

# LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



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WASHINGTON'S FAREWELL TO HIS MOTHER (See Page 32)

**WHY WE OPPOSE SUNDAY LEGISLATION (Page 6)**

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WASHINGTON, D. C.



# Religious Liberty Association

## DECLARATION OF PRINCIPLES

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

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

## AFFILIATED ORGANIZATIONS

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

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

**Central States Religious Liberty Association** (affiliated organizations in Kansas, Nebraska, Missouri, Colorado, and Wyoming): Office, 303 W. Seventh St., College View, Nebr.; secretary, S. E. Wight.

**Columbia Religious Liberty Association** (affiliated organizations in Pennsylvania, Ohio, New Jersey, Virginia, West Virginia, Delaware, and Maryland): Office, 507 Flower Ave., Takoma Park, D. C.; secretary, B. G. Wilkinson.

**Northern Religious Liberty Association** (affiliated organizations in Minnesota, Iowa, North Dakota, and South Dakota): Office, 2718 Third Ave., South, Minneapolis, Minn.; secretary, Charles Thompson.

**North Pacific Religious Liberty Association** (affiliated organizations in Oregon, Washington, Idaho, Montana, and Alaska): Secretary, H. G. Thurston, Box 598, Walla Walla, Wash.

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

**Southeastern Religious Liberty Association** (affiliated organizations in Florida, Georgia, North Carolina, and South Carolina): Office, 202-216 First National Bank Bldg., Chattanooga, Tenn.; secretary, W. H. Heckman.

**Southern Religious Liberty Association** (affiliated organizations in Alabama, Kentucky, Tennessee, Louisiana, Mississippi): Office, 2001 24th Ave. N., Nashville, Tenn.; secretary, O. F. Frank.

**Southwestern Religious Liberty Association** (affiliated organizations in Arkansas, Oklahoma, Texas, and New Mexico): Office, 518-519 Terminal Bldg., Oklahoma City, Okla.; secretary, M. B. Van Kirk.

**Western Canadian Religious Liberty Association** (affiliated organizations in Alberta, British Columbia, Manitoba, and Saskatchewan): Office, Lacombe, Alberta; secretary, S. A. Ruskjer.



# LIBERTY

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

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## President Coolidge on True Americanism and Religious Liberty

**P**RESIDENT COOLIDGE delivered a great speech on "True Americanism" before the American Legion Convention at Omaha, Nebr., de-

nouncing race hatred, religious bigotry, and ecclesiastical intolerance. Mr. Coolidge said in part, as reported in the public press:

"Whether one traces his Americanism back three centuries to the 'Mayflower' or three years to the steerage, is not half so important as whether his Americanism of today is real and genuine; no matter on what various crafts we came here, we are all now in the same boat.

"Whatever tends to standardize the community, to establish fixed and rigid modes of thought, tends to fossilize society. If we all believed the same thing and thought the same thoughts and applied the same valuations to all the occurrences about us, we should reach a state of equilibrium closely akin to an intellectual paralysis. . . . Many useful things are learned from those who disagree with us; and even when we can gain nothing, our differences are likely to do us no harm.

"In this period of after-war rigidity, suspicion, and intolerance, our own country has not been exempt from unfortunate experiences. Thanks to our comparative isolation, we have known less of the international frictions and rivalries than some other countries less fortunately situated. But among some of the

### Sound Principles Enunciated by the President at Omaha and Washington

varying racial, religious, and social groups of our people there have been manifestations of an intolerance of opinion, a narrowness of outlook, a fixity of judgment, against which we may well be warned.

"It is not easy to conceive of anything that would be more unfortunate in a community based upon the ideals of which Americans boast than any considerable development of intolerance as regards religion. To a great extent this country owes its beginnings to the determination of our hardy ancestors to maintain complete freedom in religion. Instead of a state church, we have decreed that every citizen shall be free to follow the dictates of his own conscience as to his religious beliefs and affiliations. Under that guaranty we have erected a system which certainly is justified by its fruits. Under no other could we have dared to invite the peoples of all countries and creeds to come here and unite with us in creating the state of which we are all citizens.

"But having invited them here, having accepted their great and varied contributions to the building of the nation, it is for us to maintain in all good faith those liberal institutions and traditions which have been so productive of good. . . .

"I recognize the full and complete necessity of 100 per cent Americanism, but 100 per cent Americanism may be made up of many various elements.

"If we are to have the harmony and tranquillity, that union of spirit which is the foun-



dation of real national genius and national progress, we must all realize that there are true Americans who did not happen to be born in our section of the country, who did not attend our place of religious worship, and who are not of our racial stock, or who are not proficient in our language.

"If we are to create on this continent a free republic and an enlightened civilization that will be capable of reflecting the true greatness and glory of mankind, it will be necessary to regard these differences as accidental and unessential. We shall have to look beyond the outward manifestations of race and creed. Divine Providence has not bestowed upon any race a monopoly of patriotism and character. . . .

"We can only make America first in the true sense which that means by cultivating a spirit of friendship and good will, by the exercise of the virtues of patience and forbearance, by being 'plenteous in mercy,' and through progress at home and helpfulness abroad, standing as an example of real service to humanity. . . .

"If our country is to have any position of leadership, I trust it may be in that direction, and I believe that the place where it should begin is at home. Let us cast off our hatreds."

Later, President Coolidge expressed himself in somewhat the same lines before the National Council of Congregational Churches assembled in Washington. On this latter occasion the President affirmed his "belief in the necessity for a growing reliance of the political success of our Government upon the religious convictions of our people." The law, he said, can go a long way in repressing crime, "but the utmost ingenuity on the part of the police powers will be substantially all wasted, in an effort to enforce the law, if there does not exist a strong and vigorous determination on the part of the people to observe the law. Such a determination cannot be produced by the Government."

His own opinion is that such a disposition "is furnished by religion." He continued:

"If the people are the Government, it cannot rise above them; it cannot furnish them with something they do not have; it will be what they are. This is true representation. The Government will be able to get out of the people only such virtues as religion has placed there. If society resists wrong-doing by punishment, as it must do unless it is willing to approve it through failure to resist it, for there is no middle ground, it may protect itself, as it is justified in doing, by restraining a criminal, but that in and of itself does not reform him. It is only a treatment of a symptom. It does not eradicate the disease. It does not make the community virtuous. No amount of restraint, no amount of law, can do that. If our political and social standards are the result of an enlightened conscience, then their perfection depends upon securing a more enlightened conscience.

"It is this absolute necessity for support of the Government outside itself, through religion, that I wish to impress upon this assembly. Without that support, political effort would be practically fruitless. It is not in any denominational or any narrow and technical sense that I refer to religion. I mean to include all that can be brought within that broad definition. While I regard the clergy as the greatest power for religious teaching that we have, I do not refer to them alone. I am conscious that the example of devoted men and women, the result of the inevitable social relations, and above all the influence of piety in the home, are all forces of enormous significance."

The President, however, was not discouraged by the present outlook, for the very fact that "we are still maintaining unimpaired the foundations of our institutions, constantly increasing the rectitude with which the great business affairs of our country are conducted," and the evidences of charity and an enlarging humanity impress him with the



HALSBALL

The "Mayflower"

*"Whether one traces his Americanism back three centuries to the 'Mayflower' or three years to the steerage, is not half so important as whether his Americanism of today is real and genuine."*



belief that "the deep and abiding faith of our people in religion has not diminished, but has increased." We wish that we could share with the President in this confidence.

In conclusion Mr. Coolidge said:

"If there are any general failures in the enforcement of the law, it is because there have first been general failures in the disposition to observe the law. I can conceive of no adequate remedy for the evils which beset society except through the influences of religion. There is no form of education which will not fail, there is no form of government which will not fail, there is no form of reward which will not fail.

"Redemption must come through sacrifice, and sacrifice is the essence of religion. It will be of untold benefit if there is a broader comprehension of this principle by the public and a continued preaching of this crusade by the clergy. It is only through these avenues, by a constant renewal and extension of our faith, that we can expect to enlarge and improve the moral and spiritual life of the nation. Without that faith all that we have of an enlightened civilization cannot endure."

We have printed only those parts of these remarkable addresses pertaining to the idea of true Americanism, religious freedom, and the only way

in which religion can function effectively as an ally of civil government. Such speeches appeal powerfully to every lover of true Americanism. President Coolidge seems to have the faculty of voicing the true spirit of American ideals as conceived by our founding fathers when they made America the home of free men and an asylum for the op-

pressed of all nations. Equality of all men — essential justice for the individual citizen before the law of the land — was the first and greatest of the rights they aimed to make secure to all. If God-given rights are to live in America, they must be cherished and practised, which means that they must be held not only as theories, but as living, vital, governing principles of our religious and civil life. May they so survive.

C. S. L.



## Private Schools Not Un-American

COMMENTING some weeks ago upon remarks made by Professor Sharp of

Boston University, the Washington (D. C.) *Post* took issue with his conclusion, namely, that there is incompatibility between true Americanism and private schools. The *Post* declares:

"The genius of America does not call for standardization in education, in industry, or in any respect. In industry we may grant that each worker should be entitled to at least a minimum living wage. But we certainly need not decree that nobody shall rise above that standard by doing more or better work, and thereby entitling

himself to more pay or profit. So in education. We may and should provide free instruction for all in the general essentials. But we cannot deny to those who can afford it, and who desire it, the additional and special advantages which are to be had only in private schools. . . . Private schools may afford facilities which it would be impossible, and absurd if it were possible, to provide in public schools. To deny the right to provide and to enjoy such facilities would be to deny one of the inalienable rights of men."



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President Coolidge at the Convention of the American Legion, Held at Omaha, Nebr., in October, 1925





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*Plymouth, the First White Settlement in New England, as It Looked Three Hundred Years Ago. Here, Some Years Later, Roger Williams Was Received by the Pilgrims With More Favor Than He Had Been by the Puritans of Massachusetts Bay Colony*

## Why We Are Opposed to Sunday Legislation

By  
The Editor

OUR reason for opposing Sunday laws is that the Sunday rest day as such is a religious institution. We are opposed to compulsory Sunday observance laws for the same reason that we are opposed to the proposition that the civil magistrate should compel all people or any people to observe Saturday as the Sabbath under civil penalties. The civil government is ordained to enact civil laws which are designed to regulate man's proper relationship to his fellow men, but not man's relationship to his God, or his duties toward religion. Religious obligations are entirely outside the purview of human government.

We agree with Roger Williams that the civil magistrate by right has no authority to enforce any of the first four commandments of the decalogue, which regulate and prescribe exclusively a man's duties toward God. The civil government can only legislate upon the last six, on the second table, which relate to man's proper relationship to his neighbor or fellow man. Even the last six cannot be enforced by the civil mag-

istrate as the commandments of God, because God's commandments are exceedingly

broad and enter into the motives and intents of the heart.

Christianity operates in a distinct field of its own, and employs entirely different means and methods to advance its interests and tenets than does civil government. The church of Christ must follow Christ's teachings and methods. He never employed force. He never sought aid from the civil magistrate or Roman government to advance His kingdom in the earth. He never petitioned the civil government to legalize His doctrines or to aid His cause. He sought to write His precepts upon the hearts of men by the Spirit of the living God instead of writing them upon the statute books of the state with the pen of the legislator. He made Christianity inspirational rather than legalistic. He strongly reproved the legalists of His day for tarrying in the palace of Herod instead of seeking aid from God in the secret chamber of prayer. They were strong on legal exactions and short on



works of mercy and love. Christ sought to establish His kingdom by winning His way into the hearts of men by the power of divine love.

The religious legalist of today who seeks to secure Sunday observance or religious observance of any day by the power of the civil law, is perverting the whole plan of God. The only power that God intended should ever dominate the human heart in matters of religious obligation, is the power of divine and human love. The Sunday law advocate who seeks to force the conscience under civil penalties, is seeking power and authority from beneath rather than divine grace from above. It is a deplorable thing to see so many churchmen and religious reformers sending their petitions for aid to our legislative tribunals rather than to the throne of God in heaven. Legalism and magisterial authority seem to be the goal and ambition of the religio-political preachers who believe that they can usher the kingdom of God into this world through the gateway of politics by reform legislation.

We have absolutely no objection to the Sunday observers' keeping Sunday, nor to preachers' telling people from their pulpits that they ought to observe Sunday instead of Saturday as the Sabbath or Lord's day. What we do object to is this appeal to the civil authority to force us and others to observe Sunday when our conscience tells us differently.

The Sunday observer has no more right to compel us to observe Sunday than we have to compel the Sunday observer to observe Saturday under civil penalties. Let each of us respect the others' rights, and let us all preach Sabbath observance from our pulpits with all the power that Heaven grants us, but let none of us seek to crush the dissenter by recourse to force, by an appeal to legal precedents or court decisions, by resorting to prejudice and mud slinging, or by an appeal that we are right and should prevail because we are the most popular church and constitute the overwhelming majority. Legal precedents and majorities never yet have settled religious opinions and differences. In matters of religious obligation the conscience is supreme, and majorities and legal precedents do not control.

By the authority of civil law the Puritans compelled everybody to go to their churches in Massachusetts and Connecticut and to support their clergy by the payment of church rates levied by civil authority. The fact that a religious obligation is enacted into a civil law and enforced by the civil magistrate, does not make such a statute civil. That is mixing religion



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*Old South Meeting House, Boston, Mass., Built Nearly Two Hundred Years Ago*

and politics, and such laws are religio-political laws. It is just this mixing of religion and politics that has been the cause of all the religious persecutions of the past.

*(Continued on page 27)*





BRITISH AND COLONIAL PRESS

*A Recent View of Canada's New Parliament Buildings Nearing Completion at Ottawa,  
Erected to Replace Those Destroyed by Fire Some Years Ago*

## Memorial for Toleration to the Dominion Parliament

*To the Honorable Houses of Parliament  
at Ottawa, Canada:*

**Y**OUR memorialists, representatives of the Seventh-day Adventist denomination in Canada, petition your honorable body for an equal protection and toleration of religious privileges with other religious sects under the laws of the Dominion of Canada.

The great fundamental British principle of religious toleration and fair play as expounded by Her Majesty, Queen Victoria, in her famous proclamation of 1858, should forever banish the spirit of intolerance, and guarantee religious liberty in the provinces and dominions of the British Empire for all its citizens of every religious persuasion. This famous proclamation expressly states:

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure."

True it is that one of man's greatest inherent rights is freedom in religious belief and practice, without civil molestation or interference, so long as this freedom, guaranteed by British law, is not exercised in a manner which invades the equal rights of others.

As observers of the seventh day of



the week (Saturday), which was divinely ordained at creation and reaffirmed at Sinai as the Sabbath, or Lord's day, naturally we believe that all others ought also to observe that day. But we are firmly of the conviction that it was far from the divine plan that the observance of this or any other religious institution should ever be enforced by the civil magistrate upon believing, much less upon dissenting, sects or citizens.

Therefore, we view with grave concern certain religious movements whose avowed purpose is to secure legislation enforcing the observance of Sunday and punishing dissenters. The Lord's Day Act of the Dominion of Canada, sponsored by the Lord's Day Alliance, as it is now constituted, makes no provision for the exemption, under the law, of those sects which observe another day than Sunday as the Sabbath.

Most assuredly the British principle of essential justice and fair play is violated just as grossly when the Sunday observer compels the Sabbatarian to observe Sunday as when the Sabbatarian compels the Sunday observer to observe Saturday. Each in justice is bound to be tolerant toward the other.

The secretary of the Lord's Day Alliance, under date of March 12, 1924, sends us the following threat and warning:

*"Seventh-day Adventist School,  
Lacombe, Alta.*

"DEAR SIR: I am addressing you, as I do not know the name and address of the president of the Alberta Conference.

"I am in frequent receipt of complaints from different parts of the province that Seventh-day Adventist people are violating the Lord's Day Act by working on Sunday. From time to time I have taken up the matter directly with the persons against whom complaint was made, but with little or no success. I have called the attention of the provincial police to the matter, with the suggestion that a warning be given, as I should be very sorry to have the law put into effect where the matter is one of conscience.

"But it will not be possible for me to look upon open contempt of the law, after warning has been given, much longer.

"I believe there is a movement by your people to get some amendment of the Act, so that those who keep Saturday strictly as a day of rest and worship shall have exemption from the action of the law on Sunday. What Parliament will do in this matter I cannot say, but in the meantime I think, and I am sure you and the leaders of your church will agree with me, the wise course would be to keep the requirements of the law, even though it means a sacrifice. You will not be the first people who have had to make sacrifice for conscience' sake.

"Yours faithfully,

(Signed) "CHAS. H. HUESTIS, *Secretary.*"

A number of our people have already been prosecuted and persecuted by the Lord's Day Alliance under the Lord's Day Act, after they have conscientiously observed the seventh day of the week as the Sabbath.

We therefore petition your honorable body to amend the Lord's Day Act in harmony with the suggestion of the secretary of the Lord's Day Alliance, "so that those who keep Saturday strictly as a day of rest and worship shall have exemption from the action of the law on Sunday." Such an amendment would actualize the British principle of religious tolerance and fair play, and would safeguard the Sabbatarians' as well as the Sunday observers' religious privileges under the law, and place both on an equality before the law.

No Christian government which is actuated by the spirit of the Author of Christianity, will knowingly enact any law which interferes with the free exercise of any religion, much less will it penalize the religious faith of a divergent sect of the same religion.

When the members of our denomination were prosecuted and persecuted in Australia for their faith under less drastic Sunday laws, we petitioned the Commonwealth of Australia for redress of our grievances. In response, the Australian Parliament enacted "Clause 116" of their "Commonwealth Constitution," as follows:

"The Commonwealth shall not make any law for establishing any religion, or for imposing

(Concluded on page 28)





*"The Lutheran Church Had Its Origin Away Back in the Days When the Intrepid Reformer Broke With the Papal Church. Since Then Many Sturdy, God-Fearing Men Have Carried the Reform Banner Flung to the Breeze by Luther."*

## The Lutheran Synod Repudiates

**W**HILE in many Protestant

churches there is too much inclination to resort to legal enactments in some form to forward church dogmas, it is refreshing to find just the opposite stand taken by one of the great denominations. The Lutheran Church had its origin away back in the days when the intrepid Reformer broke with the papal church. Since then many sturdy, God-fearing men have carried the reform banner flung to the breeze by Luther.

Protestantism finds its root in the doctrine of a complete separation of church and state. Reliance upon God, rather than upon decrees of men, is a cardinal principle of Protestantism. Enforcement of even the true doctrines of Holy Writ is out of harmony with the basic idea of the Reformation.

Out of New York comes the declaration that in a recent gathering of Lutherans a firm stand was taken against participation in any effort to secure the passage of blue laws.

In order to get their declaration squarely before us, here is the dispatch

## Blue Laws

By

W. F. Martin

quoting the action taken:

"We deplore the activity so openly displayed by a large part of American Protestantism in secular and political affairs, and

hold that such activity not only is a diversion of force from the exclusively spiritual mission of the Christian church, but is likewise a violation of that basic principle of our American Constitution, the separation of church and state."

\*According to the Associated Press, the synod had in mind the Lord's Day Alliance when it passed the above resolution. It is well known that the Lord's Day Alliance is spending its time and efforts to secure a legal Sunday.

It would be well for that body, and others of its kind, to ponder seriously the following statements in the Lutheran declaration:

"The Lutheran Church teaches that no ecclesiastical body worthy of the name Christian, has the right to call on the state for assistance in carrying out the mission of the church."

"The Lutheran Church is in no sense a political organization, and her pastors are not called to represent their organizations in matters of politics. Their business as pastors is to teach the gospel of Jesus Christ."

(Continued on page 28)



# Bishop Brown Excommunicated

THE House of Bishops of the Protestant Episcopal Church recently excommunicated Bishop William Montgomery Brown on the ground of heresy. The accused clergyman advocated radical religious ideas antagonistic to the views of his own church. It was fortunate that the trial was conducted in America and by an American Protestant church instead of in the Old World, or even in the New a few hundred years ago, or Bishop Brown's body would have been burned to a crisp. What has made the difference?—The American guaranties of civil and religious liberty and the total separation of church and state.

If some religious legalists could have their way in America, men would still be banished to some barren and forsaken land, or burned at the stake, on the charge and proof of heresy. We ought to thank God every day for our Constitution. Yet there are some who mock it, and call it pagan, godless, and anti-Christian, because it does not legally recognize or sanction the Christian religion. Such persons want their religion established legally, so they can expurgate sinners by law.

Every church has a right to unfrock a clergyman and declare a church member a heretic for cause. But no church and no state has the right to burn a heretic at the stake or to inflict bodily

punishment of any kind upon a dissenter for nonconformity to a church ritual. But a man should not wait to be excommunicated by his church when he can no longer accept the views of his church.

It would seem that the proper course would be to leave it of his own accord and refuse to draw another week's pay, and join a religious or secular society that entertains his views, or start a new organization of his own if able to find anybody to accept his new views. Religion should always be a matter of individual choice, without church intimidation or state interference. If this principle was followed in religious mat-

ters, there never could be religious persecution.

L.



U. & U., N. Y.

*Bishop William M. Brown  
Deposed From Sacred Office by Action of the  
Protestant Episcopal Church of America*

ACCORDING to an Associated Press report of Nov. 8, 1925, the police of Middlesex County, New Jersey, listed more than 10,000 violators of the Sunday blue laws, which prohibit the playing of any sort of game on Sunday, the operation of any store, of busses and all other vehicles, unless used for the purpose of going to church. This

Sunday law was framed in Colonial days, when New Jersey had an established religion by civil law. This long list of blue law breakers was furnished to the grand jury by the police of Perth Amboy, N. J.





*The Home of James Madison, Montpelier, Virginia*

## Religion and the Public Schools

*By*

**C. P. Bollman**

**T**HIS country is confronted by an alarming increase in crime, especially among the young. This serious condition seems to some to be due to three causes: (1) To the moral slump which invariably follows war; (2) to the illicit liquor traffic; and (3) to the fact that, according to the census of 1920, there are "over 27,000,000 American children and youth under twenty-five years of age who . . . receive no systematic religious instruction." "In other words," remarks Dr. Charles M. Sheldon, "66.5 per cent of all the youth in America are not enrolled in any religious school."

In Dr. Sheldon's opinion, the great crime wave that is sweeping over our country, filling our prisons and jarring us as a nation out of our complacency, is this great lack of religious training; and as the same writer views it, the remedy is to be found only in making religious instruction a part of our public school curriculum.

This revives the old question debated in Virginia in the latter part of the eighteenth century, when "A Bill Establishing a Provision for Teachers of the

Christian Religion" was before the General Assembly of that State.

At the time, a memorial, or remonstrance, against the proposed legislation, written by James Madison, a Presbyterian, was widely circulated in Virginia, and was signed by thousands of Christian people. This remonstrance prevailed, and the measure was defeated in the legislature.

But the Madison memorial did more than to compass the defeat of the said bill; it established a precedent that has been followed quite generally by the several States of the Union. The justice of Mr. Madison's several objections was so obvious, their logic so incisive, that little attempt was made to answer them then, nor has the argument been overthrown since. Indeed, the principles of the Madison remonstrance have been practically admitted by all, for not until the present time has it been widely and seriously proposed to depart from them. Now, however, there exists a widespread and growing demand that, for the correction of the evils existing in society there shall be some arrangement whereby the principles of the Christian



religion shall be taught in all our public schools.

Perhaps this paragraph from page 122 of Blakely's "American State Papers," edition of 1911, contains what may be regarded as the kernel of Mr. Madison's argument, principles as sound now as a century and a half ago:

"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 question 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?* that the same authority which can force a citizen to contribute *three pence only* of his property for the support of any one establishment, may force him to conform to any other establishment in all cases whatsoever?"

It is self-evident that before a state can teach religion, it must have a religion to teach, and necessarily that religion would take the form of a creed, the principles to be taught constituting its several articles. It could not be otherwise. At the first, this enumeration of things to be taught as the principles of Christianity, probably would not conform to the creed of any one denomination, but how long would it be until a church or group of believers would crystallize around the state creed? Such a group would need no paid ministry, for every public school teacher would be one of its ministers. It would need no houses of worship, for all public school buildings would be its sanctuaries. It would need no list of members, for its membership would be

the people of the state. It would need no board of discipline, for the policemen and the magistrates would function in that capacity.

One point made by Mr. Madison was, it will be noted, the matter of taxation for the support of teachers of religion. "The same authority," said he, "which can force a citizen to contribute three pence only of his property for the support of any one establishment, may force him to conform to any other establishment in all cases whatsoever."

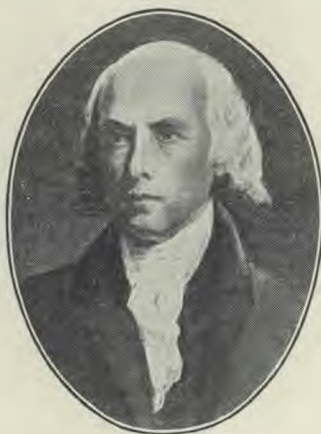
So, in Mr. Madison's mind, and he was the father of our national Constitution, to adopt a legal provision for teachers of the Christian religion, would have been in effect to erect a religious establishment, or, in other words, to erect "an establishment of religion," something forbidden in the First Amendment to our national Constitution, and Mr. Madison wrote that amendment.

But taxation for the support of Christian teachers was not the only objection to the teaching of religion in tax-supported schools. As stated by Dr. Sheldon in the *Atlantic Monthly*,

"The state has excluded Bible instruction from the public schools, not because the teaching of the Bible is harmful to the children, but because the interpretations put upon its teachings are so involved in doctrinal dispute and sectarian jealousy that it has been declared impossible to teach religion without at the same time teaching vast error and creating endless trouble."

This is true, and it follows logically that in excluding religious instruction from tax-supported schools, not only is affirmative religious instruction barred from such schools, but the door is closed to the whole subject of religion or religious obligation. It is no more unjust to tax agnostics to sup-

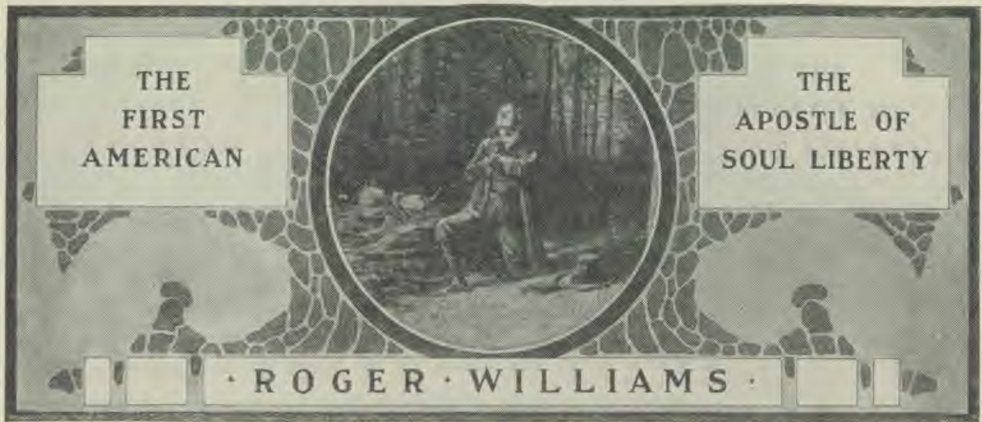
(Concluded on page 29)



James Madison

struction from tax-supported schools, not only is affirmative religious instruction barred from such schools, but the door is closed to the whole subject of religion or religious obligation. It is no more unjust to tax agnostics to sup-





## “Who Brought Religious Liberty to America?”

**I**N a brief editorial attempt to answer this mooted question, the Sacramento (Calif.) *Bee* aptly says:

“Warring creeds still are disputing as to who brought religious liberty to this country; who originally planted that standard; who stood faithfully by it.

“The answer to that last inquiry must be, ‘None.’

“The Puritans cannot be lauded therefor; for while they came over here to enjoy that freedom to worship God denied them elsewhere, they slit the ears of Quakers and bored Roman Catholic tongues with red-hot pokers as a holy symbol of their own faith.

“Credit for the establishment of religious freedom in America has been accorded generally to Lord Baltimore, the Catholic governor of Maryland.

“But while it must be admitted that he went much farther on this road than did the Puritans, it will have to be acknowledged also that he fell short of doing what he is credited with doing.

“Probably nine out of ten students of American history will say Lord Baltimore granted full freedom to everybody in Maryland to worship God as he saw fit.

“The truth, however, is he did not.

“In the Act Concerning Religion passed by the General Assembly of Maryland in those days lang syne, it is expressly stipulated that religious liberty shall be granted to all persons ‘professing to believe in Jesus Christ.’

“In other words, no Jews need apply.”

Lord Baltimore likewise extended no religious liberty to agnostics. In an act passed in 1649 we read:

“If any person whatsoever inhabiting this Province shall blaspheme, that is, curse God, deny our Saviour to be the Son of God, or deny the Holy Trinity, or the Godhead of any of the three persons, or the unity of the Godhead, or shall utter any reproachful words or language concerning the Holy Trinity, or any of the three persons thereof, he or she shall for the first offense be bored through the tongue, and fined 20 pound sterling, to the king, or if the party has not an estate sufficient to answer the sum, then to suffer six months’ imprisonment. For the second offense, he or she shall be stigmatized in the forehead with the letter B, and fined 40 pound sterling (etc.), or be imprisoned for one year. And for the third offense, he or she so offending and thereof legally convicted, shall suffer death, with confiscation of all their goods and chattels to the king.”

If this is religious liberty to worship or not worship God, or to dissent from the legally established religion, it will take a powerful microscope to find it. Roger Williams, the founder of Rhode Island, has justly been styled “the first American” and “the apostle of soul liberty” to America.

“Roger Williams,” says the historian Bancroft, “was the first person in mod-



ern Christendom to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law." Roger Williams openly declared that it was his settled opinion that "the magistrate might not punish a breach of the Sabbath, nor any other offense that was a breach of the first table" of the decalogue.

Montgomery, another American historian, says that "Providence was the first settlement in America which offered a home to all men without asking them anything whatever about their religion." "It is true," says Montgomery, "that Lord Baltimore, holding his charter, as he did, from the Protestant sovereign of a Protestant nation, could not have safely denied liberty of worship to Protestants."

But Roger Williams made his province an asylum for all alike, Catholics, Protestants, Jews, Mohammedans, Turks, infidels, and agnostics, without placing any civil restrictions upon any because of their beliefs. His little republic became a model for the great American Republic, and he holds first place in the Hall of Fame in Washington as "The Apostle of Soul Liberty."

C. S. L.



### Theologian Scores Politics in Religion

"THE Christian church is losing its ability to serve its people, because its leaders are prescribing instead of letting their congregations work out their problems for themselves," declared Harrison Sackett Elliott in a recent inaugural address before the Union Theo-

logical Seminary of New York City.

"The art of making up other people's minds for them," he said, "has reached in our era the perfection of glamorous attractiveness. . . . Energetic men and women in large numbers are trying to force on the whole community what they hold to be Christian principles.

"The gathering bitterness toward Christian reformers of legislating temper on the part of thoughtful members of society outside the churches, bodes ill for the success of future brotherly co-operation."



### Sunday Idleness a Crime Breeder

ABLE PASDELOUP states that France is dying from alcoholism, and that 61 per cent of her crimes are committed on

Sunday and Monday. Sunday idleness affords an opportunity for self-abandonment and gratification of the appetites, and the consequent increase of crime is prolific — far out of proportion to that of the week days, when the citizens are busily engaged at useful and profitable avocations. Enforced idleness on Sunday does not strengthen the moral fiber of any nation, but is a symbol of decay and deterioration of morals.

A Christian will keep the day of his choice holy without

force of civil law; and a godless, wicked person is better off busy than idle on any day, whether it be secular or holy time. Compulsory Sunday idleness is a curse to any nation, just as idleness was the curse of Sodom. Enforced inactivity is destructive to real Christianity.



*Cecil Calvert, Second Lord Baltimore, to Whom Was Issued the Charter for Maryland.*





*"He that honoreth not the Son honoreth not the Father."*

## Some Ancientries and Modernism

**A**BOUT nineteen hundred years ago Jesus Christ, the world's Saviour and the Author of Christianity, was setting before mankind, by example and doctrine, the true principles of the Christian religion.

Many of the leading teachers and churchmen of that day were not only hypocritical, but also hypercritical of His teaching and practice.

They disapproved of His way of observing the Sabbath, even though He was Lord of the day, having made it. And as to His personality, they declared Him to be the son of Joseph.

So they persecuted Him for Sabbath breaking, because He healed the sick on that day. And they sought to kill Him as a blasphemer because He claimed to be the Son of God.

These two criticisms were the principal ancientries with which the Author of the Christian church had to contend.

Now in our day, one thousand nine hundred years later, the two principal points of Modernism in controversy against the Bible are the same. Many

By  
**S. H. Carnahan**

prominent religionists of today would discard portions of the Holy Scriptures,—the testimonies and revelations of Jesus Christ,—because they set forth the true relationship of the Son of man to God, His atonement for sin, and the manner of Sabbath observance.

"He that honoreth not the Son honoreth not the Father."

The words of Christ to the ancient critics are as applicable to the modern critics. Here are the words: "Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?"

Back there the religious leaders asked a sign from Him, saying, "What sign showest Thou then, that we may see, and believe Thee?"

He replied, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas."

This would be no evidence to our modern critics either, for they reject the Bible story of Jonah.



We are told further: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

However, back there many of the Jews

believed because they saw that Christ had raised Lazarus from the dead. But church leaders consulted to put Lazarus out of the way in order to hinder the work of Christ.

## Majority and Property Rights in Sunday Laws

*By Sanford B. Horton*

**L**AST spring the writer had occasion to arrange a program of opposition to a Sunday law measure introduced into the Michigan Legislature through the instigation of the Lord's Day Alliance, whose local secretary, Rev. Wayne Womer, appeared as sponsor. One reason assigned by him for the enactment of the measure was that the churches which he represented and which favored the bill constituted the vast majority of the population, and that the opponents were in the insignificant minority, the proportion being 1 in 10,000.

It was stressed by Mr. Womer that the majority, not the minority, should determine the policy of the legislature regarding Sunday observance laws, the purpose of his measure being to ban in a discriminatory way certain lines of business in Michigan on Sunday. It also provided an exemption for religious persons who "conscientiously believe the seventh day of the week should be observed as the Sabbath, and who actually refrain from business on that day, through its twenty-four hours, from midnight Friday to midnight Saturday."

There are several outstanding features in this, as with the general run of such measures, among which are: (1) The religious implication of the bill; (2) its manifest interference with inalienable rights, which include the proprietary right to time and labor; and (3) the obvious results involved, namely, a union between church and state to the

extent of the suggestiveness of the bill. Adding to these outstanding features the fact that its proponents demand the legislation because the majority of the religious people represented so willed, and we have a situation obviously at variance with the American doctrine of civil government.

As to the religious implication of Sunday laws, there is no need to say much. Their proponents admit that religion is the basis of their propaganda. However, another reference will be made to this point later. We would dwell somewhat on the property rights involved. For the most part we are prone to conclude that property rights merely and altogether relate to lands, houses, corporate rights such as exist in copartnership, patent rights, use of titles, etc.

But the Declaration of Independence, the 150th anniversary of whose adoption we are to celebrate in this country this year, enumerates in its opening words the all-inclusive right to "life, liberty, and the pursuit of happiness,"—a heaven-born truth which is defined, interpreted, and guaranteed in the fundamental law of the land.

While the entire Constitution of the United States is superlatively meritorious and has been pronounced to be the "most wonderful work ever struck off at a given time by the brain and purpose of man," it may be maintained that the First and Fourteenth Amendments to it recognize and protect that with which man was divinely endowed. The First



Amendment guarantees freedom from legislation prohibiting the free exercise of religion, which includes the right to be religious in the way of one's choice, or not to be religious at all; while the Fourteenth Amendment declares national citizenship primary and State citizenship secondary for purposes of protecting the citizens of the nation in their inalienable rights. Two provisions suggest this conclusion; namely, "nor shall any State deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

Property and liberty, as well as life itself, are involved in Sunday laws, and in the light of the two amendments referred to, justice suggests from the American viewpoint that such laws should not be accorded a place among State statutes, no matter what the judicial mind of man may contend under a so-called police power exigency.

Now, what is the American doctrine on property rights? and in what do they consist? Said James Madison, the father of the Constitution, in 1792:

"In its larger and juster meaning, it [property] embraces everything to which a man may attach a value and have a right, and which leaves to every one else the like advantage. He has a property of peculiar value in his religious opinions, and in the profession and practice dictated by them. . . . In a word, as a man is said to have a right to his property, he may be equally said to have a property in his rights."

Mr. Madison further stated:

"If there be a government, then, which prides itself in the inviolability of property; . . . and yet directly violates the property which individuals have in their opinions, their religion, their passions, and their faculties;—nay more, which indirectly violates their property in their actual possessions, in the labor that acquires them their daily subsistence, and in the hallowed remnant of time which ought to relieve their fatigues and soothe their cares,—the inference will have been anticipated that such a government is not a pattern for the United States."

As to majorities, it seems difficult for many would-be reformers to realize that

there are limitations to the rights of majorities, as there are to government itself, that is, if Americanism is to be subserved, cherished, and defended as it should be.

In some correspondence the writer had with an editor of a Michigan weekly journal who had published an accusation against the Religious Liberty Association, in which it was stated that the said association was "largely financed by the amusement group" in its opposition to Sunday law measures, he refused to publish a refutation of the accusation, saying, among other things:

"Our articles were printed to give moral support to a movement to preserve the majority day of rest in this country. The sanction of any day of rest being religious, it was inevitable that the weight of that support should favor the majority religious group. The wholesale destruction of what is called the Lord's day as distinct from the Sabbath calls for discussion, a legitimate part of which concerns the various elements which assist in that destruction. . . .

"We are for religious liberty, but we are also for the preservation of the first day of the week as long as it remains the majority Christian day of worship. And we cannot lend our columns to any movement whose influence is against it. [We asked no favors in behalf of propagating our views on the subject of Sunday laws, but merely asked for our day in court regarding an untruthful accusation.]"

The American doctrine on the question of majorities and minorities may be gathered from the following observations of our founding fathers and early statesmen:

"The principles of our government do not recognize in the majority any authority over the minority, except in matters which regard the conduct of man to his fellow man."—*House of Representatives Sunday Mail Report, March 4 and 5, 1830.*

"The obligation of government is the same on both these classes [Sabbath observers and Sunday keepers]; and the committee can discover no principle on which the claims of one should be more respected than those of the other; unless it be admitted that the consciences of the minority are less sacred than those of the majority."—*Senate Sunday Mail Report, Jan. 19, 1829.*

"We maintain, therefore, that in matters of religion no man's right is abridged by the in-



stitution of civil society, and that religion is wholly exempt from its cognizance. True it is, that no other rule exists by which any question which may divide a society can be ultimately determined than the will of the majority; but it is also true that the majority may trespass upon the rights of the minority."

—*Madison's Memorial and Remonstrance Before the Virginia Legislature, Against Teaching Religion at Public Expense, 1785.*

With these facts before us, is it not incumbent upon the American citizenry, whether religious or nonreligious, to give the question of Sunday laws more study, time, and attention? Such laws are dangerous because of their religious flavor, and because they threaten the overthrow of the religious liberty guaranteed by our matchless Constitution.

## The Scopes Case and the Constitution

By Judge Cyrus Simmons

THE recent ruling of the supreme court of Tennessee in the Scopes case, in eliminating all expert and scientific evidence, has left nothing for that tribunal to consider but the dignified Constitutional question. Unless the caption is objectionable, it is the opinion of the friends of the anti-evolution law that the court will uphold it. It may be regarded as a statutory way of reminding educators that the people and the State have the last word in the supervision of tax-supported institutions.

If the State has a right to establish an educational system and to provide for the agencies whereby it is operated, would it not be within the scope of its authority to prohibit the teaching of organic evolution, which is admitted not to be a science, without violating the Constitution? The law is widely known for its many friends and enemies. Evolution as a science is taught in Tennessee schools without its interference. The law objects to teaching the unproved theoretical hypothesis that man came from the lower order of animals instead of being made by special creation, that is, by divine fiat.

Mechanical evolution sets at cross-purposes the church and the school. They should be friends. The Supreme Court of the United States, in the Oregon case, holds that the religious welfare of the child primarily belongs to the parent. For that reason the Oregon law that forbade parochial and church schools in

that State and sought to compel all children to attend public schools, was held unconstitutional.

By parity of reasoning the same principle is applicable to the Tennessee anti-evolution law. Mechanical evolution destroys faith in God and the Bible, and has a tendency to make atheists, materialists, and agnostics out of a great many of the students. In obedience to the demand of a majority of the parents of the State, the law was enacted.

If it is Constitutional to protect parochial and church schools where religion is taught to the children as a part of their general education, should it not be Constitutional to prohibit by law the teaching of an unproved theory as a required study in schools supported by public funds, that tends to destroy religious faith?

The necessity for the law has been brought about by the literary tyranny of evolution, since it has given rise to a controversy that smacks of the nature of a religious war. Neither the court nor the legislature can satisfactorily harmonize the differences.

The church and science are here to stay. There is nothing gained in calling names. Both have made mistakes. The Dark Ages belong to the history of both. They are both indispensable to the well-being of society. Should we not make room for their peaceable habitation by keeping religion, and theories that would destroy religion, out of schools sup-



ported by religious and nonreligious taxpayers?

Religious liberty and freedom of thought are for the parent and pupil as well as for the educator. The Constitution was written for the home as well as for the school.

If evolution created the heaven and the earth and all things that are therein, let it give a demonstration by creating life. The power to create contradistinguishes the Lord God from other lords and gods. The transformation of a sinner to a saint is redemption, or re-creation. We see this daily. When evolution brings a Lazarus from the grave, changes a funeral procession into a resurrection scene, and breathes into the nostrils of man laboratory or synthetic life, it will be time enough to throw the Bible away.

The morphological changes and similarity of conformations observable in the physical construction of man and the lower animals, reveal an all-wise economy in creation, and do not account for the mind and soul of man, for his power of reason and speech, his ability to imagine and laugh, that contribute to his spiritual as well as his physical being, and help to image him in the likeness of his Maker. They do not justify shutting the Creator out of the universe to satisfy a materialistic hypothesis.

While the learned doctor, looking earthward in his quest for the unsearchable, is studying the book of nature and digging from caves and rocks fossil fragments of antediluvian animals which he constructs through "many inventions," by which the word of man essays to make the Word of God a lie, the faithful Christian, looking heavenward, is searching the Scriptures written by the Spirit of Christ, for that eternal life that proves that God is truth. "Old Glory" waves over the home of the Christian as well as the home of the scientist. The liberty of the one should not interfere with the liberty of the other.

Let Americanism in all its fulness be preserved, and let both classes have equal freedom by refraining from teaching religious or antireligious theories in these schools. Let the ultra-altruism of the pretentious theorist masquerading in the garb of a scientist and yearning for the enlightenment of the youth, stay out of the Christian home. There will then be no need of an anti-evolution law, and the show will be over.

*Knoxville, Tenn., Nov. 2, 1925.*



### **An Appeal for Equal Justice and an Enlightened Civilization**

AN editorial in *The State*, of Columbia, S. C., in commenting on the recent barbarous action of the mob in Union County, Mississippi, where a negro was burned at the stake, makes the following appeal for equal justice and the advancement of an enlightened civilization:

"We do not condone crime. We want to see every criminal punished to the limit of the law, regardless of color; but we do want punishment meted out by law, the courts. We appeal to the best blood of the South for protection and justice. We appeal to the thousands of white ministers for condemnation of such acts. We appeal to the governor and all officers of the law for punishment of the guilty. We appeal to every agency for making sentiment, that the ends of justice may be served, and that right quickly.

"This act does not and cannot meet the approval of all the white people of Mississippi. There is pity, there is shame, and there is passive condemnation; but these will not remedy the condition. There must be an active program to the end that such deeds may not occur again, not only in the State of Mississippi, but in the bounds of this great nation."

Some way should be found to punish lynchers adequately when evidence of their guilt can be produced. No government can afford to have an invisible government supersede its laws and its constituted public officials. Such conduct is treasonable.



## Plain Truth About Blue Laws

THE following appeared without comment in the *Christian Statesman* for March, 1925:

### "Contributed Comment on Blue Laws

"EDITOR THE CHRISTIAN STATESMAN:

"In the February issue of the *Christian Statesman*, on page 18 and also on page 33, there are statements that there never were any blue laws. Now I have in my possession a little book published the first of the year 1867. I see by the date on the flyleaf that I bought it March 26, 1867. It is put out by M. McN. Walsh, A. M., LL. B., of the New York bar. The purpose of the book was to give teachers a knowledge of the law in regard to their right to open their schools by reading from the Bible and prayer. In this book the writer gives the law as it was when the book was written. He says he will not give his own opinion, but will quote from the court records. Now, while he does not say that *witches were burned, yet the law prescribed death as the penalty for witchcraft and blasphemy. Banishment, cutting off ears, etc., were prescribed for various offenses of a religious nature. The law did not say that a man should not kiss his wife on Sunday, but did say that a woman shall not kiss her child on Sunday or fasting day.*

"*These laws were found in Massachusetts and Connecticut. Other States had laws which deprived certain parties of civil rights. These laws date from 1630 to about 1700. The writer gives the date when the law was in operation. He says that when Roger Williams came over in 1631, civil and religious liberty were strangers in New England.*

"Now the writer in the *Christian Statesman* is probably correct in saying that there were no blue laws in Pennsylvania, for this State was not settled for nearly fifty years after these laws were in effect, and it was settled by a man of more liberal views. Now this is not to disparage our Pilgrim fathers. They were deeply religious men, but, as the writer says, they thought it their duty to make the weak in faith strong through fear. The progress made by the descendants of these same people, up to the time of the adoption of our Constitution, in civil and religious liberty, shows what a people can accomplish when living in a country where they govern themselves. For, though the colonies were under charter government, they were practically under self-government, and were ready for the full exercise of it when the time came.

"W. S. WYLIE."

It is to be hoped that this will put an end to the parrot-like denials to the ef-

fect that "there are no blue laws; never were." Perhaps even the secretary of the Lord's Day Alliance will now be constrained to admit that there were blue laws; and if there were once laws properly described as "blue," why are not similar laws still blue laws?

B.



## Minnesota Blue Law Defeated

THE St. Paul *Pioneer Press* had the following to say about the Sunday blue law that was defeated in the Minnesota State Legislature at its last session:

"It is always an ungrateful task to differ from well-meaning people whose purposes are entirely praiseworthy; yet there are occasions when such differences become inevitable. One of these is presented by the current agitation over the Sunday closing of the theaters. A bill intended to accomplish this is now before the Minnesota House, and was strongly supported, at a public hearing, . . . by a large number of clergymen. It is a strange recrudescence of the blue Sabbath idea which experience has very thoroughly discredited in the United States.

"If it is right to close the theaters on Sunday, then it is equally right to put a stop to all forms of recreation on that day. An effort to do this could only result, as it always has resulted, in widespread violation of laws that are not supported by public opinion. It would not send a single unregenerate soul to church. It never has been possible to legislate people into church. That can be done only by the effort of the churches themselves. It certainly cannot be done, if experience is any guide, by a series of legislative enactments. . . .

"Surely our experience with . . . the countless Sunday prohibitions ought to be sufficient to warn us away from another attempt to substitute legislative enactment for moral law. . . . It will not accomplish what it sets forth to accomplish; and it will do incalculable injury to the very cause it is intended to promote."

If the church has a right to close up the theater on Sunday as a competing factor affecting church attendance, then the theater has a right to bar all church services during the week for the same reason.



# Three States Likely to Pass Anti-Evolution Laws

IT is stated that a recent survey made of the anti-evolution sentiment in three Southern States reveals the fact that South Carolina, Georgia, and Florida are likely to pass laws forbidding the teaching in the public schools of the theory that man descended from the lower forms of life. North Carolina and Virginia are also organizing for a movement in this same direction. The survey shows, it is said, that the majority of leading men, editors, ministers, and the general public are decidedly opposed to the teaching of either materialistic or theistic evolution in tax-supported schools.

It is alleged that many biology instructors in State-supported schools are teaching rank materialistic and atheistic evolution. On the other hand, it is admitted that the only other theory that could be taught would be the theistic view of evolution, which in its very nature is religious in character. In other words, they teach rank infidelity in the public schools when they teach materialistic evolution, and they teach a new, or sectarian, view of religion when they teach theistic evolution; and the general sentiment in the Southland seems to be that both should be debarred from the public schools.

The governors of the States mentioned and the candidates for the governorship, as well as aspirants for membership in State legislatures, are openly denouncing the teaching of evolution in the State schools. Methodists and Baptists in the South are said to be lining up almost solidly against this phase of militant evolution.

Dr. John Cox, one of the leading Baptist ministers in the State of Georgia, a strong anti-evolutionist leader, is quoted as saying:

"We do not believe that the theory of evolution has been proved, and we hold it a religious

theory, inasmuch as it would, if carried to its logical conclusion, undermine all religion. Now, since the Constitution prohibits the teaching of any religious doctrine in the schools, we hold that it prohibits the teaching of evolution."

Most of the editors of daily newspapers in the State of Georgia, according to the survey, did not regard the action of the last legislature in rejecting the Lindsey amendment to the appropriation bill, shutting off money from institutions where the doctrine of evolution is taught, as reflecting the sentiment of the people. The people, it is said, will take a hand in the matter in the next election by sending men to the legislature who reflect public sentiment. This is the general belief throughout the State.

It is said that many of the local school boards in Georgia will shut out all textbooks that teach either materialistic or theistic evolution; and these school boards will likewise place restrictions upon instructors, even if the State legislature refuses to act.

Florida already bars, in effect, the teaching of evolution in the public schools. A joint resolution passed by the Florida Legislature warns all teachers and school boards "that it is against the interests of the State to teach any theory that relates man in blood relationship with any lower animal."

In Sumter County, Florida, the school authorities proposed to "employ no teacher who would not condemn evolution."

In many sections in Florida the people are insistent upon "a law making the teaching of evolution in the public schools illegal." "From time to time," said State Superintendent of Education Coshton, "we receive letters protesting against the biologies we use. It is the text so promptly thrown out by Governor Morrison of North Carolina."



It is predicted by this survey that the Dayton affair will prove to have been but a skirmish in the great movement in the Southland against evolution. When the major offensive begins next year, as there is every indication it will, the little clash over Scopes is likely to appear as trivial as the storming of Liège after the battle of Verdun.

This prediction is based upon the fact that public sentiment in the South is just beginning to organize itself to bring its whole strength to bear upon the proponents of evolution in the public schools. The South claims that the North freed the South from the slavery of Negroes, and that the South has a mission now to free their children and their schools from the chains of infidelity which the North is seeking to fasten upon them against their wishes, but at their expense.

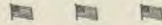
Everywhere in the South the great majority of the people have implicit faith in the literal meaning and teaching of the Bible as the inspired Word of God, and they are indignant at any teacher in the public schools who weakens or destroys this faith in their children through the teaching of evolution. They say they have no objection to any person's believing that man originated out of the scum upon a pond, and publicly teaching such views at his own charges; but what they do object to is having such views taught to their children at their expense.

Whatever may be said upon this question, one thing is absolutely certain, there is a conflict on, and the forces are lining up on both sides for the fray, and the issue will never be settled by State legislatures nor judicial tribunals. Religious controversies never are settled that way. No law can be enacted drastic enough, and no court can ever inject sufficient harshness into its decrees, to terrorize the combatants on either side. Religious convictions cannot be stifled by legal enactments. In spite of all the laws that may be enacted on either side, the controversy will not subside. The

battle between truth and error will continue until it is settled by the great tribunal of the last day, when "the Judge of all the earth" will preside, and hand the scepter to Him whose right it is to reign.

The conclusion of the survey upon which this article is based, is that the best that can be done by the majority who do not believe in evolution, will be to protect themselves by adequate legislation from being charged with the expenses of having it taught to their children.

L.



### Would Replace Statue of Liberty

THE Sacramento *Bee* prints the following news item and editorial comment concerning the attitude of a National Reform preacher who in his great zeal to make America "a Christian nation," suggested that we tear down the Statue of Liberty and replace it by a statue of Christ:

"An Eastern minister recently proposed that the Statue of Liberty in New York harbor be replaced by one of Christ.

"Of course, nothing of the sort will be done, but the suggestion illustrates once more a curious sort of thinking about American ideals which is becoming unfortunately common.

"The liberty which this famous statue at the gate of America represents is a liberty of faith as well as of politics. It symbolizes, not only freedom from kings, but freedom from creeds.

"The United States is not a Christian nation. It is a nation founded on the ideal of complete religious freedom; a Jew, a Mohammedan, a Buddhist is, as far as the Constitution goes, quite as welcome here as a Baptist or a Unitarian.

"The United States has no heritage more precious than the tradition of liberty for which that statue stands.

"And even though this tradition is often very badly fractured, it is well to let the statue remain to remind us that such tradition still exists and must continue to exist."

The National Reform Association is now seeking a "Christian amendment" to our matchless Constitution, and an amendment to the preamble of the Declaration of Independence, recognizing "Jesus Christ as the Ruler of nations,"



and "the Christian Bible as the determining factor in the nation's organic laws." The National Reformers call our Constitution "godless," "pagan," and "atheistic" because the names of God and Christ and the Christian religion are not legally recognized and sanctioned as the national religion of this Republic. The incident referred to is not the only case in which these reform preachers have shown their hatred for all things truly American that stand for the freedom of the citizen in the domain of religion.

The general superintendent of the National Reform Association and editor of the *Christian Statesman* makes a vicious attack upon the guaranties of human rights as set forth in our Federal Constitution, because that instrument prohibits Congress from enacting laws which would compel every secularist and unbeliever to conform to the usages, customs, and observances of the Christian religion under penalty.

The said editor propounds the following:

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

This proves conclusively that the National Reform Association and the *Christian Statesman* are avowed enemies of true Americanism and foes to the Constitution of the United States. In the past the *Christian Statesman* has ac-

cused us of being disloyal to the United States and to the kingdom of God, because we opposed their compulsory Sunday observance bills before Congress; and now that paper attacks the Constitution itself, declaring its guaranty of liberty "a most dangerous weapon."

These self-styled reformers want the Constitution to "proclaim the will of the Lord." But by "the will of the Lord" they mean the divine will interpreted by National Reformers.

L.



### Religious Issue Before Alabama Courts

RECENTLY the Alabama State Legislature passed a compulsory Bible-reading bill, requiring every public school-teacher to read the Bible daily in the public schools, or forfeit his salary. The Bible bill was offered in 1919 by the present lieutenant governor, Charles McDowell, who is now a candidate for governor.

Miss Sally Caldwell, a teacher in the Scottsboro schools, failed about three years ago to read the Bible every day. She read instead Bible stories, and so reported. After many months this report fell into the hands of the chief auditor, and he demanded that the superintendent of Miss Caldwell's school refund to the State \$600 which had been paid her during the period in which she was reading Bible stories to her children in the classroom.

This demand raised the whole question of the constitutionality of the law. Attorney-General Davis gave out an opinion that in his judgment the law was constitutional, and that Miss Caldwell should be required to forfeit \$600 for reading Bible stories instead of reading the Bible. As a result of this opinion, it was decided to test the constitutionality of the law in the courts, and so the fight is on. The State Association of County Superintendents of Education met and denounced the law as unconstitutional in as strong terms as was becom-



ing to them. Dr. W. B. Crompton, former head of the Anti-Saloon League in the State, declared it should be repealed.

The issue has now entered politics. There are eight candidates who are seeking the governorship of Alabama. The present Caldwell case is likely to become a deciding factor as to which of these candidates is to become governor. This case is being taken up by a few of the candidates for governorship, and they are exploiting the religious sentiment of the people in the State over this issue. Lieutenant Governor McDowell, of course, is standing back of his bill, which was passed by the legislature. The American Legion and the Klan are also figuring in the issue. Religious fervor is at fever heat in the political arena, and all eyes are centered upon the ultimate outcome of the Caldwell case.

It seems strange that a public school-teacher in this age and generation, and in America, should be fined \$600 for reading Bible stories to the children instead of the Bible. Such fine theological questions should not be decided by civil tribunals. Whenever the state invades the domain of religion, and seeks to define religious obligations and just what brand of religion and how much of a dose shall be administered to make people right or to make them take favorably to religion, it is apt to get into just such a mess as the Caldwell case, which is provoking all sorts of adverse comment by both churchmen and non-religious people.

We are of the opinion that both the church and the state would get along more peaceably and prosperously if each attended to its own business, and if each functioned in its own distinctive field. This is the solution to this age-perplexing question.

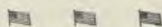
When Christ chose men to teach the gospel, and when He instructed His disciples to choose and ordain men to teach the truth, He admonished them to lay hand suddenly on no man, nor upon novices, but to choose men who were full

of faith and of the Holy Ghost, and who had a good report among the brethren. Paul, in referring to the men who were to teach the Bible, said, "No man taketh this honor unto himself, but he that is called of God."

For the state to choose and authorize religious teachers seems to be an invasion of the ecclesiastical realm, destined sooner or later to produce religious controversy, just as it has done in Alabama.

Before we proceed farther in uncharted seas or forbidden territory, let us take our soundings, and find out how far we have drifted from our original moorings and landmarks, as established by the founding fathers of our Republic.

L.



### Evolution Banned in Texas Schools

THE Texas State Textbook Board, presided over by Governor Miriam A. Ferguson, recently ordered that all reference to evolution be eliminated by the publishers from textbooks offered for use in the schools of that State. Some of the excerpts which the Textbook Board requested the publishers to delete from books on biology were as follows:

"That man is descended from a monkey.

"That God can be left out of the scheme of creation.

"That living or extinct forms can be arranged in a straight line of descent, each descended from its predecessor."

An excerpt from the chapter on "The Method of Evolution," or Darwin's theory of evolution, which was ordered to be deleted, reads:

"This theory is the corner-stone of all recent science and the foundation of all modern thought. It is not confined to biology alone, but has influenced almost every branch of science. In its broader features it is accepted by every biologist, although there are many details still to be worked out."

Another statement to be deleted from "Biology for Beginners" reads:

"With an egotism which is entirely unwarranted, we are accustomed to speak of man and animals; whereas we ought to say 'man and other animals,' for certainly man is an animal



just as truly as the beast of the field. . . . Very gradually information accumulated and the theory that not only man but all living things, both plant and animal, are not only related, but actually descended from common ancestors. This is called the theory of descent, or evolution."

It is very apparent from these quotations from biologies that the authors are not teaching evolution as a science, but as a propaganda to destroy faith in a Creator and to shut God "out of the scheme of creation." They are making the public schools a stamping ground to carry on a warfare against the fundamentals of the Christian religion as commonly accepted by Christian people.

The evolutionists are not attempting to teach science by textbooks on biology, but in the name of science are making a deliberate attempt to brand a certain class of religionists as "ignorant" because they believe that the Bible teaches that God created man perfect in the beginning, in His own likeness, and refuse to accept Darwin's theory that man originally descended from plants and the lowest forms of animal organisms.

If you teach that God can be left "out of the scheme of creation," and the mechanical forces of nature substituted in place of a Creator as to the origin of man and all life on the earth, are you teaching science? Absolutely not; you are teaching religion, purely and unequivocally.

The Texas State Textbook Board is certainly justified in shutting out of the public schools the teaching of this new brand of religion, which openly attacks the old. Religious controversies should be shut out of all our public schools.

L.



### Women Have Hair Barbered on Way to Church

**T**HE United Press gives an account of women stopping at the barber shop on their way to church on Sunday to have their hair shingled. "It is a dull Sunday," said the barber,

"when we do not have eight or nine women dropping in on their way to church."

The clergyman wants the State to pass a law penalizing the barber for dressing the hair of his fair parishioners on Sunday as they go to and come from church. Why does not the clergyman discipline the fair members of his church, instead of asking the State to discipline the barber, who is not a member of his church and makes no profession of religion?

Shall the state punish the nonreligious man for living up to his profession of being nonreligious on Sunday, while the religious people play the hypocrite? This is a funny world we live in — that punishes the innocent for the guilty, and that too at the instigation of the leaders of the church, who want the state to function for the church. Sunday laws are nothing but the state enforcing church discipline upon non-church members.

Let the church discipline its own members when they fail to comply with the church ritual, but let it never call upon the state to enforce a religious discipline upon others or its own members. Each should function in its own sphere.

L.



### Hoover Deplores Moral and Religious Decadence

**S**ECRETARY of Commerce Herbert Hoover told the Y. M. C. A. National Convention that religion was facing a crisis, and must prepare to meet the new materialism which is sweeping the world into infidelity. Our "perils ahead" are not "economic" or "financial," but "moral" and "religious," declared Mr. Hoover.

Evidences of this trend and danger, the secretary said, "lie in the weakening of moral fiber; in the loosening of family and home ties; in youthful criminality; in the easy breaking of law by adults; in growing intolerance; in a leaning on the state without corresponding willing-



ness to bear its burdens; in the disposition to disregard or suppress discontent, instead of discovering the causes and removing them; in the intriguing on open purposes of groups to profit themselves regardless of the consequences to others and to the whole of society; in the complacency of millions over the wrongs and sufferings within and beyond our borders; in waste and extravagance."

Secretary Hoover, in building up the case of the challenge to the forces of moral construction, went beyond the bounds of the United States, and declared that although he had no "fear for the ultimate cause of religion," it was a lamentable fact that in America, as well as in many other lands, "religion is losing the vital power to instruct and inspire." Said Mr. Hoover:

"Out of our materialism has grown a series of philosophies which insist that materialism alone is the sole basis of human action and inspiration. . . . Well-meant impulses for social betterment in those directions will end in failure and disillusionment, for they are as a structure built on sand."

We agree with Mr. Hoover that two of the immediate dangers which our country faces today are, on the one hand, the rank materialism that has developed "a series of philosophies" of life which insist that materialism alone is the sole basis of human origin, action, and destiny; and on the other hand, the tendency on the part of many religious organizations toward "a growing intolerance" and "a leaning upon the state" for legal support, aid, and sanction as a means of propaganda in behalf of its religious reforms.

Many of the churchmen today, like the religious leaders at the time of the first advent of Christ, are seeking help in the palace of Herod rather than from the inspiration of the manger in Bethlehem. They are seeking water from broken cisterns rather than from the wells which satisfy the thirst forever. The "tarrying" and "praying in the upper chamber" for an endowment of heavenly power, has given place, among many of the religio-political reformers, to a wait-

ing and consorting in the antechamber of Cæsar for the bestowment of civil authority to enforce religious obligations.

The plan to preach the gospel of the individual for the purpose of convincing his conscience of the guilt of sin, has been set aside largely for the plan to compel the masses to conform to religious obligations by the authority of the civil magistrate under the guilt of crime through the transgression of civil law.

These are the real dangers that face both the church and the state today. Each needs to get back to its original moorings. The church should hold to "the faith which was once delivered unto the saints," and the state should sail by its Magna Charta, and refuse to depart one iota from the Constitutional guaranties of civil and religious liberty vouchsafed to each individual citizen, irrespective of his nationality, race, or religion.

L.

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## Why We Are Opposed to Sunday Legislation

(Continued from page 7)

The church has no business in politics. She has no business in legislative halls, seeking enactments in order to advance her own cause and punish dissenters. Whenever the church enters the civil realm and the state invades the religious domain, persecution of dissenters is inevitable. The doctrine that the state has a right, and has often exercised it, to enact religious obligations into civil statutes, has, in the past, led to the justification of the most cruel persecutions of dissenters which this world ever saw.

It is for this reason that we are opposed, not only to compulsory Sunday observance enforced by civil magistrates, but to every effort to enforce religious obligations by civil penalties. When it comes to a question as to whom we ought to obey when civil authorities come in conflict with divine obligations, we answer with Peter: "We must obey God rather than men."



Public sentiment today is overwhelmingly against compulsory Sunday observance by civil authority. A few years ago California as a State voted upon the question, on the referendum plan, as to whether that State should have Sunday laws or not. The Sunday law proposition was defeated by a majority of more than 168,000 votes. A larger majority was cast against Sunday laws in California than against any other measure which that State ever voted upon. A year later the State of Oregon voted upon the same identical proposition, and repealed all its Sunday laws by a majority vote of over 32,000. Several years ago forty municipalities in Massachusetts, above a certain population, voted, on the local option plan, on the question of Sunday laws, and thirty-eight out of the forty voted against the Sunday laws.

Those who have been securing signatures from Sunday observers on petitions protesting against the enactment of Sunday bills by legislative bodies, have repeatedly asserted that, on the average, four persons out of five are opposed to Sunday observance under civil penalties. The fact that every Sunday law advocate is opposed to local option on that question, or the referendum on the repeal of the existing Sunday laws, ought to be sufficient evidence to convince any one that even the Sunday law advocates are afraid to trust this issue to the people. They know that the people are not with them on this proposition. Every one wants to keep the day of his own choice in his own way, and not after the dictates of some one else's conscience, under civil penalties. Americans know that God has made the conscience free in the realm of religion, and they do not intend that any man or number of men shall enslave it, if they can prevent such a misfortune. The greatest curse or calamity that can befall any church or any religion is to have its leaders lose their vision of their true mission by substituting the club of the policeman for the cross of Calvary, and the force of law for the power of love.

## Memorial for Toleration to the Dominion Parliament

*(Concluded from page 9)*

any religious observance, or for prohibiting the free exercise of any religion, and no religious test shall be required as a qualification for any office or public trust under the Commonwealth."

This guaranty of religious freedom protected our rights under the Australian Constitution, and persecutions and prosecutions for nonobservance of Sunday ceased. Canada should grant us equal protection under her laws.

As loyal citizens we pledge anew our support and our allegiance to our flag and our country, entertaining the highest hopes that British ideals of religious tolerance and justice will triumph, and that the Ottawa Parliament will protect the religious prerogatives and equal privileges of all citizens by adequate legislation, so that the Sabbatarian cannot persecute the Sunday observer, and vice versa.

To this end we pray that the all-wise and gracious Ruler of the universe may guide our Parliament in wisdom and justice, that our grand and glorious Commonwealth may continue, under God, as a favored nation, and that all its people may enjoy the benign blessings of Heaven, and dwell together in brotherly love, peace, and happiness, to the glory of God and the honor of the nation.



## The Lutheran Synod Repudiates Blue Laws

*(Continued from page 10)*

This may seem somewhat blunt, but it is true, nevertheless. It is a beautiful truth plainly spoken. The religion of Jesus Christ is to find its power in the workings of the Holy Ghost, and not to draw its strength from the enactments of the state. The weapons of the church are not carnal. The church is mighty, but only through God.

No matter what name any organization may claim for itself, it is not doing



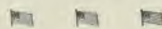
the work of Christ when it attempts to enforce its dogmas or decrees by man-made laws. Will men never learn this? It does seem that something could be learned from the experiences of the past. Wherever laws have been passed looking toward carrying out the mission of the church, persecution has been the result. Religious legislation and intolerance go hand in hand. The Lutherans do well to declare against the modern tendency to relapse to the union of church and state. Such a relapse would be out of harmony with true Christianity and opposed to true Americanism.



## Religion and the Public Schools

(Concluded from page 15)

port the teaching of revealed religion, in which they do not believe, than it is to tax Christians to support the teaching of those things that tend to destroy faith in the doctrines which they hold sacred. Therefore the same principle of justice that prevailed nearly a century and a half ago in the defeat of "A Bill Establishing a Provision for Teachers of the Christian Religion," should prevail today in the exclusion from tax-supported schools of everything which either openly or covertly attacks and denies the religion revealed in the Scriptures of the Old and New Testaments. Justice demands that the state shall remain neutral upon religious questions, whether as between Christians and agnostics, or Fundamentalists and Modernists.



## Arrested for Relieving Suffering on Sunday

ACCORDING to the Greensboro *Daily News* of Aug. 22, 1925, Jack O. Temple, a druggist, of Kinston, N. C., was arrested and had to stand trial before the municipal court for selling a healing lotion on Sunday to a person who was suffering from a severe sunburn.

The preparation was compounded by Mr. Temple in his drug store, and the

prosecution sought from this fact to make a double offense: first, working on Sunday; and second, selling the preparation to the sufferer on that day.

A similar charge was brought against Christ for making clay and anointing the eyes of a man who was born blind, and thus healing him on the Sabbath day. The self-righteous Pharisees and priests even sought to kill Christ for not conforming to their notions and legal restrictions concerning Sabbath observance. Evidently, the religious legalists did not all die with that generation. Fortunately, the judge of the North Carolina court ruled that both the act of compounding the medicine and that of selling it were acts to relieve human suffering and discomfort, and that the defendant was innocent under the law. But he had to stand trial and meet the expense of his attorney's fees. Thus Sunday laws do penalize people for acts not only innocent in themselves, but highly meritorious.



## Sunday Laws Here and There

It is stated that Turkey has adopted Sunday as a rest day instead of Friday, formerly honored in that country by more or less cessation of business.

Mexico, too, seems to have established a "blue Sunday," prohibiting on that day even the baking and sale of tortillas (unleavened corn cakes baked on a griddle and eaten hot).

In Oakland, Calif., an effort is being made to close all grocery, fruit, and food stores on Sunday, as a "sanitary measure." The sanitary inspectors cannot, of course, be expected to work on Sunday, and the argument is that to allow fruit or food stores to remain open when the inspectors are not on duty, would be to invite violations of a law designed to safeguard the public health. Of course, the sanitary plea is only religious camouflage, the real object of the movement being to put observers of the seventh day out of business as dealers in fruits or other foods.



## My Simple Creed

BY C. S. LONGACRE

WHAT this sinning, sad world needs  
Is less of wrangling over creeds,  
Fewer laws and better deeds.

Less of hate and more of love,  
Shows a creed that's from above,  
And its spirit like a dove!

"I am right, and you are wrong,"  
Is the creed and ribald song  
Of the mob and rabble throng.

This old world is full of hate,  
Its own creed t'will tolerate —  
All the rest assigns to fate.

But the creed that wins by love  
Is the creed, the heavenly dove  
Brought to man from up above.  
To be good and to be kind  
Is the rule of the Christ mind,  
And the standard for mankind.

Oh, the love that moves the world  
Will do more than missiles hurled,  
And old musty laws unfurled.

To be kind and to be true  
To my Master and to you,  
Is the creed of heavenly hue.  
To be fair and to be just,  
Free from spoil and office lust,  
Is my creed, and holy trust.

## News and Comment

### Lutherans Oppose Compulsory Bible Reading in State Schools

THE delegates to the Northern California and Nevada Conference of the Lutheran Missouri Synod passed a resolution opposing the initiative measure to be submitted to the voters, requiring the reading of the Bible in the public schools of California. The resolution reads:

"The State has no right to teach religion in any way whatever, or even to do anything that smacks of religion, as does the study of the Bible in the public schools."

The Lutherans seem to have a clear idea of the proper functions and designs of civil government as conceived by the founding fathers of the American Republic. The Lord's Day Alliance and

the National Reform Association have both listed the Lutherans as affiliated members of their constituencies, the former as favoring the Lord's Day Alliance program for the enactment of a national compulsory Sunday observance law, and the latter as favoring the National Reform program of compulsory Bible reading in the public schools. Evidently these organizations will be compelled to revise their lists, as the Lutheran conferences and synods in various parts of the country recently passed resolutions condemning compulsory Sunday observance legislation under civil penalties as well as compulsory Bible reading in the State schools.

The Lord has some faithful reserves who have not yet bowed the knee to the modern Baal of a legal religion.



### Compulsory Bible Reading Challenged

THE directors of the schools at Platteville, Colo., were served recently with a writ of mandamus requiring them to appear in the district court at Greeley to show cause why they should not revoke their rule requiring the reading of the Bible as a portion of the morning exercises in the Platteville schools. They had ruled that all children, irrespective of their religious faith, should be required to remain for the Bible reading.

The petitioner for a writ of mandamus, Charles Vollmar, alleged that the Protestant Bible read in the Platteville schools is in part incorrect, or differs in translation from the Catholic Bible, and does not contain all the integral portions of the inspired canon as held by Catholics.

The complaint further alleges that Catholic children are subjected to the taunts and flings of Protestant children when they express divergent views on the subject matter read to them at these religious exercises in the public schools. Mr. Vollmar holds that the Bible, either



Protestant or Catholic, should not be forced upon unwilling subjects under duress of the civil authority and public officers.



### Governor's Own Ox Gored

THE Topeka *Daily Capital* of September 23, 1925, contains a very interesting news item regarding the inconsistency of Sunday law prosecutions as they are frequently carried on by public officials. Mr. Koon C. Beck, proprietor of the Riverside Park Theater, was arrested not long ago on the charge of violating the Sunday law of Kansas by permitting shows at his theater on Sunday. Later on Governor Paulen, Henry Thompson, president of the Kansas State fair, and other members of the State fair board conducted an entertainment Sunday night at the State fair, to which admission was charged.

Mr. Beck called upon County Attorney M. A. Aelmore, demanding a warrant for the arrest of the governor of Kansas and the members of the State fair board for violating the Kansas Sunday laws.

"I want everybody treated alike," said Beck; "I want them prosecuted, or else the case against me dismissed. I run a show, and you call me a criminal and arrest me. The State fair board runs one. Why not arrest them, too?"

Half an hour later, Justice of the Peace T. F. Cox dismissed the case against Beck. "I dismissed the case against Beck at the request of the county attorney," said Cox. The case against Beck had been brought by the Ministerial Association.

"A show is a show, no matter who peddles the tickets," said Beck. When the State saw its own ox in danger of being gored by its own law, it decided not to gore Mr. Beck, and dismissed the case against him.

This is another illustration of the inconsistency of religious State Sunday laws. They are always inconsistent, dis-

criminatory, partial, and manifestly unjust, like all religious laws which are administered by the civil magistrate. Let the shoe pinch the man who made it, and it is discarded. When the operation of a Sunday law is suspended because it touches State officials, it is high time that it should be repealed and religious favoritism abolished.



### Human Rights Defined

THE Nashville *Clarion* says: "One man's rights end where another man's rights begin." A better and more correct definition of human rights is stated thus: "One man's rights end where another man's injury begins." All of us have common rights which begin and end at the same place, but no one has a right to inflict an injury upon another person, unless it is for a penalty, as an officer of the law for the commission of crime.



### Peter's Pence Peters Out by Millions

A UNITED PRESS report states that an agreement has been reached between the Vatican and the Blair and Chase banks of New York City, through Cardinal Hayes, establishing a \$1,500,000 credit for the Vatican in New York. One of the purposes in making this large deposit of a million and a half dollars, says the United Press, is that "the Holy See wishes to insure against the vicissitudes of continental currencies, and to facilitate the relations with the American hierarchy, the growing importance of which is acknowledged by the Vatican."



### Church Demands Sunday Law

THE Methodist Episcopal Church, South, passed a resolution at the Tennessee Conference in Nashville recently, calling upon Congress to enact a com-



pulsory Sunday observance law for the District of Columbia. There are two things that seem very strange about this whole question: One is, why certain churches are so solicitous for the spiritual welfare of the people in the District of Columbia; and the other is, why this question of compulsory Sunday observance receives no support from any other quarter than from certain religious organizations. It is very easily solved, however, when one considers the source of all this agitation. No civil whitewash can efface the religious issue back of this movement.



### Atheism Tabooed

A GROUP of foolish young men in New York City applied to the court to charter a corporation to encourage atheism in order to overthrow the teachings of Christianity, but the judge refused to grant a charter for corporation.

These fellows were not wise; they should have applied to become public school teachers, to teach materialistic and atheistic evolution to our children. There does not seem to be so much opposition to the teaching of atheism in this form.



### Story of Our Cover Design

OUR beautiful cover design is from a painting depicting an incident in the life of George Washington, touchingly told as follows in the *Ladies' Home Journal*:

"On the fourteenth of April, 1789, when Washington was notified of his election to the office of Chief Magistrate of our country, he waited only for a hasty ride to Fredericksburg to bid farewell to his aged mother before starting for New York. He noted with sorrow the ravages which disease had made upon the aged frame, and it was with a very heavy heart that he addressed her: 'The people, madam, have been pleased to elect me to the Chief Magistracy of the United States, but before I can assume the functions of my office, I have come to bid you an affectionate farewell. So soon as the weight of public business can be disposed of,

I shall hasten to Virginia, and'—here the matron interrupted with—'And you will see me no more; my great age and disease warn me that I shall not be long for this world. But go, my son, and may Heaven's and a mother's blessing be with you always.'"



### Sparks From the Editor's Anvil

SOME preachers frequent legislative halls more than they do the secret place of prayer.

IT is not because a man has riches that the Bible condemns him, but because riches have him.

THE rights of the minority in religious matters are just as sacred as the rights of the majority.

SOME men's idea of tolerance is to tolerate only the members and beliefs of their own church.

SOME churches would rather be endowed with carnal than with spiritual power and authority.

IT is better to be a good man as God counts goodness, than a great man as the world counts greatness.

SOME religionists seem to think there is more efficacy in asking aid of Congress than of the God in heaven.

THE religio-political reformer would rather legislate, fight, and die for religion, than live and practise it.

THE holy practice of the holy principles of our religion counts for more than all the laws that Congress can enact to propagate it.

A CHURCH creed that substitutes law for love, force for faith, and coercion for choice, will stand the test of loyalty to his Satanic Majesty.

SOME folks seem to get pure delight out of Sunday laws when they succeed in making the day blue and gloomy for others not of their faith.

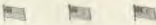


## World Conference of Churches

A CALL was issued Sept. 15, 1925, to all Christian churches of every persuasion for a world conference of all churches "on Christian unity," to be held in Lausanne, Switzerland, in August, 1927. "It will be the first such conference in the history of the world," says the *New York Times*.

Virtually every Christian communion on the globe, except the Roman Catholic Church, will be represented. The invitation to participate was issued to the Holy See, or the Roman Catholic Church, by the Joint Commission of the World Conference on Faith and Order. Pope Pius XI politely acknowledged the receipt of the communication, but declined to participate in such a conference, for the reason that the only basis "for Christian unity" recognized by Catholics, is "a reunion with the mother church of Christendom—the Roman Catholic Church."

Christian unity will never be brought about by an artificial arrangement based upon the adoption of resolutions by all Christian churches, but by an inward faith and willingness on the part of each individual to follow wholly the teachings of Jesus Christ as exemplified in His life.



## Baptists Differ on Sunday Legislation

THE Baptists of Oregon, in convention assembled at Astoria, passed a resolution scoring the breakdown of "reverence for the Lord's day, and appealing to the State legislature for drastic Sunday closing laws," including "the closing of all theaters and moving-picture houses on Sunday."

The Baltimore Baptist Association, in a convention, recently passed a resolution in which they condemned the clergy for asking the legislatures to enact compulsory Sunday observance laws, and

branded such laws as religious laws; and a Baptist convention in Georgia recently recommended that the church discipline its own members for the lax observance of Sunday instead of asking the State to enact disciplinary measures that would penalize everybody for not observing Sunday according to a fixed standard by civil law.

We often receive letters from Baptist ministers who state that they are opposed to compulsory Sunday observance laws, because the manner of Sabbath observance is or ought to be regulated by the conscience, and not by the civil magistrate. Religious differences should not be settled by civil law.



## The Pulpit Not a Political Forum

THE following editorial from the *Sacramento Bee* is right to the point:

"No truer words have been written than these recent ones by Bruno Lessing:

"It is finer to instill religion into the human soul than to build a thousand cathedrals.

"The only way to instill religion is to teach and teach and teach religion; not to preach to citizens how they should amend the Constitution of the United States."

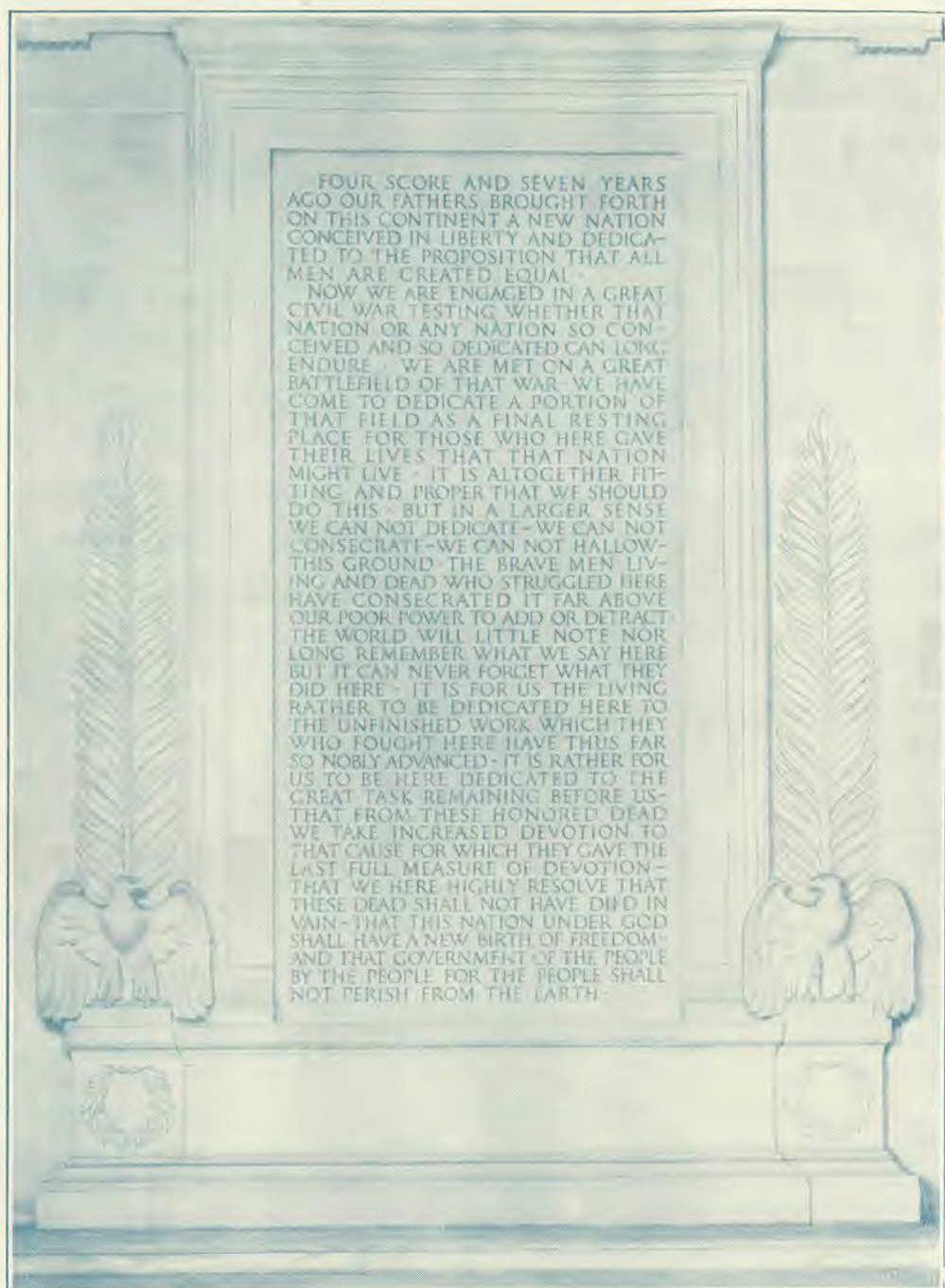
"Jesus Christ instructed His disciples:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

"The Saviour nowhere counseled His followers to transform pulpits that should be devoted to His service, into political forums."

If Christ should come today and teach in His usual simplicity, He would not be welcomed in most of the churches, any more than He was nineteen hundred years ago. The truth as Jesus taught it, is being crucified between thieves and malefactors, and Barabbas is exalted instead of Christ. The pulpit is being turned into a political forum, and men are seeking to usher the kingdom into the world through the gateway of politics, instead of through a gospel that saves and transforms men.





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### LINCOLN'S GETTYSBURG ADDRESS

One feature of the Lincoln Memorial Building in Potomac Park, Washington, D. C., is the text of the famous address delivered by Abraham Lincoln on the first anniversary of the Battle of Gettysburg. It is engraved on one of the inner walls as an imperishable memorial of its author's greatness, as it has long been written in millions of American hearts, a never-to-be-forgotten witness to his nobility of character.