church, and not by the state and under duress of civil law.

The Gloom of the Puritan Sabbath

THE *Sun*, of North East, Pa., quotes a Washington statesman as saying:

"I am in favor of all libraries, parks, museums, and picture galleries being open on Sunday. Sunday should be a day of joy and recreation. The gloom of the Puritan Sabbath has darkened lives enough. Nothing can be more perfectly hateful than the orthodox Sunday. It is a prison, a kind of dungeon in which joy is chained and shackled. The idea that we can make God happy by making ourselves and others miserable is the extreme of folly."

Fourteen Thousand Blue Law Violators Dismissed

MORE than 14,000 Sunday blue law violators were arrested in Hudson County, New Jersey, recently, but the grand jury refused to find true bills in any of these cases. The grand jury held forty sessions and investigated 1,061 cases, and then threw up its hands in despair and reported its findings to the court, refusing to find indictments. The following presentment was made to Supreme Court Justice James F. Min-turn:

"In submitting this evidence we desire to state that we are conscious of the fact that violations of the Vice and Immorality act have continued from time almost immemorial; that citizens who are patriotic, upright, honorable, and respected in this community have constantly and persistently violated this law without any

knowledge of the fact that they were law breakers, and this grand jury would hesitate to stigmatize citizens of the community who are of its bone and sinew with bills of indictment.

"If the grand jury were to indict all of the offenders against the Vice and Immorality act, the criminal courts of this county would be so clogged with business that the prosecution and apprehension of criminals who outrage the criminal laws and those who violate laws which are designed to protect and secure personal liberty and property rights, would go unwhipped of justice, while the courts and prosecuting officers were pursuing persons who in 1924 are not deporting themselves on Sunday as it was said they should in 1798."

Nashville Council Repeals Blue Sunday Ordinance

THE Ministerial Alliance of Nashville, Tenn., recently induced the city council to pass a "blue Sunday" ordinance closing all gasoline filling stations on that day. The citizens entered such vigorous protest that the council finally repealed the ordinance in spite of the plea of the Ministerial Alliance to retain it. It appears that some of the preachers and the multitude of automobilists are in competition with each other as to which should have a monopoly of Sunday.

Proper Way of Sabbath Observance

THE following editorial of the *Evening Tribune* of San Diego, Calif., on the proper way of observing the Sabbath, is right to the point:

"The State of Kentucky is now considering the enforcement of 'Sabbath keeping,' under penalty of jail sentences.

"This is just another version of the tactics of the intoxicated gentleman in the burlesque show, who attempts to improve his relations with other characters by telling them:

"'Love me. If you won't love me, I'll knock your block off.'

"If Kentucky passes the proposed law, it may improve respect for the Kentucky jails, but it won't increase respect for the Kentucky Sabbath. . . .

"People who believe that Sunday should be a day set apart for the observances of religion have a perfect right to attempt to spread their belief. It may be that they are in duty bound to propagate it; but they must draw

the line at any effort to browbeat or penalize their fellow citizens who don't happen to agree with them.

"For the man who does not feel bound by any particular set of religious rules, the best attitude is the one of courtesy. The true gentleman will so conduct himself as to give no offense to any reasonable and fair-minded neighbor—whatever his religious beliefs may be.

"It may be unfortunate that courtesy can't be compelled by law; it happens, however, to be true."

Moslem Sabbath Forced on Christians

AN Associated Press account says that the police authorities of Constantinople have issued an order requiring all Christian institutions to observe the Moslem sabbath, which falls on Friday. Schools refusing to close on Fridays will be heavily fined. Heretofore the Christian institutions had been exempted from the operation of the Moslem sabbath laws, but this exemption has been withdrawn. The Christians in Turkey are protesting against this unjust and discriminatory religious measure, and they have a right to protest. But let every Sunday law advocate and reformer remember that if the Christians in Turkey, where they have a state religion, have a right to protest against this discriminatory religious law requiring them to observe two days each week, certainly those who observe the seventh day as the Sabbath in America, where there is no state religion, have a right to protest against the discriminatory Sunday laws which require them to observe two days each week.

This incident discloses another fact that cannot be denied, and that is, that the same authority which grants a religious exemption can at any time withdraw that act of toleration. Religious rights are not granted by acts of toleration; we possess them as inherent rights, and for this reason we are opposed to all statutes of religious toleration, because the civil government is not ordained of God to dispense religious prerogatives which we have by nature and divine appointment. Now as in the days of Christ when they crucified Him between two

thieves, the religious legalists crucify the true Sabbath between two thieves, the Moslem sabbath and the papal sabbath.

Ohio Blue Laws Enforced in Youngstown

ATTORNEY KAUFMAN secured a mandamus writ from the Common Pleas Court, ordering the city of Youngstown to enforce the Ohio "blue Sunday" laws. The writ will be enforced against the United States Steel Corporation, the Sunday newspapers, the gasoline filling stations, theaters, cigar stores, confectionery stores, dairy depots, and, in fact, every avenue will be closed under the writ, but the one which leads to the churches on Sunday. Mr. W. Maag, manager of the Sunday *Vindicator*, said the paper would be issued on Sundays, "if they arrest every man in the office."

We are wondering whether we are living in free America or in Puritan New England. The Lord's Day Alliance, the National Reform Association, and the ministerial associations are pushing their program through. A revival of the old Puritan spirit of intolerance is breaking out in many localities where these organizations can find fertile soil and civil officers who are well tinctured with the spirit of religious prejudice and intolerance. It is time for American citizens to wake up to the dangers which are threatening American ideals of civil and religious freedom.

Attacking Church Suppers

THE restaurant owners of Pueblo, Colo., have launched a campaign against the modern "church supper," claiming that the churches are entering into competition with the business of the restaurants by enticing customers away from their tables. The particular object of attack is the much-advertised church oyster stew, which is one of the dishes most commonly served on such occasions. There are two things about this affair which strike us funny:

First, that the church should furnish

oysters to the public, which the Bible condemns as "unclean" in the sight of the Lord; and, second, that the churches which are trying to close all business places on Sunday on the basis that Sunday business enters into competition with church attendance, are now seeing the tables turned on them by the business men, on the same plea. If the churches have a right to stop all honorable business on Sundays to prevent competition with them, why do not the business men have a right to stop the churches from entering into competition with honorable business on week days? We would like to suggest a better way, and that is, that the churches grant religious liberty to honorable business on Sundays, and that the business men grant civil liberty to the churches on week days. That is fair play in harmony with American ideals, while the other is tyranny. D.

Church and State United in Tennessee

ACCORDING to the *Sunday Times* of Chattanooga, Tenn., April 27, the city council passed a Sunday ordinance closing all gasoline filling stations both within and without the city, reaching even into the State of Georgia. The churches demanded the enactment of this drastic law to prevent motoring on Sundays. Attorney-General Chamlee is working hand in glove with the preachers in the enforcement of this religious law enacted for the benefit of the churches.

The Georgia Sunday law across the border from Chattanooga is very stringent, and the penalty for its violation is a fine of \$1,000, and a chain-gang sentence of not less than six months nor more than twelve months.

Attorney-General Chamlee called on "the Georgia authorities and the churches at Rossville to look after the filling stations on the Georgia side of the State line." Mr. Chamlee also called upon the managers of filling stations to close up on Sundays, under threat of prosecution, and sent them the following message:

"Take a day off and go to church; you will have better luck and will sell more goods next week. We are going to advise our friends to patronize those friends who respect the law and revere the Sabbath. If everybody will close, we will have nobody in trouble; if they keep open, the grand jury will be asked to indict them. The day of temporizing in these matters has passed."

If this is not a union of church and state and religion with a vengeance, we would like to know what else it could be. This certainly is a fulfilment to quite a degree of that remarkable prophecy on the religious boycott so clearly outlined in Revelation 13:17. The mark of the beast mentioned here is now acknowledged to be nothing other than the rival Sabbath of papal origin enforced by civil law and the religious boycott.

Blue Law Case Thrown Out of Court

THE *New York World* of April 22, gives the following news item:

"When John Bulwinkle, manager of the Strand Theater in Perth Amboy (N. J.), was arraigned there yesterday on a charge of violating the Sunday law, after he had permitted the showing of a film for charity, Recorder Pickersgill threw the case out of court.

"'I'll do the same with any other case of this kind,' said the recorder. 'It would be impossible to close everything Sunday, as the old law requires. And there's no use beginning in cases like this.'

"Mayor Wilson had ordered Bulwinkle not to let the show go on."

The judge was right in not allowing the law enforcement officers to single out one class to the exclusion of others under a practically obsolete law.

"Shall Farm Children Be Denied Work?"

THE *Saturday Evening Post* printed the following pointed statement from the famous economist, Roger Babson, under the above heading:

"City children often don't amount to much because they don't have to work. Boys brought up on the farms became great captains of industry, because they early form habits of honesty, industry, and thrift. These great basic factors cannot be learned from books, but only

through the actual daily work such as boys get under a good father and mother on a farm.

"The farms are the best and greatest schools and colleges of America. Shall we take away from these farms one of their most useful and valuable functions, namely, the development of young men in physique, integrity, industry, and thrift? That invaluable function known as gumption in some sections, and common sense or good judgment in others, cannot be learned from books, but only from work. Can America afford to take away this work from the most promising of her youths?"

Lutheran Minister on Right Track

THE Sacramento *Bee* of April 16 reported a sermon by Rev. Mr. Wessling, of Lodi, Calif., pastor of Trinity Lutheran church. He said he took "exception to the activities of the church in law enforcement as an encroachment upon the principle of the separation of church and state. Both as a Biblical principle and as a principle of the American government, the church and the state are separate." As proof, he referred to the Biblical quotation found in Luke 20:25, in which Jesus said: "Render unto Cæsar the things which be Cæsar's, and unto God the things which be God's." Mr. Wessling continued:

"Every Christian will desire that knowledge of the Bible be widely disseminated, but the state is not the minister to disseminate this knowledge; it is not within the sphere of the state to force the Bible upon the children of public institutions supported by the taxes of people who hold conflicting views regarding the Bible.

Oregon Law Denounced

"What about the Oregon school law, which aimed to deprive citizens of their parental and religious rights to educate children in schools of their choice? The law was properly outlawed by the Federal court.

"State and church serve each other best when they remain in their respective spheres. If the former conscientiously attends to its duties of looking after the temporal needs of its people and protecting their rights and privileges, the church will prosper. And if the church attends to its business, that of preaching the gospel at all times, in season and out of season, it will raise a generation of people who for conscience' sake will be obedient and faithful subjects of the state.

"Attempts have been made to Christianize America by registering the name of Christ in

the Federal Constitution; again, to have the state fill the churches by declaring Sunday to be the Sabbath and by the passage of blue laws to make it practically impossible for people to do anything else except go to church. However, there is something radically wrong when the church endeavors to make people good by law.

Church Doesn't Need Club

"It is a confession that its power has been lost when the church must resort to the policeman's club for the purpose of gaining adherents. The Christian life is not a blanket which may be forcibly wrapped about the exterior of an individual; it is the result of a change of heart.

"Again, we often find the church assuming the functions of the state by performing acts of law enforcement, conducting raids, carrying on criminal prosecutions, etc. Should not the law, then, be enforced? Certainly, but according to the principle of the church and state separation, law enforcement is not the business of an ecclesiastical body."

Casper Citizens Protest Blue Sunday Ordinance

ACCORDING to the Casper (Wyoming) *Herald*, the citizens of Casper with an overwhelming list of signers, protested against a recent "blue Sunday" ordinance enacted by the city council. Attorneys and ministers were found on both sides at a protest meeting. When the doctors disagree, what are the laymen to do? It appears that one of the city pastors, Rev. Varner Johns, LL. B., made the following statements of protest before the council:

"You are attempting to restrict the morals of man by law. This is an unpopular ordinance in the city because it looks as if the city was trying to meddle with our personal liberties.

"The council is setting a precedent. A council five years from now may decide, taking this as a precedent, to enact laws just as rigid as the old colonial blue laws.

"An association of ministers at Berkeley stopped afternoon concerts on Sunday in that city. In New Jersey, a minister was fined for presenting a Passion play on Sunday. In another Eastern State, a man was fined for painting the interior of his house on Sunday. He appealed to the supreme court, and the decision was reversed. If it is wrong to buy on Sunday, then it must be just as wrong to buy the same article on Monday.

"Sunday closing in Texas prevents the sale of gasoline, baseball games' being played, but

a person may sell or buy ice cream on Sunday in the same State. But if he sells candy, he is branded a criminal. This ordinance is like the point of a wedge—once it enters, there is no limit to what it can do or what can be done under it.

"The ordinance is an effort of the civil to enter into and control the religious life here. Nine tenths of the people of Casper are against this 'un-American legislation.'"

Many other prominent citizens spoke against the ordinance, giving evidence that public sentiment was overwhelmingly against it, and that the citizens of Casper did not want the civil officers to settle religious controversies by law or engage in "theological hairsplitting," as did the Pharisees and lawyers in the days of Christ.

"Blue Laws and Paid Choirs"

THE *New York World* of May 3, gives the following interesting news item under the above caption:

"There is a District attorney named Brown, in Uniontown, Pa., who having stopped the playing of baseball, football, golf, and other games on Sunday in accordance with the county blue laws, now plans to stop the playing of hymns and anthems by paid organists in the churches and the singing of paid choirs on the first day of the week.

"Logically, Mr. Brown can hardly be disputed. The Sunday blue laws are everywhere based on a Biblical injunction against labor on Sunday. A person who plays an organ or sings for money is certainly working, under any definition. It is a question, indeed, whether the minister, whose hardest day's labor falls on Sunday, does not come under the blue laws, unless specifically exempt.

"It is time it was recognized throughout the country that the enforcement of Sunday blue laws in this century has no ethical meaning. Such laws are enforced . . . to discourage other than church activities. And there is no good reason why any political authority should discourage any sort of recreation on any day in the week. A citizen's Sunday should be his own."

The editor of the *World*, like many clergymen, got mixed on his Bible authority for Sunday observance. There is not a single injunction within the lids of the Bible, from Genesis to Revelation, which forbids labor or recreation on Sunday. The Bible enjoins Sabbath

observance, but Sunday is no more the Sabbath than is Wednesday. The Bible says "the seventh day is the Sabbath of the Lord." There is no Bible authority for Sunday observance; but even if there were, so far as the civil government is concerned the *World* is correct when it says: "A citizen's Sunday should be his own."

Kentucky Legislature Compels Reading of Bible

THE governor of Kentucky, on March 26, signed the Rash bill passed by the legislature providing for the compulsory daily reading of the Bible in the public schools of Kentucky. The Bible must be read daily "in the presence of the pupils" under the act, and the teacher who fails to comply with the law is to have his certificate revoked. We do not believe the Word of God should be forced upon any one, nor do we believe it should be restricted by law whenever any person desires to read it for himself.

Discriminating Measure

A NEW ordinance was recently introduced by a member of the city council of Sacramento, Calif., requiring barber shops which keep an open shop on Sundays to pay an extra license fee. The city council passed a similar measure once before, charging a special license of \$10 a month for the privilege of remaining open on Sundays, which Police Judge J. J. Henderson declared unconstitutional in 1917. Justice Henderson ruled that the tax was "unreasonable and discriminatory," and that "it interfered with the prerogatives of citizens of California to work on any day of the week." The justice was right. To penalize a man for doing honorable and otherwise legitimate work on Sundays is a direct tax upon religious liberty and a plain discrimination by civil law in favor of a day held sacred by a certain class of religionists who are clamoring for religion enforced by law.

Drastic Sunday Bill Introduced into Congress

A VERY drastic Sunday bill was introduced into Congress by Senator Jones of the State of Washington, May 2, which, if enacted into law and enforced, will give the District of Columbia the bluest kind of blue Sunday law.

All labor and business of a "secular" nature are prohibited under penalties, except "works of necessity and charity." All "secular and commercial" "sports or amusements" are placed under the ban. Under the provisions of this bill, the law would prohibit the printing of Sunday newspapers, the sale of newspapers, and of all commodities. It not only closes the "movies and theaters" on Sundays, but prohibits the use of any public hall for lecture purposes on science, history, biography, travelogues; in fact, all meetings and lectures are prohibited except religious and charitable meetings. It would stop the Bob Lawrence Community Musical sings on Sunday nights, of which some of the ministers of Washington, D. C., have been so jealous.

This bill bears every earmark of being a religious measure. Even the railroad and street car corporations, in fact, all corporations which operate of necessity for seven days each week, are compelled to give their employees "twenty-four consecutive hours" of rest on Sunday or some other day each week.

Those who conscientiously and religiously observe some other day than Sunday as "holy time" are exempted under one provision, and under another this privilege is nullified so that they will be compelled to observe two days each week as "holy time," according to the proposed law.

Senator Jones says he did not draft the bill, but Dr. Clarence True Wilson, general secretary of the Board of Temperance, Prohibition, and Public Morals

of the Methodist Episcopal Church of Washington, D. C., and the secretary of the Lord's Day Alliance, of Baltimore, Md., drafted the bill and requested him to introduce it. This bill is simply an entering wedge, the Lord's Day Alliance asserts, and is to become a model Sunday law for the whole nation after Congress passes it for the District of Columbia. Dr. H. L. Bowlby, superintendent of the Lord's Day Alliance, said some months since, as reported by a leading Philadelphia paper:

"We shall agitate and spread propaganda, and cause voters to write unceasingly to their Representatives in Congress, until no Congressman who cares to stay in Congress will dare to refuse to vote for our measures. These were the methods used by the Anti-Saloon League, and they were effective."

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

The Methodist Episcopal Church, South, a year or two since, framed a national Sunday bill of the bluest hue, even prohibiting the railroads from running trains of any kind on Sunday, suggesting the cancellation of their charters if they did so.

It is high time that we take alarm at these Puritanic encroachments upon our blood-bought American and Constitutional liberties. We earnestly ask all lovers of liberty to help us fight this un-American measure and keep the church organizations from dominating our political institutions. Unless this present-day tendency of mixing religion and

politics is checked, it will not be long till our government will be tyrannized again by religious organizations and the conscience of the individual submerged by oppressive religious legislation.

The bill is known as S. 3218. When Congress reconvenes in the fall we will have to meet this issue, as a strong effort will be made to rush it through both houses during the winter session. On request we will furnish petitions of protest against this bill for signatures, which ought to be returned to our office until Congress reconvenes, and after that they should be forwarded directly to the Senators from the States where the petitions are secured.

"Religion by Law"

THE *Daily Times*, of Chattanooga, Tenn., on April 17 printed an interesting editorial under the above caption, based on a report sent out by the Associated Press concerning an address delivered by the editor of the LIBERTY magazine at a mass meeting in Jersey City, where more than ten thousand people were recently indicted for violating an old-time, worn-out blue Sunday law. The editor rightfully emphasizes the stupendous fact that the future settlement of this much-agitated religious question by law "is fraught with momentous consequences." The editorial is as follows:

"On the subject of laws compelling the observance of Sunday and compulsory religious instruction in the schools, the Rev. C. S. Longacre, head of the National Religious Liberty Association, with headquarters in Washington City, said the other day, in an address in Jersey City:

"Once the principle of Sunday regulation asked by the churches is admitted, who will say where is the end? The agitation to make everything "blue" on Sunday, is evidence that the church has left its lofty sphere of saving souls, and has plunged into the political arena. Too many ministers favor the substitution of the policeman's club for the tender appeal of the cross. They favor the establishment of religion by law and its enforcement by a magistrate."

"Dr. Longacre is a Seventh-day Adventist, to be sure, but he believes in the same Bible taught and believed in by the evangelical Protestant churches; he believes in and worships

the same Christ as 'the Saviour and Redeemer of the world' whom these same churches worship and adore, and he is just as sure that 'salvation can be had only through the cross' as they. But it seems he does not believe that either God or His Word needs the 'sword of the civil law' to bring men to repentance or to fill the heart of society with 'that love that passeth all understanding!'

"The issue about to be made as to whether men may serve God according to the dictates of their consciences as a Constitutional, if not a 'spiritual,' privilege is pressing, and, perhaps, may come sooner for settlement than men think; and it is fraught with momentous consequences."

HON. A. O. STANLEY, United States Senator from Kentucky, says:

"There is not at this hour left a single 'inestimable privilege' or 'inalienable right' mentioned in the Declaration of Independence and secured by the Constitution which is not openly invaded or secretly undermined by some paternalistic project or subversive propaganda."

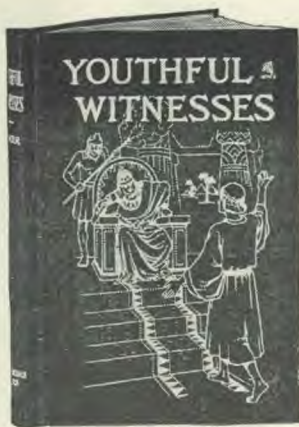
This is true, and one of two things is inevitable,—either the Constitution must be maintained and these local laws which violate the spirit and letter of the Constitution must be repealed, or we shall lose our free republican institutions.

No newspapers were on sale in Thomasville, Ga., Sunday, April 27. Subscribers received theirs through mails or had them delivered. They lent their papers to their less fortunate friends, who were in the habit of getting them from the newsboys. One Atlanta paper sent its Sunday edition down on the train arriving in Thomasville at seven-thirty Saturday night, and it was sold by the newsboys on the streets that night.

A Correction

IN the last issue of LIBERTY we made a mistake by crediting to the city council of Chattanooga the defeat or repeal of a "blue Sunday" ordinance, which should have been credited to the city council of Knoxville, Tenn.

The mistake was due to the wrong marking of a newspaper clipping.



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On the front of this monument is this inscription:

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