

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



PHOTO BY LEET BROS., WASH., D. C.

THE U. S. CAPITOL FROM THE BOTANIC GARDENS

PRESIDENT COOLIDGE ON AMERICAN IDEALS — Page 80

TWENTY CENTS A COPY

WASHINGTON, D. C.

Religious Liberty Association

DECLARATION OF PRINCIPLES

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

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

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

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

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

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

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

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

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

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

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

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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, W. C. Moffett.

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

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LIBERTY

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

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THIRD QUARTER, 1928

NO. 3

CHARLES S. LONGACRE, Editor
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CONTENTS

THE STATUE OF LIBERTY IN NEW YORK HARBOR	Frontispiece
RELIGIOUS TOLERATION VERSUS RELIGIOUS RIGHTS	67
THE PRESS OPPOSES COMPULSORY SUNDAY LEGISLATION	70
A FRIENDLY DEBATE BETWEEN A LAWYER AND A RELIGIOUS EDITOR	72
THE GOLDEN RULE FORGOTTEN IN SOME AMERICAN STATES	74
BAPTISTS OPPOSED TO LANKFORD SUNDAY BILL	75
THE WRONG WAY OF PROMOTING RELIGIOUS OBSERVANCES	76
ONLY RELIGIOUS PROCESSIONS PERMITTED ON SUNDAY	77
TOO MUCH CLERICALISM IN POLITICS	78
PASTOR TAKES A RAP AT PURITANISM	79
PRESIDENT COOLIDGE ELUCIDATES AMERICAN IDEALS OF FREEDOM	80
WHAT THE RELIGIOUS LIBERTY ASSOCIATION HAS DONE	82
THE "BLUE BOLSHIEVIKI" HOT ON THE TRAIL OF CONGRESS	83
SEPARATION OF CHURCH AND STATE IDEA GROSSLY NEGLECTED	86
QUESTION OF CHURCH DOCTRINES BEFORE THE COURTS	91
PASTOR CALLS FOR REPEAL OF SUNDAY BLUE LAWS	93
IOWA JUDGE UPHOLDS RELIGIOUS LIBERTY	93
MASS MEETING PROTESTS SUNDAY BILL	94
COMPULSORY CHURCH ATTENDANCE STILL ENFORCED	94
BLUE LAWS A CONFESSION OF WEAKNESS	95
CATHOLIC BISHOP AGAINST STATE RELIGION	95
SPARKS FROM THE EDITOR'S ANVIL	96
JUDGE FREES "BLUE LAW" VIOLATOR	96

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The Statue of Liberty in New York Harbor

Bartholdi's Statue of Liberty, a work begun in 1874 and finished in 1883, should be an inspiration not only to every citizen, but to every lover of liberty the world around. And as the waters of New York Bay reproduce it by reflection, so should it be reproduced in the affections of every loyal American heart.

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Religious Toleration Versus Religious Rights

By

C. P. Bollman

HON. RICHARD M. JOHNSON well said in his report to the United States Senate on Sunday mails in 1829:

"If the principle is once established that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to its ultimatum. We shall, if consistent, provide for the erection of edifices for worship of the Creator, and for the support of Christian ministers, if we believe such measures will promote the interests of Christianity. It is the settled conviction of the committee, that the only method of avoiding these consequences, with their attendant train of evils, is to adhere strictly to the spirit of the Constitution, which regards the general government in no other light than that of a civil institution, wholly destitute of religious authority. *What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens.*"

The idea is that free men spurn toleration; and very properly so, too, for that which is *tolerated* is exercised in virtue of governmental indulgence. That is what the word means. Webster says:

Tolerance.—1. The power or capacity of enduring; the act of enduring; endurance. 2. The endurance of the presence or actions of objectionable persons, or of the expression of offensive opinions; toleration.

Tolerate.—To suffer to be, or to be done, without prohibition or hindrance; to allow or permit negatively, by not preventing; not to restrain; to put up with; as, to *tolerate* doubtful practices.

Toleration.—1. The act of tolerating; the allowance of that which is not wholly approved.

2. Specifically, the allowance of religious opinions and modes of worship in a state when contrary to, or differing from, those of the established church or belief."

It follows that that which government merely tolerates it might properly prohibit. Toleration is the granting of an unmerited favor, not the acknowledging of a natural right; hence, in the Virginia convention of 1776, Madison objected to the use of this word in the Declaration of Rights. It was proposed to provide that "all men should enjoy the fullest toleration in the exercise of religion, according to the dictates of conscience, unpunished and unrestrained by the magistrate." But Madison opposed the use of the word "toleration." He pointed out the distinction between the recognition of an absolute right and the toleration of its exercise; *for toleration implies the power of jurisdiction.* He proposed, therefore, instead of providing that "all men should enjoy the fullest toleration in the exercise of religion," to declare that "all men are equally entitled to the free exercise of religion, according to the dictates of conscience." Mr. Madison's suggestion was adopted, and the Declaration of Rights of the State of Virginia contains that provision even to this day.

Shortly after the adoption of the Declaration of Independence, the Presbytery of Hanover, in Virginia, together with the Baptists and Quakers, presented a memorial to the Assembly of Virginia, asking for the disestablishment of the Episcopal Church in that State, and that the example set by the Declaration of Independence should be extended to the practice of religion according to the Bill of Rights. In this memorial they said:

"The duty which we owe to our Creator, and the manner of discharging it, can only be directed by reason or conviction, and is nowhere cognizable but at the tribunal of the universal Judge."

In a memorial presented a few months later, they said:

"To judge for ourselves, and to engage in the exercise of religion agreeable to the dictates of our own consciences is an inalienable right, which, upon the principles that the gospel was first propagated, and the reformation from popery carried on, can never be transferred to another."

The Episcopal Church was disestablished, but subsequently an effort was

made to levy a tax for the support of the *Christian religion*. The passage of this bill at the session of the Assembly at which it was proposed was prevented only by securing its postponement. A remonstrance was then circulated among the people, which secured the final defeat of the measure. The keynote of this remonstrance was that—

"The religion of *every man* must be left to the conviction and conscience of *every man*; and it is the *right of every man* to exercise it

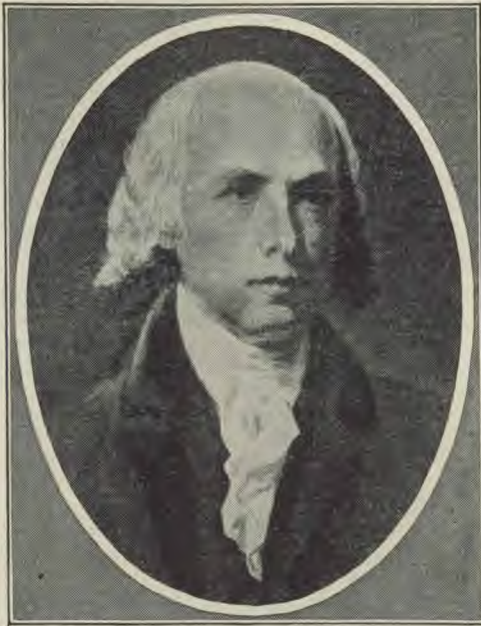


Richard Mentor Johnson

From 1819 to 1829 he was a member of the U. S. Senate; from 1829 to 1837 a Representative in Congress; and from 1837 to 1841 Vice-President of the United States.

WHAT OTHER NATIONS CALL RELIGIOUS TOLERATION, WE CALL RELIGIOUS RIGHTS. THEY ARE NOT EXERCISED IN VIRTUE OF GOVERNMENTAL INDULGENCE, BUT AS RIGHTS, OF WHICH GOVERNMENT CANNOT DEPRIVE ANY PORTION OF CITIZENS.—Hon. Richard M. Johnson, in his report to the United States Senate on Sunday Mails in 1829.

ALL MEN ARE EQUALLY ENTITLED TO
THE FREE EXERCISE OF RELIGION, ACCORD-
ING TO THE DICTATES OF CONSCIENCE.—
James Madison, in the Bill of Rights of the State of Virginia.



James Madison

James Madison, the father of the Constitution, was born in 1751 at Port Conway, Va. He was President of the United States from 1809 to 1817.

being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in His almighty power to do."

The act itself concluded with the following declaration:

"Though we well know that this Assembly, elected by the people for the ordinary purposes of legislation only, have no power to restrain the acts of succeeding Assemblies, constituted with the powers equal to our own, and that, therefore, to declare this act irrevocable would be of no effect in law, yet we are free to declare, and do declare, that the rights hereby asserted are of the *natural rights of mankind*, and that if any act shall be hereafter passed to repeal the present or to narrow its operation, such act will be an *infringement of natural right*."

as these may dictate. This right is in its nature an *inalienable right*. . . . We maintain, therefore, that in matters of religion no man's right is abridged by the institution of civil society, and that *religion is wholly exempt from its cognizance*."

The result of the circulation of the remonstrance was such that the objectionable bill was defeated; and in its stead was passed, in 1875, "an act for establishing religious freedom." This act declared in its preamble that as —

"Almighty God hath created the mind free, . . . all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who,

This was an absolute denial of the idea of toleration, for it was an assertion of *natural and inalienable right*. And so determined were our forefathers that this principle should live forever in American law, that they embedded it in the very foundation of the general government, providing in the national Constitution that "no religious test shall ever be required as a qualification to any office or public trust under the United States;" and that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

(Continued on page 84)

The Press Opposes Compulsory Sunday Legislation

Another Newspaper Symposium

The El Paso "Times"
Scores Sunday Bill
Before Congress

The El Paso (Texas)
Times of March 18,
scores the Lankford
Sunday bill now pend-
ing before Congress as
a most dangerous piece
of legislation, and
shows up its religious
aspects in part as fol-
lows:



"Again the Lankford compulsory Sunday observance bill for the District of Columbia, which was framed by the Lord's Day Alliance, is before Congress.

"A more outrageous and dangerous piece of legislation has not been offered for years, but despite its repeated failure to obtain consideration, its proponents persist.

"Their purpose is not disguised. If they can get the 'Lord's day bill' enacted into law for the District of Columbia, they plan to campaign for similar laws in every State in the Union. One good may come of the agitation: People of States having such legislation may become aroused by the effort at ecclesiastical domination of civil affairs sufficiently to repeal such statutes in States that have obsolete and forgotten Sunday laws on their books. . . .

"The repeated use of the phrase 'the Lord's day, commonly called Sunday,' shows the measure is a religious and not a civil one. The bill expressly aims to exalt and to protect 'the Lord's day' 'as holy time,' and defines what is and what is not proper religious conduct on a supposedly holy day, made such by the church.

"As a matter of fact, the proponents of the bill have no Biblical authority for proclaiming Sunday to be the Lord's day. Somebody has said that the only Christians who do observe the Sabbath are the Seventh-day Adventists and the Seventh Day Baptists. . . .

"Proponents of the law endeavor to prove that the act is not a religious one, by asserting it does not apply to those who observe some

THE freedom of the press to combat false principles of civil government has been one of America's greatest bulwarks supporting and defending our heritage of freedom. Thomas Jefferson even went so far as to say that if he had to choose between government without newspapers and newspapers without government, he would rather risk the perpetuity of the liberties of the people to the newspapers without government than to the government without newspapers. By that he meant that public opinion, if left free to express itself through the open forum of the press, would more quickly and surely correct its own evils and the evils of society, than a government without free discussion and expression of public opinion, through tyrannical power could possibly rectify.

In the present campaign against the compulsory Sunday observance bill, H. R. 78, now pending before the Seventieth Congress, the press throughout the whole country has rendered the cause of American freedom most valuable service in exposing the religious aspects of this unjust and discriminatory piece of class legislation. We take pleasure in giving our readers the benefit and enlightenment of another newspaper symposium upon this much agitated subject. Our symposium for the second quarter was much appreciated.

other day as the Sabbath. Actually, it discriminates against all who observe some other day than Sunday 'as holy time.' . . .

"The danger of the whole thing is that such a bill might bring Congress to the point of enacting ecclesiastical laws. Some of the legislation passed has been perilously near to the border line, and a good many Constitutionalists who hold that the Constitution aims to protect the rights of the minority against the tyranny of the majority, believe that line has been crossed.

"So much for the civil aspect of the bill. From its religious aspect it is an admission that the religion it represents cannot compete with the things of Cæsar. The church's mission is to persuade, to illuminate, not to call a policeman. Legally enforced religion is an absurdity, a confession of weakness on the part of those who seek to impose it. Religion deals with sin, the state with crime.

"Such a religion is far from that of the Great Teacher. A defender of the Lankford bill says, 'One of its objectives is to give every man the opportunity to be religious, should he desire to be so.'

"Is it possible the author of that remark cannot see the irony of it—that there is no hope for a man to be religious on the six days of the week he labors? Is religion like a suit of Sunday clothes, to be worn one day and carefully laid away?"

Blue Law a Wedge

The *Tulsa Daily World*, of Oklahoma, under date of March 15, calls the Lankford Sunday bill a liberty-destroying proposal, and looks upon it as an "entering blue law wedge." The editorial says:

"The House has before it a measure called the Lankford Sunday bill, introduced by Representative Lankford, of Georgia, at the behest of the Lord's Day Alliance and the National Reform Association. It is, perhaps, the most sinister and liberty-destroying proposal ever to come from a group of organizations noted for their ar-

rogance and intolerance—and this is saying a good deal. The Lankford bill is so worded as to apply only to the District of Columbia, but no keen wit is required to see that it is merely the entering wedge of an effort to bring the entire country under the tyranny of the blue laws of witchcraft days.

"The bill would close all amusement places in the city of Washington on Sunday and prohibit the pursuit of practically all secular business. Its framers have been magnanimous enough to recognize newspapers as 'necessities,' and work at filling stations, in the goodness of their hearts, would be 'permitted.' The bill is a flagrant attempt to compel Sunday behavior, and to abridge by the law the habits and customs of a free people. The peril underlying the impudent proposition is the fact that the District of Columbia is governed by Congress, and the zealous lobby maintained may be able to tear down any opposition of timid Congressmen.

"The application of the measure to Washington City and its environs will fool nobody. There is no doubt but that, if by any chance these zealots are able to put this bill through, they would immediately start an insidious and covert propagandea for the extension of their oppression to include the whole land."

A Stultifying Puritan Sabbath

The editor of the *San Diego (Calif.) Herald* of March 15, calls the Lankford compulsory Sunday observance bill the religious standard of "The Rigid Righteous." The editorial says in part:

"Of all the reformer pests which infest the earth at the present time, the

Lord's Day Alliance is the most pestilential and pestiferous. By every known method of political coercion it is striving to bring back to America the cruel and stultifying Puritan Sabbath; and unless the people of this country wake up and protect their Constitutional rights

(Continued on page 86)



KNOW this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

He'll call, persuade, direct aright,
Bless him with wisdom, love, and light,
In nameless ways be good and kind,
But never force the human mind.

Freedom and reason make us men;
Take these away, what are we then?
Mere animals, and just as well
The beasts may think of heaven or hell.

Author Unknown.



INTERNATIONAL
Service Station Man in an Eastern City, Arrested for Violating the State Sunday Law by Filling an Automobile Tank With Gasoline

A Friendly Debate Between A Lawyer and a Religious Editor

[The letters given below passed between an attorney who has had experience as a legislator and State official, and the editor of a widely read official organ of one of the leading Protestant denominations of the country. The names of the writers and those personal references which naturally found a place in the letters of these warm, intimate friends, but which do not bear on the real subject matter, have been omitted. There has been left everything that has a bearing upon the question of the rights of men.

The Lankford bill, known as H. R. 10311, which is referred to in these letters, was considered, but did not come to a vote in the Sixty-ninth Congress. Mr. Lankford has introduced a similar bill in the present session of Congress. The pending Sunday bill is to be given consideration during the short session of Congress, beginning next December. Therefore the matter is timely.

H. H. V.]

The Lawyer's Argument

DEAR JOHN:

On page 7 you reprint an article on the influence of the present clamor for religious laws. . . . Rev. Charles H. Heustis, of Toronto, Canada, is general secretary of the Lord's Day Alliance, and it, with the Federal Council of Churches, is doing all in its power to put the Lankford bill through Congress for the District of Columbia. . . .

In the text of the bill itself I note that it defines the "Lord's day" four times in the first three sections. Looks like religious legislation, doesn't it? It also says it prohibits "secular" work. Must we

empower the state to determine just what is or is not secular? How can this be done without going into the merits of religions? Can the state properly do that? . . .

John, I realize the deep necessity of one day of rest in seven, in all its phases, but to say the utmost for such laws, they are only temporal so far as the duty of the state can justly go, while towering high above them are the precious gems of religious liberty and economic equality of all men. Spiritual liberty is by far the most costly and most sacred guaranty of the state, and its protection is the state's very highest function. . . .

The law should, of course, go even farther, much farther, than it now goes in protecting the individual in his right to enjoy as he pleases, any day he chooses as his sabbath. But the state steps out of its place when it chooses the day; and when it goes still farther and gives this day a sacred name, the purpose behind it is clearly seen. It is religious legislation.

It seems to me, if these clamorers for Sunday laws were proceeding on a sound basis, they should seek to protect the laborer in his own choice of a day of rest, rather than try to have the state force upon him its own interpretation of a disputed doctrine as to which day it should be. And if this agitation is purely for the sake of the laboring man, why should it not come from him, instead of only from the churches that have a particular creed to put across?

Nothing that is moral or not criminal on one day can be made immoral or criminal on any other day by the civil law, of right. So far as the civil law can go, it cannot make any difference between the days as to immorality or criminality. Honorable labor should never be a crime, so long as it does not violate or prevent the honest labor of others, or violate the equal rights of others.

.....
*A Photographer Arrested in Irvington, N. J., for
 Taking Pictures on Sunday*

However important physical rest may be, one day in seven, and however spiritually important the Sabbath, we must not subvert equal civil and religious rights to have those benefits.

John, "church and state" is the most troublesome question we have, in some respects. It is the stumblingblock of the ages, and therefore we will have to delve down below the surface to find bed rock. The idea of "favoring one religious institution or establishment or mode of worship above another" is in open violation of almost all our State constitutions, but our State laws, the statutes, still exist in the face of these provisions. As a lawyer and a Christian, and having always been especially zealous of civil and religious liberty, I have through the years made a special study of this subject, and can discuss it in the light of practically every legal document since the time of Christ, and even before. . . .

Much love,

BEN.

MY DEAR BEN:

I read your letter with much interest. . . . Personally, I do not believe that any man can locate the seventh day,

(Continued on page 89)





PHOTO BY S. A. WELLMAN

Studying the Koran, Not in Turkey, but in a Mohammedan Section of India



© U. S. U., N. Y.

An American Open-Air Public School on the Deck of an Old Ferryboat

The Golden Rule Forgotten in Some American States

THE following editorial, taken from the *Oklahoma Times* of recent date, on the similarity between the Turkish law requiring all alike, irrespective of religious faith, to read the Koran or have it taught to all at public expense, and some American States laying a similar obligation upon public officials at general expense in our public schools relative to the teaching of the Protestant Bible, is certainly worthy of consideration in the light of the golden rule as laid down by the Author of Christianity:

"In principle there is a striking likeness between the Turkish law requiring the teaching of the Koran and the Michigan law requiring the teaching of the Bible, notwithstanding the Turkish law excludes all other religious teachings while the Michigan law on that point is silent.*"

"Both laws spring from a sincere and fervent religious conviction. Both seek to lend state support to a religious ideal. Both ignore the conscience and conviction of all minorities. Both tax all the people to teach a creed that

* If we understand correctly the present status of affairs in Turkey, instead of teaching the Koran and Mohammedanism in the public schools of that country, the authorities there have recently gone to the extreme of prohibiting all religious instruction, even in private schools. It seems difficult for many people to preserve a proper balance in such matters. Our contention is that while religious instruction should not be attempted in schools supported by public funds, there should be no interference in such matters in private or church schools.

a part of the people consider violative of their conscience. Each forces the dissenter to help support a program that he honestly believes corrupts the morals and damns the souls of men.

"Under the Turkish law the Christian Turk and all other non-Mohammedans are forced to pay taxes to teach all children, including their own, that Mohammedanism is the only true religion, and that Mohammed was and is the true prophet of Allah. Under the Michigan law the non-Christian is taxed to defray the cost of teaching his own children a creed that he cannot believe.

"If Islam were a Turkish minority, it would fight to the death to prevent the enactment and enforcement of the very principle that it embraces as a majority. The sword of the prophet would be unsheathed to fight any program that sought to teach the Bible as the Koran is now being taught.

"If Christianity were a Michigan minority, its votaries would risk the stake and the scaffold to keep the Koran out of the Michigan schools. Let the crescent float where the cross is now uplifted, and the Michigan believers would be quick to demand a rigid recognition of the Constitutional canon that sharply separates church and state.

"Of the two enactments, that of Turkey, with all its exclusive forces, is the more defensible, for Turkey has no constitutional guaranty of religious freedom and the Koran has no golden rule commanding its devotees to grant to others the treatment they would desire from others. The American Constitution does promise absolute protection to all dissenting minorities,

(Concluded on page 90)

Baptists Opposed to Lankford Sunday Bill

THE *Baptist*, the official organ of the Northern Baptist Association, takes a clear-cut and sound stand against the compulsory Sunday observance bill now before Congress, in the following editorial of April 14:

"Whenever advocates of so-called 'Sabbath legislation' begin to argue from the moral obligation of the ten commandments, to urge laws for the preservation of the sanctity of the 'Christian sabbath,' or to propose by law to prevent the 'desecration of the Lord's day,' they are committing themselves to a principle wholly pernicious. They are proposing religious legislation of the most undisguised and objectionable sort. Precisely this is the weakness of the Lankford bill now before Congress to establish the observance of the 'Lord's day' in the District of Columbia. . . . The Lankford bill is so interwoven with religion in both its provisions and its arguments as to make it a clear violation of that provision of the Constitution which forbids any 'law respecting an establishment of religion.' Mr. Lankford disclaims any such purpose. Very well; let him introduce a bill without any religious terms or provisions, and let him support it by arguments of public utility and the general welfare. Then those of us who stand for a separation of church and state can consistently urge its passage."

No Sunday observance law has yet been framed or enacted without the weaving of religion into its very fabric. The arguments in support are always religious in character. The supporters of this Sunday legislation are always clergymen and religious organizations.

If it were a civil rest day law protecting the rights of the employee, no one would object, and such a law is now in operation in the State of California, but it does not suit the Sunday law advocate who wants religion woven into the law.



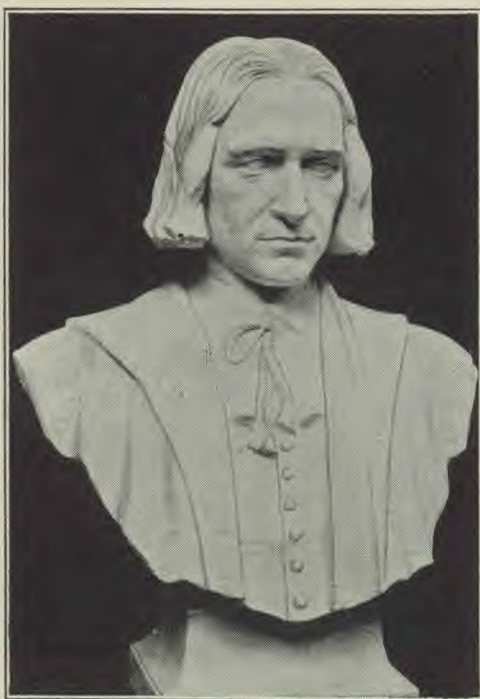
THE fundamental doctrine of the religious bigot is that "everybody is a heretic but me and mine." Give him the power, and he will burn you at the stake.



THE employment of force in the acceptance of religious duties is a poor substitute for faith.



THE biggest saint is the biggest hypocrite when he belies his profession.



HERBERT PHOTOS, N. Y.

Bust of Roger Williams, founder of the colony of Rhode Island and apostle of religious freedom in America, which stands in the Hall of Fame of New York University. The sculpture is by Hermon A. MacNeil, and was the gift of the Colonial Dames of Rhode Island.



Town Hall, Market Square, Johannesburg, Transvaal, South Africa

The Wrong Way of Promoting Religious Observances

A VERY interesting and instructive editorial appeared in the *Star*, a daily newspaper of Johannesburg, South Africa, where the Provincial Council is seeking the enactment into law of the observance of Good Friday and more drastic Sunday observance legislation, showing the fallacy of attempting to enforce religious observances by the law of the state. Everywhere in the world, in monarchies and republics, the churches of a particular brand are seeking legal recognition for their religious customs and creedal dogmas. It is equally apparent that the secular press everywhere seems to have a clearer vision of the impropriety of such maneuvers on the part of churchmen, than the churchmen seem to entertain. We are glad to see the South African press join us in our fight to keep the churches out of politics, and confine

their efforts to proper methods of propagating religious customs, and it is with pleasure that we reprint this splendid editorial from the *Johannesburg Star* of Feb. 4, 1928, as follows:

"The administrator's proposal for singling out Good Friday as a day to be more strictly observed in a religious sense, and the accompanying suggestions for stiffening up the law in respect to the observance of Sundays, raise a principle which cannot be ignored. Otherwise, we may find the Provincial Council with the best of intentions, putting through legislation which, through not having received sufficient consideration from every standpoint, will arouse considerable public hostility. . . . The attempt to enforce by law a strict observance of Good Friday — to say nothing of further legislation affecting Sundays, or Dingaan's Day — would constitute a radical interference with the liberties of the people, and create a very real and widespread resentment. Of this there is always a danger when the state attempts to handle matters of religious practice or to dictate upon

(Concluded on page 91)

Only Religious Processions Permitted on Sunday

IT so happened that Gen. U. S. Grant's 106th birthday fell upon Sunday, May 6. It has long been a custom on the anniversary of the general's birth for United States troops to march to his tomb at Riverside Drive and 122d Street, New York, with flags flying and martial music. But according to the *New York Times* of May 7, on Sunday, May 6, "the armed color guard and band of the Sixteenth Infantry of the United States Army, together with the color guard of the Veterans of Foreign Wars, was prevented yesterday by the police department from parading from 116th Street and Broadway to Grant's Tomb at Riverside Drive and 122d Street for the annual Americanization exercises in commemoration of the 106th birthday of General Grant."

The reason given was that only religious processions were allowed in New York City on Sunday.

The *Times* says further that "Brig. Gen. Peter Traud, U. S. A., commander of the Second Brigade, First Division, the principal speaker at the monument, did not know of the incident until the vanguards of the marchers approached the speakers' stand walking on the sidewalk. When he was told that the police department had refused permission for the band, colors, troops, and veterans to march in parade formation,

he said that never before in any city in which he had been stationed had permission been refused regular Army troops to march with their bands playing and colors flying, no matter what the occasion was."



THE difference between a false religion and a genuine religion is that the former perishes without state aid and the latter perishes with it.



RELIGION and politics eventually lead to a divorce case; why not now?



THERE is hope for a fool who has regard for the rights of man, that he may ultimately regard the authority of God.



THE religious reformer who thinks he can make men

good by law, is like the man who thinks he is adding strength to his weak fence by giving it a coat of whitewash.



ERROR cannot stand opposition without the support of vast majorities; truth overcomes all opposition with the support of One.



LAW takes the Sun out of Sunday, but conscience puts it in.



HERBERT PHOTOS, N. Y.

Grant's Tomb, New York City



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

Too Much Clericalism in Politics

THE following editorial from the *Chattanooga Times* of February 11, on too much clericalism in American politics, dealing with a concrete case, we are confident will cause every true American to realize that we are not fighting mere straw men or dealing with fanciful theories in combating clericalism in the political arena in America:

"Addressing the college and university section of the educational association of the Methodist Episcopal Church, South, at Memphis last Wednesday, Dr. W. P. Few, president of Duke University, made the following astounding statement, according to an Associated Press dispatch:

"'Basically the country is founded on the wrong principle. Separation of church and state, of religion and other things, is philosophically not sound. They are all a part of the whole, a part of the great scheme of human life, and the nation needs a leader who can interpret them all together for the people.'

"This doctrine is clericalism of the rankest sort. It brushes aside the Constitution of the United States; it flouts the Virginia statute for religious freedom; it ignores the fact that Pilgrims, Quakers, Huguenots, and others fled to America because of intolerable conditions in countries in which church and state were not separate, but one. It condemns the very thing

which, more than anything else, has made America a land of freedom, mentally and spiritually—the very thing, it may be said, which has made possible the great church of which Dr. Few is a member.

"If Dr. Few would not have separation of church and state, what would he choose? Would he take state and Catholicism, state and Lutheranism, state and Presbyterianism, state and the Baptist confession, state and the Episcopal Church, state and Mormonism, or state and something else? And would he have the state dominate the church, or the church dominate the state? or would he have the one absorb the other?

"Somehow it is difficult to believe that the head of the South's wealthiest institution of learning really meant what he said in this connection. Can it be that he regards as unfortunate the result of the long, bloody struggle for religious liberty—for the right of every man to worship God according to the dictates of his own conscience? Or does he believe Jesus Christ was 'philosophically not sound' when He said, 'Render to Cæsar the things that are Cæsar's, and to God the things that are God's'?"

It is time to take alarm when such men as Dr. Few and many other leaders of such powerful religious organizations as the Methodist Episcopal Church, South, as well as North, justify the entrance of the church into politics, and even attack the fundamental principle

of church and state separation, and the Constitutional guaranties of civil and religious freedom vouchsafed to the individual. To say the least, such doc-

trines advanced by clergymen heading powerful universities and religious organizations, are un-American and hostile to free republican institutions.

Pastor Takes a Rap at Puritanism

THE following interesting news article is taken from the Hutchinson (Kans.) *News*, of Jan. 30, 1928, in which a clergyman takes issue with the modern Puritans on the Sunday law issue:

"Would strict Sunday observance in Hutchinson mean the cutting off the calls of the milkman, closing down drug stores, ice cream and drinking fountains, gasoline stations, queried Rev. H. C. Ledyard, pastor of the Universalist church, yesterday morning in his sermon on 'Sabbath Observance.'

"In introduction to his sermon Reverend Ledyard told of having received a letter from the secretary of the Advisory Committee in the interest of better 'Sabbath observance.' In answer came the sermon. He said in part:

"I am unalterably opposed without hesitation or mental reservation of mind, whatsoever, to any and all efforts to bring about or enforce any observance which can be in any way associated with Puritanism.

"The letter speaks of 'Sabbath Observance.' Not by any stretch of the imagination can Sunday be made the Sabbath. Sabbath is the seventh and Sunday the first day of the week, a day so named by pagans in honor of the sun god. There is not a verse in the entire Bible warranting any special observance of Sunday.

"If these people who are worrying about Sunday want to follow the Bible's commands, they must turn to Saturday. That, as the seventh day, is the day God has said to have blest and hallowed. And what regard is shown by Christendom for this day, said by the Bible to be a holy day? It is the biggest business day of the week, and is observed only by orthodox Jews and Seventh-day Adventists, and even these latter are ridiculed for so doing.

"Children are hungry and ill clad in our city,' Reverend Ledyard said. 'Scores of men and women out of employment; bootlegging continues; stills operate; graft walks abroad; greed awaits at every corner; hate, slander, intolerance, and gossip open wide their wings of flight and cover the city. All of these things, however, are of no importance. Make Sunday a day that no one can do things you don't want to

do or don't like to do, and verily will the kingdom of God be ushered in.

"I am wondering,' continued the speaker, 'if these modern Puritans are planning to draw the line anywhere. Of course cigar stores and pool halls are to be closed, and picture shows are to be taboo. How about golf, and the milkman? and will these Sundayites refuse to read the Monday morning paper which was printed on Sunday? Will the oil stations be put under the ban and the cars of these guardians of public welfare be kept in the garage all day Sunday? Or is it to be considered right for them to enjoy the rest and recreation a joy ride would bring them, so long as people not able to own cars are forbidden to enjoy themselves in the only way their pocketbooks will permit? And another thing, Will the hired girl be let off all day Sunday, or must she get material food ready for those who have first received spiritual food at some church? I wonder just where the line will be drawn.

"I refuse to submit to the judgment of any man or clique of men as to what to me means rest and recreation or in what manner I shall observe the Sabbath. In all matters pertaining to judgment concerning these things it is safe to leave with God. To Him I am willing to answer, but to no other."

We are glad to see clergymen who have the moral courage to voice their personal convictions in opposition to the general trend of ecclesiasticism. Not all pastors of churches have bowed the knee to the modern Baal of Sunday fetishism. There are still those who prefer the teachings of the Bible to the traditions and precepts of men that make void the commandments of God. The whole Sunday law argument is not only opposed to the Bible as to the day that was divinely sanctified, but to the Scriptural and divine plan as to the methods and means that should be employed in securing proper Sabbath observance. The whole Sunday law program is fundamentally wrong from Alpha to Omega, in fact and in principle.



PHOTOART HOUSE, MADISON, WIS.

ALBERT HERTER, ARTIST

This Painting, the "Signing of the Constitution," Hangs in the Supreme Court Chamber of the Statehouse at Madison, Wis.

President Coolidge Elucidates American Ideals of Freedom

PRESIDENT COOLIDGE, in addressing the thirty-seventh Congress of the Daughters of the American Revolution, at their headquarters memorial building in Washington, D. C., on the night of April 16, set forth some remarkable statements embodying the ideals of freedom as conceived by the founders of the American Republic. The following are some extracts taken from his address dealing with the fundamental principles of freedom and self-determination in the administration of civil government, which we do well to ponder at this time when these principles are assailed by sincere but misguided zealots:

"We do not grasp the full import of the American Revolution unless we consider it in its double aspect. In the first place, it was a struggle for independence. But the victory which, after long years of sacrifice, crowned that effort, gave to the colonies little more than an opportunity. They soon found that independence of the crown of England was of small import unless they could establish themselves under a national government of their own. In the second place, therefore, the Revolu-

tion meant the adoption of the Federal Constitution. The war would have been of little value if the peace had not been used to create a nation.

"Prior to this period our institutions had been in the making, public opinion had been shaping. It was then that final decisions were made and the definite form of our fundamental law was declared. From time to time it has been broadened and strengthened, but in its main principles it has not been much changed. The Republic which it created is the Republic under which we live.

"No more enticing subject for discussion exists than the success with which our country has been blessed from the Revolutionary period down to the present hour. Our growth from 3,000,000 people, inhabiting thirteen detached colonies lying on the Atlantic seaboard, poor in almost everything save character and spirit, to the flourishing nation of 118,000,000 people, extending across the continent, possessed of extensive material resources and endowed with all the facilities of science and art, education and charity, is a record known to all the world and very thoroughly appreciated by every one but ourselves.

"Believing that the progress we have made indicates that we have been taking the right course, we reach the conclusion that it is desirable to understand the principles and policies which have contributed to our success and at-

tempt to continue to keep them in operation. One of the most important institutions which became more firmly established as the result of the Revolution was the old theory of local self-government. The race experience of those who took such a prominent part in the affairs of that day and the whole body of the people that supported them had always been prone to identify the cause of liberty very closely with the cause of local self-government.

"The colonies claimed that system as a right recognized by their royal charters and naturally inherent in their right as freemen.

"What they were contending for was primarily the rights of the individual, the security of life, of liberty, and of property. They wished him to be provided with an assurance of justice near his own home, and to be protected from all unreasonable impositions by the hand of authority. They sought to make him free to manage his own affairs, whether they were economic, political, or religious. This was the heaviest responsibility that was ever undertaken by any people in the world. But they knew, as we know, that there is no other foundation on which liberty and equality can rest.

"At certain times and in certain places we have been neglectful of it, and the power of self-government, instead of being retained by the people, has been exercised by those who were serving their own private interest rather than the public welfare. But the people have always

aroused themselves and recaptured the control of their own affairs. Sometimes they have been tempted by specious presentations to believe that in some way they could live off the Government and get something for nothing, without having to make compensation through their labor or their loss of freedom.

"But the average run of the people must be personally responsible for their own affairs and their own success. Under our institutions they cannot evade this duty by attempting to shift it upon the Government, for they are themselves the Government. Unless they discharge this obligation themselves, there is no one that can discharge it for them. To attempt any other method is to deny that the principle of freedom, equality, and self-government is sound.

"If the American Revolution had one note that was more dominant than another, it was the principle that the people were competent to run their own business and manage their own government. That was the pæan of emancipation that rang high and clear through the whole period. It was an appeal to the people to emerge from their weakness and their servitude, and rely on their own strength and courage to conquer for themselves a place of power and freedom. The determination of the individual to stand alone, unaided and independent, required a high degree of character. The colonists had had enough of aristocracy, of monop-

(Concluded on page 92)



U. & U., WASH., D. C.

Looking Toward the Washington Monument From the South Side of Continental Memorial Hall, the Home of the Society of the Daughters of the American Revolution, Washington, D. C.



This petition, 278 feet long and containing 7,000 signatures, is only one of many sent to Congress from the State of Colorado, protesting against the Lankford Sunday bill for the District of Columbia.

What the Religious Liberty Association Has Done

THE regular and associate members of the Religious Liberty Association of America are to be highly complimented for the splendid work they have done during the past year covering the last four quarters. In the educational campaign carried on in every State in the Union in defense of the principles of religious liberty 436,000 LIBERTY magazines were circulated; 240,000 copies of "The Church in Politics" were disposed of; 5,700,000 copies of "Your Liberties Imperiled," and 894,000 copies of the leaflet entitled, "A Blue Sunday Law Before Congress," were scattered. Also 1,480,961 copies of *Present Truth* numbers on religious liberty have been distributed, and about 600,000 copies of

two other religious liberty leaflets have been circulated; or in other words, in summing up the number of books, magazines, and leaflets circulated in the present religious liberty campaign we discover that 10,358,000 copies of religious liberty literature were placed in the hands of the people. Besides this special literature, many articles were furnished to magazines and newspapers which received a circulation totaling millions of copies.

In addition to this splendid showing in the distribution of religious literature, our members have secured approximately 7,000,000 signatures of protest against the Lankford compulsory Sunday observance bill, H. R. 78, and

forwarded the same to the members of Congress since Congress convened last December. In addition to these we still hold in reserve more than 100,000 names on petitions in our office, to be presented to the House District Committee at the time of the hearings on the bill. We have set our goal for 10,000,000 signa-

tures, and before the campaign is ended, we shall have gone far beyond the goal set. From 85 to 90 per cent of the people called upon sign the petitions protesting against the Lankford compulsory Sunday observance bill. The American people are not yet ready to barter away their precious heritage of freedom.

The "Blue Bolsheviki" Hot on the Trail of Congress

AN editorial in the Kansas City (Mo.) *Jewish Chronicle* under the caption of the "Blue Bolsheviki," draws a parallelism between the "red" and the "blue" bolsheviki. The *Chronicle* especially emphasizes the "blue menace" which threatens American liberties, and is invading the precincts of our Federal Government. In part the editorial declares:

"There rides abroad in the land to-day another type of bolsheviki whose menacing shade is blue, bolsheviki who threaten our civilization, not with big black bombs, but with big blue laws! The 'red' and the 'blue' bolsheviki differ in form, but stand united in purpose. Both would 'correct' the established order of things in revolutionary fashion,—the 'reds' by ruthless force of arms, the 'blues' by ruthless force of laws.

"All of which brings us to a consideration of the Lankford bill, introduced in the present Congress by some ambitious crusading statesman from some enlightened and tolerant State below the Mason and Dixon line, which bill would have the Congress of these United States write into the law of the land a compulsory observance of the 'Lord's day,' which is Sunday. The law would, of course, only apply to the District of Columbia, but it is intended as a model for every State in the Union, to the ultimate end that every American be by force of statute compelled to desist from all forms of activity, commercial and recreational, inconsistent with the religious character of the day.

"The Lankford bill is backed by the professional reformers of the Lord's Day Alliance, the National Reform Association, the International Reform Association, the International Reform Federation, composed of some nineteen Protestant organizations, and other busy persons who are intent on making the people of

America conform to their own standard of goodness, morality, purity, and religion. . . .

"Now every school child knows that there is written in the Bill of Rights of the Constitution the provision that 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.' The framers of the written fundamental law of the land deemed this safeguard of such supreme importance that it was given first place in the Bill of Rights as the First Amendment to the Federal Constitution. Nevertheless there has been a determined, persisting effort to pave the way for the passage of a Sunday law, not as a 'religious,' but as a 'civil measure,' a law that would be proof against any attack that might be made upon it from the standpoint of the First Amendment.

"The supreme court of Pennsylvania has not even used the logic of this subterfuge in upholding the blue Sunday laws of that highly moral State enacted in 1705. In a decision handed down only a few months ago, involving the prohibition of baseball playing on Sunday, it expressed this astounding opinion: 'We cannot imagine in this sense anything more worldly or unreligious in the way of employment than the playing of professional baseball as it is played to-day. It is not only worldly employment, which is forbidden, but business. Christianity is a part of the common law of Pennsylvania, and its people are Christian people. Sunday is the holy day among Christians. No one, we think, would contend that professional baseball partakes in any way of the nature of holiness.'

"Here is something for every American citizen to ponder over well. If this legal philosophy were to prevail in our national legislative and judicial bodies, it would be tantamount to declaring our Constitution a scrap of paper to be set aside and suspended for 'religious' and 'Christian' purpose. This is exactly what the proponents of the Lankford bill would like to do. They would write religion into the Federal

law by the might and tyranny of majority rule, despite the fact that fundamental aim of the Constitution is to protect the rights of the minority and of the individual himself against the desire of even an overwhelming majority. For unless this were so, we would have a condition in this country similar to that in the old days of England, when the people had to change their religion to suit that of the sovereign of the moment. It would mean that when Congress was composed of a majority of Protestants, we would have Protestant religious laws; if the majority in Congress were Catholic, we would have Catholic religious laws; and if the majority perchance be Jewish, it would not be without the realm of logic to conclude that some ceremonial part of the Jewish religion become the law of the land.

"We are just as much opposed to the prospect of Jewish religious laws in the statutes of State and national government of the United States as we are to Protestant, Catholic, or Christian laws. We maintain that under the Constitution there can be no laws passed in any way affecting positively or negatively the exercise or observance of *any religion* or religious practice, and that inasmuch as the blue Sunday laws are regarded as 'religious' laws, they are subversive and repugnant to the letter and the spirit of the very foundation of American government and civilization.

"As Jews we yield to none in our respect and reverence for the fourth commandment of the decalogue, which enjoins us to keep the Sabbath holy, but we prefer to maintain that respect and reverence by the force of moral conviction, and not by the force of the policeman's club. We prefer to let true religion prevail in men's hearts, not by the power of fines and jail terms and snoopers and the rotten breed of corrupt inquisitors that infest the contemporary body politic, but by the power of the spirit of the word."

The LIBERTY magazine wishes to congratulate the editor of the *Jewish Chronicle* for the broadmindedness and liberality expressed in the last two paragraphs of this splendid editorial. Genuine religion is not intolerant. It never forces itself upon unwilling subjects. The greatest glory any religion can claim for itself is the spirit of charity it manifests in its dealings with others. If all religionists would manifest the same spirit of charity not to enforce their religious views upon others under the penal codes, religious persecution would become an impossibility in the future. But a popular religion as a

general rule becomes arrogant and intolerant through its intoxication of power and numerical strength, and it develops sharklike tendencies of devouring its own species of lesser size. The "blue" bolsheviki are a real menace to our American institutions.

Religious Toleration Versus Religious Rights

(Continued from page 69)

On the same subject, and directly in the same line, President Washington subsequently said:

"The citizens of the United States of America have the right to applaud themselves for having given to mankind examples of an enlarged and liberal policy, a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural right."

In 1827 Lord Stanhope voiced the same sentiment in the British House of Lords. He said: "The time was when toleration was craved by dissenters as a boon; it is now demanded as a right; but *the time will come when it will be spurned as an insult.*" Philip Schaff and Judge Cooley have also both emphasized the same distinction. The former says: "In our country we ask no toleration for religion and its free exercise, but we claim it as an inalienable right." The latter declares that in this country we "have not established religious toleration merely, but religious equality."

Thus it is seen that the distinction between religious toleration and religious rights is not merely a figment of the mind, but a living reality, seen and acknowledged not only by lexicographers, but by statesmen; and not only that there is a distinction, but that toleration is opposed to rights, for it is a denial of them.

In the face of these facts, how puerile is the claim of the National Reform Association that their movement offers

"the highest, most efficacious safeguard against persecution"! Folly could scarcely go farther.

These self-styled reformers have been repeatedly arraigned on the charge of bigotry, and have as often been convicted upon their own testimony; nevertheless, repeated denials that National Reform is, in its very nature, opposed to religious liberty, renders it necessary to revert again and again to the subject, to meet each time some new phase of their sophistry.

The attitude of the National Reform movement toward those who oppose it, was thus stated by the late Dr. Jonathan Edwards at a meeting in Cooper Union, New York City, in 1873:

"Our objectors, then, may learn that they are merely a body of men who are in their turn feeling the inconvenience of dissent. And they may be reminded that under our proposed amendment all the essentials of their citizenship will be none the less secure to them than they are now.

"The atheist is a man who denies the being of a God and a future life. To him mind and matter are the same, and time is the be-all and the end-all of consciousness and of character.

"The deist admits God, but denies that He has any such personal control over human affairs as we call providence, or that He ever manifests Himself and His will in a revelation.

"The Jew admits God, providence, and revelation, but rejects the entire scheme of gospel redemption by Jesus Christ as sheer imagination, or, worse, sheer imposture.

"The Seventh Day Baptists believe in God and Christianity, and are conjoined with the other members of this class by the accident of differing with the mass of Christians upon the question of what precise day of the week shall be observed as holy.

"These are all, for the occasion, and so far as our amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together, which we very much regret, but which we cannot help. . . . They must be named from him [the atheist]; they must be treated, for this question, as one party. . . .

"What are the rights of the atheist? I would tolerate him as I would tolerate a poor lunatic, for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator. The atheist is a dangerous man. . . . Tolerate atheism, sir? There is nothing out of hell that I would not tol-

erate as soon. The atheist may live, as I said, but, God helping us, the taint of his destructive creed shall not defile any of the civil institutions of all this fair land! Let us repeat, atheism and Christianity are contradictory terms. They are incompatible systems. They cannot dwell together on the same continent."

So far as the writer, who has read their official organ all these years, is aware, this sentiment has never been repudiated by any representative National Reformer; on the contrary, Aug. 13, 1891, the *Christian Statesman* attempted a defense of Dr. Edwards' words, in the course of which occurs this statement:

"He said expressly, 'The atheist may live, as I said;' and again: 'They [our objectors] may be reminded that under our proposed amendment all the essentials of their citizenship will be no less secure to them than they are now.' Though there was 'nothing out of hell' which he would not tolerate as soon, yet he expressly declared he would tolerate even the atheist. But he did not propose to surrender to the atheist the Government of the United States."

This is the only concession made up to date, if, indeed, it be a concession. And it certainly is not a disavowal of the intolerant sentiment voiced by Dr. Edwards eighteen years before; it is simply a defense of it, a declaration that National Reform proposes to substitute toleration in this country for rights; they will tolerate the atheist, i. e., all who oppose them, including the Seventh Day Baptists, and presumably Seventh-day Adventists, just as they would tolerate lunatics and conspirators. And this they tell us is the best possible safeguard of religious liberty! Let those believe it who can. But they who understand what freedom really means, will ever insist that all men are entitled to full and perfect religious liberty, not as a favor to be granted them by the Government, but as an inalienable right with which they have been endowed by their Creator.



THE individual who demands that all others shall agree with him and his sect, should never be intrusted with power, because he is a tyrant.

Separation of Church and State Idea Grossly Neglected

"THE principle of the separation of church and state is falling into neglect," said the Rev. Dr. Kingman A. Handy, pastor of the Miller Memorial Baptist church of Baltimore, Md., in addressing the Baptist Ministers' Conference held in that city. "One indication of the decline of the principle is the fact that the Lord's Day Alliance is insisting on Sunday observance on the basis that the day is a 'holy day,'" said Dr. Handy.

According to the *Baltimore Sun*,

Dr. Handy further "asserted that the soul, to be responsible to God, must be free from compulsion in religion, and pointed out that the ultimate recourse of the state was force. He maintained that if the ideas of freedom and soul competency were effaced from the Baptist denomination, there would be no justification for its separate existence, and he urged the ministers to stand firmly for their Baptist heritage.

"Dr. Handy criticized the Lord's Day Alliance for urging a Sunday rest law for the purpose of preserving a 'holy day.' . . . He declared that because of the 'loose thinking and talking about Sunday laws, resulting in confusion, we sometimes almost believe that the interests of religion and Christianity would have been conserved with greater purity had another day than Sunday been chosen by law as the week's rest day.'

"The Rev. Dr. O. C. S. Wallace, pastor of Eutaw Place Baptist church, said that, while wholly in sympathy with a day of rest for labor, he would be unwilling to distribute certain literature of the Lord's Day Alliance among the young people of his church, because he considered the Alliance misapplied Scripture in urging the law.

"As citizens,' Dr. Lawrence said, 'we have nothing to do with preserving the Lord's day or seventh day. We cannot consistently labor to maintain by legislative action a holy day in the interest of our religion. . . .

"The 'church in action' is a wonderful slogan, but the weapon of offense is 'the sword of the Spirit, the word of God,' and it is against sin in the human heart that it must move.

"The church is no reform society, as important as the work of reform is, but its work is clearly defined by the great head, even Christ, and it must be careful what alliance it makes with worldly organizations, especially those of a political nature, or which use the law to acquire their ends, perfectly just and wise in their own sphere of activity.' . . .

"Dr. Handy also mentioned marriage laws in Maryland which demanded a religious service, compulsory Bible reading in the public schools, and tax-supported chaplains in civil institutions as other indications that the principle of the separation of church and state was falling into neglect.

"He maintained that a religious marriage service should be optional, that civil marriages should be allowed for persons not desiring a religious ceremony, and that chaplains should be supported by the church organization rather than by the state."

We are very glad to see these Baptist ministers of Baltimore stand by the original Baptist principles of church and state separation. There are quite a few Baptist ministers who have lost sight of the original ideals and fundamental principles of religious freedom for which the early Baptists stood when their church was among the despised and persecuted sects. It is refreshing to know that there are still a few stalwarts among them, who have not forsaken the faith that was once delivered to them. As Dr. Handy said, "if the ideas of freedom and soul competency were effaced from the Baptist denomination, there would be no justification for its separate existence."

The Press Opposes Compulsory Sunday Legislation

(Continued from page 71)

to life, liberty, and the pursuit of happiness, this organization of bigots is likely to succeed in its nefarious designs. The Lankford Sunday bill, now pending before Congress, is a direct attempt to bring about the union of church and state, and exalt the preachers and fundamentalism."

The Stockton "Independent" Calls It a Dangerous Precedent

The editor of the Stockton (Calif.) *Independent* shows that the Sunday bill before Congress is against the First Amendment to the Constitution, and would establish a dangerous precedent if enacted into law. The editorial says:

"The so-called 'Sunday blue law' which seeks to have Congress pass a bill setting Sunday aside as a day of rest, is distinctly out of harmony with the spirit and intent of the Con-

stitution of the United States, which provides that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'

"With various religions in this country who do not observe Sunday as their Sabbath or Lord's day, such enactment would be an act of religious discrimination utterly at variance with the principles of religious freedom upon which this nation was founded.

"For more than half a century there have been repeated attempts to have Congress take action upon bills of similar intent to that now under consideration, but the representatives of this country have had the wisdom to avoid any enactment that would terminate the separation of church and state, for which the founders made such definite provision.

"Irrespective of what one's own religion may be, any serious thinking individual ought to be able to see the dangerous precedent that would be set once Congress declared the Sunday of any particular belief to be the universal Sabbath and day of rest.

"It does not seem possible that the law-making body of this land could so far forget the very corner stone upon which the Republic was built—the right of religious freedom—as to pass a bill denying followers of any belief to observe their own Sabbath and day of rest."

The Arcade "Press" Says It Is an Unjust Discrimination

The Arcade (N. Y.) *Press* says the Sunday bill before Congress not only tends to unite church and state in America, but would work a great injustice against those who observe another day than Sunday as holy time. The editorial declares:

"A bill is pending before the Congress of the United States looking to an enforced observance of Sunday. Personally, the writer favors the proper observance of the Sabbath day, but we are not favorable to the proposition of the union of church and state to any degree whatever. To force people to 'be good' and to educate them to 'be good' are widely different things. Hence, no good can come of trying to pass or enforce a law looking to the forced observance of the day commonly called Sunday. All our people believe in observing one day out of the seven; but all people do not believe that Sunday should be designated by law as the proper day out of the seven for religious worship. The Jews, the Seventh-day Adventists, and the Seventh Day Baptists feel that Saturday is the proper day. Then a law to enforce the religious observance of Sunday would work an injustice on these people, and would be directly in opposition to one of the

fundamentals on which this government of ours is based—the right of free religious worship. Let us keep free from any union of church and state if the Republic is to live and prosper."

Oceanside "Daily Tribune" Points Out Its Inconsistencies

The Oceanside (Calif.) *Daily Tribune* says that the proposed Sunday bill is a dangerous piece of legislation, and points out its many inconsistencies in the following editorial:

"The Lankford Sunday bill is now pending before Congress. It is entitled H. R. 78. It prohibits all employment and business of every kind except works of necessity and charity. It also prohibits all innocent recreation, amusements, sports, entertainments, lectures, travelogues, musical concerts, and public assemblies of every kind where an admission fee is charged. It certainly is a blue law, and according to the sponsors is to become a model law for the whole nation later on, and it is to put teeth into the State Sunday laws. It makes no provision whatever for those who observe another day than Sunday as holy time. It expects everybody to conform to its ideas of religion.

"This many-sided bill allows a restaurant man to sell a baked potato, but will fine a grocer \$500 or imprison him for six months for selling a raw potato. It permits the drug store to sell an orange, and will prohibit a fruit dealer from selling an apple. It permits the cigar man to sell a cigar, but prohibits the confectioner from selling a stick of candy. It will imprison the baker for selling a loaf of bread to the hungry, but will allow the druggist to sell a box of crackers. It will allow the garage man to sell a gallon of gasoline, and fine the grocer for selling you a gallon of kerosene. It will permit the soda fountain dealer to sell you a drink of Coca-Cola, but fine him for selling you an ice cream cone. Many more inconsistencies of this bill can be pointed out in the prohibitions and exceptions which it makes."

The Calumet "Record" Says It Is Intolerant and Unconstitutional

The Calumet (Ill.) *Record* declares that the Sunday blue law proposed to Congress for the District of Columbia is entirely devoid of Christian charity, and is un-American as well as un-Christian, in the following terse editorial:

"We take exception to the ruling of Justice Brewer of the Supreme Court that the United States is a Christian nation. The majority of our citizens may be Christians, but not all of them are. Many religions are represented in this great country besides the Christian, and who are we to designate the only true religion?"

"The 'blue law' is intolerant because it discriminates against other than Christian faiths. It is selfish in that it is for a particular sect. It is partial for the same reason, un-American because it does not follow the American principles of democracy; un-Christian because it is devoid of charity, unjust, unfair, and unconstitutional because this great nation was founded by people who came to a new country in order that they might worship their God in their own way, and not in the way dictated by the rulers.

"The twelve original disciples of Jesus Christ did not go out on the highways with a club and compel attendance to Christian duties, but they did their work quite well. The use of a figurative club by the rulers of this nation will go a long way to undo the work already done by real Christians through the ages.

"Would your God use a club to compel His worship?"

The Chicago "Tribune" Calls It the Guinea Pig of Reform Legislation

The Chicago *Tribune* of March 8, in an editorial relative to the Sunday bill pending before Congress, compliments Congressman Howard for his courageous stand against this religious measure, in the following pointed statements:

"Congressman Howard, of Nebraska, has replied to advocates of the Lankford bill that he cannot support it. He said he had a Quaker mother, and that he learned he must accord all people the right to religious observances of their own choice. Lankford is a Georgian. He introduced the bill for the Lord's Day Alliance and the National Reform Association to govern conduct and habits in the District of Columbia on Sunday. Activities would be restricted to things of necessity or charity. The District, being governed by Congress, is helpless if the lobby back of the Sabbatarian bill can prevail with timid Congressmen. It is the guinea pig of reform legislation intended to begin there and then sweep the country.

"Lankford's bill would shut down all amusements and prohibit the pursuit of all except necessitous secular business. One concession is to recognize newspapers as necessary. Another permits Sunday work at gasoline stations. This is probably regarded as extreme liberality. The intent of the bill is to compel uniform Sunday behavior by law, and the reply of Congressman Howard will doubtless be regarded by the advocates of conformity by repression as evidence of lightness of character, thoughtlessness, or indifference to public good.

"They are pounding Congress with vigor in the belief that their opportunity was never better."

The *Valve World*, May, 1928, Chicago, in an editorial says:

"Congress is being urged to pass a Sunday law. The measure is called the Lankford bill, and bears the title: 'A bill to secure Sunday as a day of rest in the District of Columbia, and for other purposes.' Its authors say this bill, eventually, will become a model law for the entire nation.

"The Sunday law issue has been before Congress for more than sixty years. To-day there is more incessant clamor for a Sunday law than there ever was in the history of the American government. Sponsors of the present bill doubtless consider it a good time to press the matter to an issue.

"The First Amendment to the Constitution of the United States reads: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' To pass a law compelling every one to observe Sunday in a certain way—as the Lankford bill does—would be virtually 'an establishment of religion,' for 'keeping Sunday' is distinctly a religious custom. The state has no right to say how it shall be kept, or whether it shall be kept at all. That is the constitutional right of the individual citizen.

"And while 'union of church and state' or the 'establishment of a state church' is not mentioned specifically in the bill, it does propose to crystallize a religious observance into civil law, and so would open a way to intolerance and persecution just as surely as would the establishment of a state church.

"How about those who observe some day other than Sunday as sacred to their religious beliefs? The Lankford bill would force them to observe Sunday also. Once let the intolerant, fanatical, medieval spirit back of this measure express its will on the statute books of the nation, and what is now a day of rest and recreation, a day on which the law-abiding citizen may safely follow his own conscience, would become a day of gloom and strife and persecution, a day fleeced from the darkest of the Dark Ages to dim the light and mock the liberty of the twentieth century."



THE ten commandments are a measuring rod for sin and righteousness, and not a fire escape from hell.



PEOPLE refuse to follow a church creed that places a civil padlock upon the conscience of the individual.



SOME people measure your spirituality by the many loud amens you utter while they are talking.

A Friendly Debate Between a Lawyer and a Religious Editor

(Continued from page 73)

and since science as well as religion declares the seventh day of rest to be a necessity, it seems perfectly logical that the state should have a right, as a matter of self-preservation, to establish the day of rest for the masses, doing so, of course, without seeking in any wise to interfere with the religious beliefs of those who do not want to worship on that day.

With every good wish,

Yours,

JOHN.

DEAR FRIEND:

John, I don't wish to take up your time, or get into a long argument with you over the Sunday law question. . . .

There is a great need for unbiased, logical, and undenominational thought on this great and to-be-greater issue. In this time of divergent voices and fulminating darkness, we can't let group bias, or unpopularity, or personal expediency influence us one whit. We must not drift merely because our group drifts, for all groups tend to halt, stagnate, then drift and backslide. God continually calls out new men to take on new light or revive the old, forming new groups, which soon pass on, the way of all flesh. Sooner or later each group denies its own foundation, and expels those who cling to it, and no fully formed group has ever been known to take on or tolerate new light.

In your letter you say, "It seems perfectly logical that the state should have a right, as a matter of self-preservation, to establish the day of rest for the masses, doing so, of course, without seeking in any wise to interfere with the religious beliefs of those who do not want to worship on that day."

This ideal is splendid, and if you will write a Sunday law that will do this, without doctrinal or religious bias and resulting in no economic or religious in-

equalities, I will go down the line with you gladly. Try it.

I have read about all the Sunday laws in every State and all that have been proposed to Congress, and I have yet to find one that met any of these conditions. As you saw in my other letter, the Lankford bill is openly and flagrantly doctrinal and religious in its declared purpose. . . .

How can we refrain from designating such a law as judicial espionage of conscience and worship?

1. As for self-preservation of the state, there is no actual proof that Sunday laws can accomplish it. There is no way of perpetuating any imperfect thing, much less a thing as imperfect as a nation, and certainly not by trying to make it officially religious. It would be only whitewash at best. We can't apply the principles of the old Jewish theocracy to a modern democracy. Besides, there is no necessity for requiring the observance of the Sabbath, or any other one certain day each week by the masses, since, if one day of rest in seven is all that is required, each individual can and should be left free to take the day of his own choice. This can be done without any religious complications, and it is the only thing that can be done. If the churches have no religious bias, let them get behind this. Will they do it?

2. But they will not do it. Mere rest is not what they are after, except to use it as an excuse. If mere rest were what they are after, why didn't they get behind the great agitation a few years ago for the eight-hour laws? And why don't the laborers now get behind the Sunday law movement, if it is in the interest of mere rest for laborers? Because they can take the rest now, if they really want it, and they don't want Sunday law restrictions.

3. If it is not one day of mere rest in seven that is aimed at, but the spiritual benefit of Sabbath keeping, then what business has the state in such spiritual affairs? Besides, how could a man get any spiritual benefit from merely obey-

ing a "civil" law, so called, for his sabbath? And if a man could gain none, how could a nation? . . .

4. The state may justly authorize the free choice of Sunday or any other day as a holiday, but when it names a holy day, it crosses the line into the forbidden realm of religious creed. All real crimes are sins, but not all sins are crimes. The state has no business with mere sins.

5. If a proposed principle of law is not or cannot be made equally applicable to all persons and equally to affect all persons, regardless of the day they use for worship, it is biased and unjust, and will work inequalities, both economic and religious.

6. Merely because the Sunday laws require no dissenter actually to worship on Sunday, many claim to believe that they do not deny any of the rights of the dissenters. But all such laws, if they have any exemption clause, are on the order of the Lankford bill, which, as I have pointed out, is distinctly unjust and unsound. If they have no such clause, of course they are much more unsound.

7. All the inalienable rights, including the right of conscience, are prior to and deeper than civil government, for government does not create them nor grant them, but merely exists to protect them.

8. To call any belief or form of worship, or any small group so engaged, trivial, so long as equal rights of others are not violated thereby, and to declare therefore that such beliefs or groups may be trampled underfoot, is to deny and trample underfoot the very genius of constitutional government. . . .

9. A man is not free to believe, or to worship, or to observe a holy day unless he is also free and untrammelled not to do so. This is the acid test of freedom of worship. If he is put to any unequal disadvantage whatever, he is not free. . . .

Well, John, I will let you off with this. . . . If I did not love you as a brother in the Lord, and believe you are essentially honest at heart, and,

what is more, absolutely fearless, I would not take all these pains, nor would I trouble you.

Much love,

BEN.

The Golden Rule Forgotten in Some American States

(Concluded from page 74)

while the very basis of the Christian creed is a golden rule that teaches complete toleration. That rule commands the Christian to do in America exactly what he would have the Mohammedan do in Turkey. Obedience to that rule was characterized by the Christ Himself as the very essence of Christianity.

"All statutes commanding the teaching of a religious creed utterly ignore the minority in a matter as sacred to the minority as life itself. All of them are predicated on the theory that the majority alone should be considered when matters affecting conscience are under consideration. And all of them, Christian and Mohammedan, are exquisite torture to those who fail to accept the majority creed.

"Where is the American Protestant who would willingly live in a state that required by statute the teaching of papal bulls? Where is the Baptist that would love a law that required the teaching of baptism by effusion to his own flesh and blood? Where is the effusionist who would not denounce the statute that required the teaching of immersion?

"Yet, all such mischievous statutes receive warrant and license from the theory that a nation's exclusive religion may be decided by majority voice and will.

"It was to safeguard the country against all such mischiefs and wrongs that the Constitution built an impassable wall between church and state. To the humblest church and cult in the country the Constitution says: 'Courts and armies and navies will be employed to protect your right to worship as your conscience decrees. Within the walls of your chapel you are supreme, and no power in the Republic can cross the threshold of your place of worship to interfere with your chosen mode of worship.' But the same Constitution says to the strongest church in America: 'Every power of government will be invoked to stay your efforts if you seek to impose your creed on the nation by written law.'"

Why should Christians violate the golden rule principle? Is there ever justification for the violation of the

golden rule? If Christianity cannot support its doctrines on the strength of its own virtues and by its own inherent power, without appeal to the state for aid, we may well query its mission in the world. If it cannot stand on its own bottom, it has no bottom to stand on. It is only a perverted and corrupted Christianity that seeks aid and support from the state, and as a consequence violates the golden rule as set forth by its Author.

although a large proportion of our people regard that day and other 'holy days' as opportunities for recreation as much as for religious observance, it would be better to leave this question to the churches than attempt to restore the balance by force of law.

"On the purely practical side we think that harm rather than good would result from the enforcement of the proposed law. . . . It is not possible to compel people to go to church by act of Parliament or to indulge in religious meditation in long hours of enforced leisure. And if the state seeks to deprive non-church-goers of reasonable out-of-door facilities for recreation on Good Friday or on Sunday, the result will not be for the social or spiritual betterment of the community. There is much truth in the old proverb about idle hands, and the probability is that the idle hours will be spent less wisely and less healthfully by a not inconsiderable section of the public. No doubt there are people who overdo recreation on Sundays, and who would do well to remember that an occasional day of rest is for the good of our bodies as well as of our souls. But this is not a matter in which church or state can usefully interfere."

The Wrong Way of Promoting Religious Observances

(Concluded from page 76)

subjects which have their roots in the conscience and convictions of the individual rather than in the principles of good government or of justice as between man and man.

"However strongly some may feel that South Africa would be the better for a more general and a stricter observance by the public of the forms and usage of the Christian religion, there is the risk that if we attempt to call in the policeman and to enforce these things by law, we shall be weakening the inherent power of religion, which consists in its appeal to the spiritual side of human nature.

"Recent events have shown the difficulty of securing uniformity of opinion and interpretation in the purely religious domain among those who hold the very greatest regard for religion, and confusion will be worse confounded if we attempt to enlist the power of the state, even in such a matter as the social and religious observance of any particular day. We must not forget that the white population in South Africa now includes a considerable percentage, especially in large towns, of persons whose religion is not Christianity, and who may logically and justifiably object to having certain observances forced upon them by law. . . .

"There is at present nothing to prevent the individual's observing Sunday, Good Friday, or any other day, in accordance with the dictates of his conscience and his habits of life. If the habits of either a majority or a minority are different from those of the remainder, this is surely a matter that can be left to mutual tolerance and the influence of example. We must beware of carrying into the political sphere those differences of conviction and of habit upon which the churches themselves are somewhat divided. . . .

"South Africa has not adopted the 'Continental Sunday,' nor is it likely to do so; and

There is a right way and a wrong way of doing the right thing. When the churches seek the power and aid of the state through legal enactments to impose their religious ideas and creedal differences upon all men, they certainly are violating every principle of civil and religious liberty that has ever been guaranteed to the individual under our civil statutes. It is the wrong way of doing the right thing.



Question of Church Doctrines Before the Courts

It was the rule among Calvinists that no one could join in the communion service who had not "experienced religion." . . . It was also the law that only children of communicants should receive baptism. . . . It will easily be understood that noncommunicating parents were rendered very uneasy. What could they do? . . . The matter came up before the general court of Connecticut, and in 1657 a synod composed of ministers of that colony and of Massa-

chusetts—New Haven and Plymouth declining to participate—sat upon the question, and softened the hard fate of the petitioners so far as to permit the baptism of the children of unbaptized persons who engaged to rear them in the fear of the Lord.—*Hawthorne's History of the United States, Vol. I, pp. 197, 198.*

President Coolidge Elucidates American Ideals of Freedom

(Concluded from page 81)

oly, and of tyranny, so that they were willing to take their chances with ordered liberty.

"There are always those who are willing to surrender local self-government, and turn over their affairs to some national authority in exchange for a payment of money out of the Federal Treasury. Whenever they find that some abuse needs correction in their neighborhood, instead of applying a remedy themselves, they seek to have a tribunal sent on from Washington to discharge their duties for them, regardless of the fact that in accepting such supervision they are bartering away their freedom. Such actions are always taken on the assumption that they are a public benefit.

"Somewhere, Lincoln said something to the effect that tyrants always bestrode the necks of the people upon the plea that it was for their good. He might have added that the people suffered the rule of tyranny in the hope that it would be easier than to rule themselves. We have built our institutions around the rights of the individual. We believe he will be better off if he looks after himself.

"Our country to some extent tends to depart from these ideals. We are especially prone to call on the national Government to take over our burdens, and with them our freedom.

"If it is desirable to protect the people in their freedom and independence, if it is desirable to avoid the blighting effects of monopoly supported by the money of the taxpayer, if it is desirable to prevent the existence of a privileged class, if it is desirable to shield public officials from the influence of propaganda and the acute pressure of entrenched selfishness, if it is desirable to keep the Government unencumbered and clean, with an eye single to public service, we shall leave the conduct of our private business with the individual, where it belongs, and not undertake to unload it on the Government.

"We shall constantly remember that society cannot take any short cuts. It cannot escape

from itself. It cannot get something for nothing. What it has it must pay for. It cannot shift, it cannot dodge, it cannot avoid meeting its own responsibilities. Any scheme to evade, however specious it may appear, will prove to be only a delusion.

"The immediate results of the American Revolution were very great. Their indirect influences have been felt in every region of the world down to the present hour. Fundamentally, it was an attempt to give the people unrestrained opportunity to proceed with their own development. It was not a promise of immediate perfection, but the establishment of institutions under which the people with the greatest promise of success might work toward perfection.

"Those who are in any way connected with the great events that gave our country its independence and liberty and set it on the way to happiness and success, may well cherish such relationship with great pride, and through association one with another help to create a public opinion determined to perpetuate what has been so well begun."

These words of caution and warning from the President are timely. We should endeavor "to perpetuate what has been so well begun." There are altogether too many so-called "reformers," with selfish interests to serve, who stand ready to barter away our whole heritage of freedom for the sake of obtaining governmental sanction and support of their particular brand of propaganda and belief. The guaranties of individual and personal liberty as set forth in the Federal Constitution are ridiculed and denounced, and frequently overridden by misguided and overzealous officials who fall under the influence of these propagandists, and all "on the plea that it is for the good of the people." Our liberties are especially endangered by a large group of moral and religious reformers who want the Federal Government to set up a certain standard of morals and religion, and compel everybody to conform to it, irrespective of individual belief, even in matters of conscience. If there is one thing above another which our forefathers sought to safeguard and protect in the Constitution of the United States, it was the inalienable rights of the individual.

Pastor Calls for Repeal of Sunday Blue Laws

DR. HENRY R. ROSE, pastor of the Church of the Redeemer, of Newark, N. J., in a talk before the New York Women's Committee for Law Enforcement, said:

"How can we make the young people feel that it is their reasonable duty to live up to the laws when so many laws are absolutely unreasonable? Take our Sunday laws. Do we live in the blue law age?

"Youth of to-day will not be coerced or driven into obeying anything or any one. Repeal the out-of-date blue laws. Give the youth laws that are true laws, reasonable laws, and they will live up to them."

Dr. Rose was referring to the unreasonable Sunday blue laws of New Jersey. If a law enforcement committee should attempt to enforce the present New Jersey Sunday blue laws, they would produce a real revolution in New Jersey within a month. The New Jersey Sunday laws prohibit all kinds of music and singing on Sundays for mere diversion or entertainment. Only sacred music and songs are permitted for sacred purposes on Sunday. All innocent recreation of every kind is forbidden for mere diversion. All kinds of travel are forbidden by train, street car, stage, bus, automobile, horseback, or vehicle, except going to and from church, and then only a distance of twenty miles is permitted. There is hardly a person in New Jersey, including the preachers, who is not guilty of violating some section of the New Jersey blue laws every Sunday.

The fact that such laws are retained upon the statute books and enforced only in part, agreeable to the wishes of a certain class, causes a disrespect for all laws and all authority. If our law-makers and law-enforcement officers are unreasonable and inconsistent, they cannot expect our youth to be law-abiding and consistent. If religion was made consistent and a voluntary thing, most young people would gladly embrace it. But religion loses all its attractiveness and its appeal when it clothes its dog-

mas with absurd restrictions that are without divine sanction, and then relies upon the civil magistrate or police power of the state to make these absurd restrictions effective under the penal codes. Let us repeal all these religious statutes and separate the church and the state, before we attempt to enforce un-American and un-Christian laws upon otherwise law-abiding citizens.



Iowa Judge Upholds Religious Liberty

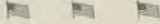
THE absolute separation of church and state in America was upheld by Judge Roger S. Galer, president of the National Federation of Religious Liberals, in an address on the legal aspects of religious education before the Mid-Southern Federation of Religious Liberals at a meeting held in Chattanooga, Tenn. Judge Galer contended that the teaching of religion in the public schools was in violation of the First Amendment to the Federal Constitution, in the Bill of Rights, regarding religious freedom and the separation of church and state. The judge said in part:

"Perhaps the most interesting and possibly the most dangerous experiment now being made is the establishment of schools of religious instruction in affiliation or connection with State universities. One method of defeating religious liberty is the very fundamental one of controlling the teaching materials furnished to children. . . .

"Efforts of religious schools and sects to obtain special favors are constantly being made. Most Protestants, without regarding the logical effects of their theories, are willing to allow more or less sectarian practices in the public schools, providing they are of the Protestant pattern. If Jewish or Catholic or Modernist teaching were proposed, the objections would be long and loud. There is only one safe way—the entire divorcement of religious connection."

Religious instruction should be imparted by the churches without state aid or assistance. The evil consequences which grow out of a church and state union, all history has demonstrated, are

far greater than the good that is accomplished through the unholy alliance. Religious liberty does far more good for the church and state than is ever accomplished by a state religion and the spirit of intolerance.



Mass Meeting Protests Sunday Bill

A MASS meeting was held in Columbus, Ga., April 8, which adopted a resolution protesting against the Lankford compulsory Sunday observance bill, and which, according to the Columbus *Enquirer-Sun*, "must express the attitude of all intelligent and thoughtful Americans, regardless of creed, who are loyal to the spirit of the Constitution."

The *Enquirer-Sun* says further:

"Mr. Lankford has certain notions as to how Sunday should be observed. He would have Congress pass a law forcing the citizens of the District of Columbia to conform to his notions. The resolution, which follows in full, throws doubt upon the judgment and the moral justice of the Lankford attitude:

"WHEREAS, Laws compelling observance of any religious institution or custom have always resulted in promoting bigotry and intolerance, and have in the past resulted in establishing religious despotism which has blotted with the blood of martyrs the pages of history in all ages; and,

"WHEREAS, Certain religious organizations are trying to secure the passage at the present session of Congress of the Lankford compulsory Sunday observance bill, H. R. 78, for the District of Columbia, which is a direct attempt to commit our national Government to a policy of religious legislation which is contrary to the true principles of Americanism and Christianity, and will open the way for other drastic and harmful laws;

"Therefore, we, citizens of the State of Georgia, assembled in mass meeting at Columbus, Ga., April 8, 1928, wish to protest most emphatically against the Lankford compulsory Sunday observance bill, H. R. 78."

"It will be seen that the resolution, though it deals specifically with the Lankford bill, is more than an indictment of that measure. The first paragraph is a restatement of facts which led the wise founders of this country to declare for rigid separation of church and state; and it is as applicable to compulsory Sunday observance laws in Georgia, or South Carolina, as in the District of Columbia. Thoughtful citizens will

join in condemnation of Mr. Lankford's notions."

The *Enquirer-Sun* is correct when it says "intelligent and thoughtful Americans, regardless of creed," "will join in condemnation of Mr. Lankford's notions." A Sunday law is merely the embodiment of the religious notions of a few overzealous, sincere, but misguided people who believe Christianity would perish if it did not receive the support of the civil government. Only a false religion meets such a fate when the civil government withdraws its sanctions and support.



Compulsory Church Attendance Still Enforced

ACCORDING to an editorial in the *Washington Star*, compulsory church attendance is still enforced in Tennessee by religio-political officials. The *Star* says:

"Compulsory church attendance has often been suggested, but it remains for a justice of the peace in a small town in Tennessee actually to put the plan into operation. Surveying a crowded court room recently, the judge ordered the doors closed, and announced that inasmuch as many of the spectators had not been to church in more than five years, he proposed to see that they attend a service then and there. 'Any one who leaves the room will be cited for contempt,' the enterprising jurist said, and calling upon the constable who had made the arrest in the case which was about to be tried, who is a minister of the gospel in private life, settled back for the sermon. Discarding his badge and side arms, the minister launched into a dissertation on the evils of bootleg liquor.

"It may well be that most of the spectators had been absent from church for five years, but such methods as those employed are not likely to cause them to attend voluntarily for the next five years. It is impossible to legislate religious tendencies into a man or woman; and when it comes to a question of compulsion, a feeling of antagonism will replace a passive interest which might under normal conditions blossom into a religious fervor."

We agree with the *Star* that church attendance should be voluntary, and that when compulsion is employed by the state in religious matters, it creates a

feeling of antagonism, and harm results instead of good. A public official ought to exercise his public legal functions in a civil capacity, and maintain perfect neutrality upon the subject of religion. But some religionists, when they are intrusted with a civil office and the exercise of authority, believe it is their duty to take advantage of their position and authority, and thrust their religion down the throats of those who fall into their hands for the time they are in office. The golden rule is entirely forgotten.



Blue Laws a Confession of Weakness

AN editorial in the Newark (N. J.) *Ledger* of March 13, in reply to certain preachers who are waging war upon the Sunday movie, under the absurd blue laws of New Jersey which forbid all diversions of every kind on Sunday, says:

"Again the Sunday movie war has broken loose, and certain of the preachers are insisting on strict enforcement of the blue laws.

"'Worship,' asserts one of the preachers, 'must not fade before commercialized amusements.' Which is another way of saying that the only way to get people to go to church is to keep the theaters closed. Blue law advocates may not agree to this statement, but it is exactly what they mean.

"Many equally earnest church members disagree with this doctrine, which they regard as a confession of weakness on the part of the churches. The whole discussion goes back to the Calvinistic, Puritanical idea that religion consists in a strict code of morality, that most pleasures are sinful, and that it is the duty of the righteous to save the unrighteous from their errors and frailties.

"It is rather late in the day to try to enforce Sunday blue laws in a community like this, where probably 70 per cent of the population either does not go to church or is affiliated with religious faiths which do not regard Sunday amusements as sinful.

"There is no better argument for closing the theaters because some want to go to church, than for closing the churches because others want to go to the movies."

We hold no brief for the movie. Our contention is that the movie should be

regulated by the state on a civil basis entirely. If the movie is immoral, indecent, and encourages crime, then it ought to be shut up on every day of the week. If it is moral, decent, and offers legitimate pictures and plays, then the state should protect it on every day of the week. The question of closing the theater or movie on Sunday or on Saturday, or on Friday, because some particular brand of religion demands it, is purely a religious question, which is beyond the province of the state to decide. The state cannot by right enforce religious obligations, however meritorious such requirements may be.



Catholic Bishop Against State Religion

THE RT. REV. J. J. SWINT, bishop of the Wheeling Catholic Diocese, addressing the Wheeling Rotary Club on "The Relationship Between Church and State," said:

"We Catholics have suffered from the union of church and state, and we do not want it again. Thank God that this country has given us and others the freedom to worship unhampered by the state.

"In the United States the church and state are two distinct and separate bodies. The church has the right and the power to own property and to worship in freedom. In South America and some European countries they do not have the American conception of a separation of church and state. The framers of this great Constitution of ours used infinite wisdom in framing laws that have brought this country great prosperity, power, and happiness. The natural resources have added to prosperity and power, but the freedom of religious worship has been a big factor in bringing happiness to this great country."

This is good sense and sound reasoning. We hope that our Catholic neighbors in South America and in Europe, where the church and state are still united, will follow the good counsel of Bishop Swint, and try the American experiment. The immediate separation may work a few hardships, but in the long run it will prove to be the greatest blessing that can possibly come to both the church and the state.

Sparks From the Editor's Anvil

THE lazy preacher always wants to reform the world by law.

ENFORCED rest is enforced servitude, the same as is enforced labor.

RELIGIOUS prejudice and charity have never been seen to associate together.

GOODNESS, like humility, loses its virtue when it forces itself upon others.

THE best remedy for darkness is light, and the best substitute for error is truth.

As long as people blame Satan for their own mistakes, they will keep on making them.

THE first sign of defeat in an argument is resort to mud-slinging and show of temper.

SOME people tell all they think and add some more, then wonder why they get into trouble.

SOME remedies are worse than the disease, and some reforms make confusion more confounded.

WHEN religious intolerance stalks in the front door of the church, charity flees out the back door.

A HYPOCRITE loves sin, but hates the sinner; while a genuine Christian hates sin, but loves the sinner.

INVOLUNTARY leisure and idleness are more dangerous to society than involuntary employment and work.

THERE is gain that is loss, and there is loss that is gain; just as there are rich who are poor, and poor who are rich.

HE who wants liberty to teach his own ideas and condemnation for the man who teaches an opposing idea, is the embodiment of selfishness.

HE who wants a law to support his argument and a law to prohibit an opposing argument, acknowledges the weakness of his own argument.

THE worst calamity that could possibly happen to this sorry world, would be an alteration of the divine plan of diversity by making all men think and act alike about everything.

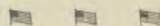
THE best cure for a religious bigot who wants to force his religious notions upon everybody, is to give him some of his own medicine.

THE greatest liar is the person who says he never told a lie, and the greatest saint is the one who acknowledges himself the biggest sinner.

ROGER WILLIAMS preferred to trust the Christian savages of Narragansett rather than the savage Christians of Massachusetts.

THE best that the state can do for the church is to corrupt her, and the worst the church can do for the state is to join it.

A LEGAL religion is enjoyed by dissenters about as much as a crying baby enjoys being baptized in cold water.



Judge Frees "Blue Law" Violator

ACCORDING to an Associated Press report of April 14, "Municipal Judge Harb, of Little Rock, Ark., believes 'the Sabbath was made for man,' and accordingly found Ed Rowley, Little Rock theater owner, not guilty of violating the State 'blue laws,' because he gave a charity benefit on Sunday. The show, proceeds of which went to the Arkansas Crippled Children's Hospital, was held despite protests of the Little Rock Ministerial Alliance."

If these preachers had lived back in the days of Christ, they undoubtedly would have joined those self-righteous Pharisees in condemning Christ for healing the cripples on the Sabbath day. The Sunday law advocates of to-day are just about 1900 years behind the times.

I LOVE MINORITIES

BY WILL CHAMBERLAIN

I LOVE the company of minorities.
That little group of friends of Socrates
Who came to him that final, dragging night
Four hundred years before the guiding light
Of heaven illumed the Bethlehem hills,
A sacred spot within my memory fills.
I love the company of minorities.

I love the company of minorities.
With poor Columbus, that lone Genoese,
My spirit would have traveled scoffing Spain,
For, oh, the gleam within that visioning brain,
Was kindling far-strung beacons for a world,
A timid, doubting, shackle-making world.
I love the company of minorities.

I love the company of minorities.
I choose for my soul-leaders such as these,—
That singing boy of Eisenach, whose bread
Was won by street-side lyrics, but who led
As fearless Luther, breaker of old chains,
A handful up to millions by slow gains.
I love the company of minorities.

I love the company of minorities.
Galileo, in that cathedral of Pisa's,
Dreaming and thinking while the rabble jeer,
Still, though the centuries separate, is dear
To my heart. Dust are the throngs that laugh and shun,
But laggard Pisa, who's your deathless son?
I love the company of minorities.

I love the company of minorities.
I note Domremy's maiden's hand release
The shepherd crook, and with burning sword
Lead forth the men of France, by her zeal stirred;
And then I see Arc's pleading eyes uplift
Until the flames blur all with deadly drift.
I love the company of minorities.

I love the company of minorities.
I see the Prince of Peace with sorrowing eyes
Gaze on the bounding masses — the human flood
That rages blindly for His sinless blood,
For life, unfolding to me as I plod,
Links the scorned few in fellowship with God.
I love the company of minorities.

Yankton, S. Dak.



STAR OF LIBERTY !

BY
HARVEY EDGAR BARBEE

FROM OUT THE STRUGGLING PAST
INTO CONTEMPORARY AGE OF EASE
WE RAMBLE, DRUNK AND GIDDY, FAST
FORGETTING WHERE WE LEFT THE KEYS,
FORGED FROM PRECIOUS ORES OF OTHER LANDS —
KEYS WE TOOK FROM TRUSTING HANDS.

O GOD, FORBID THAT WE SHOULD LOSE
THE RICHNESS OF OUR HERITAGE
FOR DEFTNESS IN OUR MODERN MUSE;
GUARD WELL THE *ANTIQUATED* PAGE.
THE NEWER HIGHWAYS CROSS THE FADING TRAIL,
AND LORE AND LEGEND SEEM TO FAIL.

O LIBERTY! THOU ATTRIBUTE OF GOD HIMSELF,
WE WOULD NOT LOSE THEE.
WE'LL TREAD ONCE MORE THE SACRED DELF
WHERE BONES WE TRAMPLE WROUGHT THE KEY
THAT LOCKS THE DAZZLING DAYLIGHT'S MAR
AND FREES THE BRILLIANCE OF THAT DISTANT STAR.