

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



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A WINTER NIGHT'S VIEW OF OUR CAPITOL

FIFTY-TWO REASONS AGAINST BLUE LAWS — Page 9

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; associates, H. H. Votaw and M. C. Taft), 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.

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

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

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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.

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

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

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

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FIRST QUARTER, 1929

NO. 1

CHARLES S. LONGACRE, Editor

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President-elect Herbert Hoover

"In this land, dedicated to tolerance, we still find outbreaks of intolerance. I come of Quaker stock. My ancestors were persecuted for their beliefs. Here they sought and found religious freedom. By blood and conviction I stand for religious tolerance both in act and in spirit. The glory of our American ideals is the right of every man to worship God according to the dictates of his own conscience."

LIBERTY

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

VOL. XXIV

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President-elect Hoover Upholds Religious Freedom

IN his speech of acceptance, made in his home town of Palo Alto, Calif., on Aug. 11, 1928, Mr. Hoover said:

"In this land, dedicated to tolerance, we still find outbreaks of intolerance. I come of Quaker stock. My ancestors were persecuted for their beliefs. Here they sought and found religious freedom. By blood and conviction I stand for religious tolerance both in act and in spirit. The glory of our American ideals is the right of every man to worship God according to the dictates of his own conscience."

When Mr. Hoover spoke to the citizens of New Mexico, at Albuquerque, he reverted thus to a historical event:

"I like to remember in these days the occasion of raising the American flag in this State by General Kearny, when he made a statement that is as true to-day as it was then. He said: 'We come as friends to make this a part of representative government. In our government all men are equal. Every man has a right to serve God according to his own con-



U. S. U., WASH., D. C.

The Front Entrance to the White House

science, and his heart.' This was a great charter for a new member of this Union. It embodied the true spirit of American liberty."

In a speech delivered in New York City, on October 22, Mr. Hoover said:

"My conception of America is a land where men and women may walk in ordered freedom in the independent conduct of their occupations; . . . where every man shall be respected in the faith that his conscience and his heart direct

him to follow; where a contented and happy people, secure in their liberties, free from poverty and fear, shall have the leisure and impulse to seek a fuller life. . . . It is to these higher ideals and for these purposes that I pledge myself."

In his speech made in St. Louis, Mo., on November 2, referring to our unique American ideals of civil liberty and the necessity of maintaining the right of equality of all men before the law, Mr. Hoover spoke in part as follows:

"Our country has a political, social, and economic system that is peculiarly

our own. It is the American system. It grew out of revolt from European system, and has ripened with our experience and our ideals. We have seldom tried to express it or define it. It has been the moving force of our progress. It has brought us into the leadership of the world.

"The founders of our Republic under divine inspiration set up not alone a great political system of self-government, but they set up also a revolutionary social system in the relation of men toward men.

"Our political system is unique in the world. It is unique because of its decentralization of self-government and its checks and balances which safeguard ordered liberty and freedom to each individual. Our social system is unique because it is founded not only upon the ideal that all men are created equal and are equal before the law, but also upon the ideal that there shall be equal opportunity among men. We have no frozen classes or stratification of caste in our country. We allow nothing to prevent the rise of every boy and girl to the position to which their initiative and talents will carry them. We have no titles except the description of our jobs. . . .

"If we would maintain America as the land of opportunity, where every boy and girl may have the chance to climb to that position to which their ability and character entitle them, we shall need to be on increasing guard.

"If I could drive the full meaning and importance of maintained equality of opportunity into the very consciousness of the American people, I would feel I had made some contribution to American life. It is the most precious of our possessions that the windows of every home shall look out upon unlimited hope. Equality of opportunity is the right of every American, rich or poor, foreign or native born, without respect to race or religion. . . . By this principle we should test every act of government, every proposal, whether it be economic or political. . . . The first step to maintain equality of opportunity among our people is, as I have said before, that there should be no child in America who has not been born, and who does not live, under sound conditions of health; who does not have full opportunity for education from the kindergarten to the university; who is not free from injurious labor; who does not have stim-

(Continued on page 18)



PICTORIAL CALIFORNIA

The Hoover Home at Palo Alto, Executed in the Mission-Pueblo Style of Architecture



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A Winter Night's View of the U. S. Capitol From the Library of Congress

Reasons Why the Lankford Sunday Observance Bill Should Not Pass

By
C. S. Longacre

IN order that the public may know what the compulsory Sunday observance bill now pending before Congress, H. R. 78, is like, and may see and understand its un-American and drastic provisions, we herewith set forth the bill in full:

" A Bill

"To secure Sunday as a day of rest in the District of Columbia, and for other purposes.

"*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,* That it shall be unlawful in the District of Columbia for any person, firm, corporation, or any of their agents, directors, or officers to employ any person to labor or pursue any trade or secular business on the Lord's day, commonly called Sunday, works of necessity and charity always excepted. It shall furthermore be unlawful in the District of Columbia for any person under employment or working for hire to engage in labor under

such contract of employment or hire on the Lord's day, commonly called Sunday, except in works of necessity and charity.

"In works of necessity and charity is included whatever is needful during the day for the good order, health, or comfort of the community, provided the right to weekly rest and worship is not thereby denied. The labor herein forbidden on Sunday is not thereby denied. The labor herein forbidden on Sunday is hired, employed, or public work, not such personal work as does not interrupt or disturb the repose and religious liberty of the community. The following labor and business shall be legal on Sunday:

"*a.* In drug stores for the sale of medicines, surgical articles, and supplies for the sick, foods, beverages, and cigars, but not for articles of merchandise forbidden on Sunday for other stores and merchants.

"*b.* In hotels, restaurants, and cafés, and in the preparation and sale of meals.

"*c.* For the sale of motor oil, gasoline, and accessories necessary to keep in operation cars

in actual use on such Sunday, together with labor incident to such repairs.

"d. In connection with public lighting, water, and heating plants.

"e. For the operation of boats, railroad trains, street cars, busses, sight-seeing cars, taxicabs, elevators, and privately owned means of conveyance.

"f. For telephone and radio service.

"g. In dairies and in connection with preparation and delivery of milk and cream.

"h. In connection with watching, caretaking, or safeguarding premises and property, and in the maintenance of police and fire protection.

"i. In connection with the preparation and sale of daily newspapers.

"Sec. 2. That it shall be unlawful in the District of Columbia to keep open or use any dancing place, theater (whether for motion pictures, plays spoken or silent, opera, vaudeville, or entertainment), bowling alley, or any place of public assembly at which an admission fee is directly or indirectly received, or to engage in commercialized sports or amusements on the Lord's day, commonly called Sunday.

"Sec. 3. It shall be unlawful in the District of Columbia for any person, firm, corporation, or any of their agents, directors, or officers to require or permit any employee or employees engaged in works of necessity and charity, excepting household or hotel service, to work on the Lord's day, commonly called Sunday, unless within the next six succeeding days during a period of twenty-four consecutive hours such employer shall neither require nor permit such employee or employees to work in his or its employ.

"Sec. 4. Any person who shall violate any of the provisions of this Act shall, on conviction thereof, be punished by a fine of not less than \$5 nor more than \$50 for the first offense, and for each subsequent offense by a fine of not less than \$25 nor more than \$500 and by imprisonment in the jail of the District of Columbia for a period of not more than six months.

"Sec. 5. All prosecutions for the violation of this Act shall be in the police court of the District of Columbia.

"Sec. 6. This Act shall become effective on the sixtieth day after its enactment."

Ten Fundamental Reasons Why This Sectarian Measure Should Not Pass

I

It is un-American! It is un-American, in that it violates both the spirit and the ideals of true Americanism as conceived by the founders of this great American Republic, who sought to separate the church and the state, and to guarantee civil and religious liberty to every citizen without State interfer-

ence, on the basis of equal privileges before the law.

II

It is un-Christian! It is un-Christian, in that it seeks to impose by force of carnal weapons sectarian dogma and church discipline upon all citizens alike, irrespective of their divergent faiths, thus fostering religious persecution.

III

It is Intolerant! It is intolerant, in that it seeks to establish by Federal authority that Sunday is "the Lord's day," denying the Scriptural affirmation that the seventh-day Sabbath is "the Lord's day," and penalizing all who refuse to observe Sunday as "the Lord's day" after they have observed the seventh day as "the Lord's day."

IV

It is Religious! It is religious, in that the bill uses the religious designation and Biblical phrase, "the Lord's day," four times, and prohibits all "secular business on the Lord's day," and allows only religious acts to be performed on Sunday.

V

It is Tyrannical! It is tyrannical, in that it sets up the arbitrary and absolute authority of the State in settling a religious controversy by law, and imposes a religious standard upon all people under the penal code, denying liberty of conscience in religious matters.

VI

It is Unjust! It is unjust legislation, in that it compels those who religiously and conscientiously observe another day than Sunday as holy time, to observe also Sunday as holy time, thus forcing them to rest two days each week, while the Sunday observers are required to rest only one day each week.

VII

It is Discriminatory! It is discriminatory in its provisions, in that it discriminates in favor of the religious

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

After the capitol was destroyed in August, 1814, by a British army, the building shown in this picture became the American seat of government, and was so used for four years, during which time it was known as the "Brick Capitol." It was here that President Monroe was inaugurated, March 4, 1817.

An Appeal to Congress For Loyalty to the Constitution

BEFORE another number of LIBERTY can be issued, Congress will be in session, and the National Reform and Lord's Day Alliance lobby will be vehemently urging the passage of the Lankford Sunday bill for the District of Columbia.

That bill, while clearly religious in character and intent, is urged as a "moral reform" measure, and as such will win the support of men who are at heart not in sympathy with any law even bordering upon enforced religious observance.

Members of both the Senate and the House have been threatened with political boycott if they oppose Sunday legis-

By
C. P. Bollman

lation. The churches have confederated for the very purpose of retiring from public office men who refuse to do their bidding.

But the very men who are forward to avail themselves of such means of coercing legislators to support their measures, are ready to denounce it as tending toward a union of church and state when similar measures are used against them.

Only a few years ago the *Christian Statesman*, the well-known National Reform organ, became greatly exercised over the political activities of the Mormons of Utah and two or three other States. The National Reform organ has

repeatedly charged that the domination of Utah by the Mormon hierarchy amounts to a practical union of church and state, in violation, if not of the letter, at least of the spirit of both the constitution of that State and the fundamental law of the United States. For example, such a charge was made and strongly supported by Mr. James Martin in the *Christian Statesman* in January, 1916, Mr. Martin being at that time managing editor of that periodical.

We hold no brief for the Latter-day Saints, nor do we express an opinion as to the facts concerning their political domination of Utah, and in a smaller degree two or three other States. But

this we do know, and wish to emphasize, namely, that in such a charge against the Mormon hierarchy the *Christian Statesman* condemns its own persistent, three-score-years-long effort so to amend our national Constitution as to enable organized Christianity to dominate the Government of the United States as completely as the Mormons ever dominated or ever can dominate Utah or any other State.

This danger was seen and warned against many years ago by committees of the Congress of the United States. In its report on certain petitions for the abolition of Sunday mail service, the

(Continued on page 22)



NATIONAL PHOTO

The Famous Old Octagon House in Washington, D. C.

The Octagon House, erected in 1800, was used as the Executive Mansion by President Madison and his wife after the White House was burned in 1814. It is now owned and used as a headquarters by the American Institute of Architects. However, as it is too small for the use of the Institute, a new building is planned to be erected back of it, to serve as a background for the famous old octagon-shaped house itself, which will not be disturbed. Officers of the Institute hope to convert the Octagon House into a public museum. One of its present treasures is the table on which the treaty of Ghent was ratified by President Madison during the period of his residence there.

FIFTY-TWO REASONS WHY

Sunday Blue Laws Are un-American and un-Christian

Against Natural Rights

1. *Because*, as set forth in the Declaration of Independence, it is "self-evident" that all men "are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

2. *Because* they infringe upon the natural rights of man; for all should be free to work, play, rest, worship or not to worship, on any day of the week, so long as the equal rights of their fellow men are respected.

3. *Because* "a man by virtue of his inherent and God-given dignity as a human soul, has rights," including "religious freedom, which even one hundred millions of people cannot rightfully take from him without amending the Constitution."*—"Constitution of the United States," Beck, p. 213.

4. *Because* "the enforced observance of a day held sacred by one of the sects, is a discrimination in favor of that sect, and a violation of the freedom of the others."—Chief Justice Terry, California Supreme Court, 9 Cal. 502.

Against Constitutional Rights

5. *Because* the Constitution declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."—First Amendment.

6. *Because* the United States Supreme Court has judicially decreed that "the

Compiled by the
Secretary of the Progressive
Civic League of Oak Park,
Illinois

law knows no heresy, and is committed to the support of no dogma, the establishment of no sect."—80 U. S. Reports, 728.

7. *Because* "the old idea that religious faith and practice can be, and should be, propagated by physical force and penal statutes, has no place in the American doctrine of government."—U. S. Circuit Court, 21 Federal Reporter, 299.

8. *Because* "this government does not know or inquire the religion of the American citizen it protects."—U. S. Dept. of State, "Foreign Relations," 1881, p. 1007.

9. *Because* "one of the controlling principles of our government is the complete separation of church and state, with the entire freedom of each from any control or interference by the other. This principle is imperative wherever American jurisdiction extends, and no modification or shading thereof can be a subject of discussion."—Elihu Root, Secretary of War, Report of War Department, 1902, Vol. I, p. 234.

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

11. *Because*, as proclaimed by the House of Representatives, "it is the duty of this government to afford all—to Jew or Gentile, pagan or Christian—the protection and the advantages of our

(Continued on page 23)

* A natural right cannot be rightfully taken away, even by amendment of the fundamental law. In the words of Richard M. Johnson, "Despotic power may invade those rights, but justice still confirms them."—EDITOR.

A FAMOUS PETITION

Stanford University Faculty Opposed to Lankford Sunday Bill

THE Sunday law advocates are inclined to belittle the opposition to Sunday legislation. The National Reform Association said in the *Christian Statesman* for November, 1926, that the only opponents to the Lankford Sunday bill then pending before Congress were "the motion picture interests, the atheists, and the Seventh-day Adventists." The accompanying photograph, which we reproduce herewith, shows the first sheet of a petition to Congress protesting against Sunday legislation by Congress. This petition not only bears the signatures of Dr. David Starr Jordan and Dr. Ray Lyman Wilbur of Stanford University, Palo Alto, Calif., but also the signature of nearly every member of the faculty of that great institution, all of whom signed it understandingly. This constitutes positive proof that many intelligent and respectable citizens are opposed to such un-American legislation as that proposed in the Lankford Sunday bill, House Roll No. 78.

According to our records, more than 750,000 names were signed as a protest to similar petitions against the Lankford bill by the citizens of California alone. California has no Sunday laws whatever upon its statute books. The people of California repudiated some years since all Sunday laws by a majority vote of 168,211 on the referendum plan.

The Sunday law advocates are inclined to cast aspersions upon the people of California for repealing their Sunday laws. But the people of that State are proud of this act, because they were the first State in the Union to repeal all their religious statutes and frame their civil laws in harmony with the great guarantees of civil and religious liberty as set forth in the Federal Constitution, in harmony with the ideals of the founders of

the American Republic. The State of California has not had a single religious statute upon its books for more than forty years, and yet the churches in California are filled to overflowing, and the morals of the State as a whole rank considerably higher, according to police statistics, than the States where the strictest Sunday laws are in existence. In fact, the States which have the most drastic Sunday laws stand lowest in the scale of morality and have the highest criminal records. It is no wonder, therefore, that the people of California do not want to go back and do not want the Federal government to go back to religion by law.

Up to date, so far as we can estimate, about 7,000,000 individual protests have been sent to Congress in opposition to the Lankford Sunday bill. These signatures have been honestly secured from individuals after they had duly considered the Sunday bill and the principles involved in this kind of legislation. Clergymen of practically every religious denomination, including Protestants, Catholics, and Jews, have signed these petitions. Professional men of every avocation in life have signed them. Churchmen, business men, and educators have eagerly placed their names on these petitions, and expressed themselves as strenuously opposed to compulsory Sunday observance under the penal codes.

The action of the faculty of Leland Stanford University, protesting against the Lankford Sunday bill, is expressive of the sentiment that prevails in other universities and colleges throughout the land where a similar test of sentiment on this subject has been made. Religious liberty is a highly cherished principle in these educational institutions, and when religious liberty is encroached upon, they are quick to protest.

P E T I T I O N T O C O N G R E S S
A G A I N S T C O M P U L S O R Y S U N D A Y O B S E R V A N C E

To the Honorable, the Senate and House of Representatives of the United States of America, in Congress Assembled:

Believing—

In the American principle of the complete separation of Church and State, and that the same should be and forever remain inviolate;

That Congress is barred by the First Amendment to the Constitution from enacting any law enforcing the observance of the Sabbath or of Sunday, or establishing any religious observances by legislation. Therefore

We, the undersigned adult citizens of the United States, and residents of Stanford University, California, State of California, hereby respectfully but earnestly petition your Honorable body not to pass any compulsory Sunday observance bill, nor any other bill that will in any way give preference to one religion above another. We especially protest against H. R. 72.

| NAMES | ADDRESSES |
|-------------------------------|--|
| <u>David Stanger</u> | <u>Stanford University, California</u> |
| <u>Thomas W. Dyer</u> | <u>Palo Alto, Calif.</u> |
| <u>Jarvis W. Dyer</u> | <u>Palo Alto, Calif.</u> |
| <u>William C. Whitler</u> | <u>Stanford University, Calif.</u> |
| <u>C. B. Whitler</u> | <u>" " "</u> |
| <u>W. R. Whitler</u> | <u>Cal. U.</u> |
| <u>G. E. Prentner</u> | <u>Palo Alto, Calif.</u> |
| <u>Francis Prentner</u> | <u>Stanford University, Calif.</u> |
| <u>Dr. Miller</u> | <u>" " "</u> |
| <u>Mrs. J. E. Prentner</u> | <u>Palo Alto, Calif.</u> |
| <u>John B. Post</u> | <u>Palo Alto, Calif.</u> |
| <u>May H. Post</u> | <u>Palo Alto - Calif.</u> |
| <u>Col. J. D. Prentner</u> | <u>Stanford U. Cal.</u> |
| <u>Warren D. Allen</u> | <u>" " "</u> |
| <u>Esther D. Allen</u> | <u>" " "</u> |
| <u>Cam. A. Wood</u> | <u>" " "</u> |
| <u>Henry W. Stewart</u> | <u>" " "</u> |
| <u>Frances Terese Stewart</u> | <u>" " "</u> |
| <u>Sidney D. Thornley</u> | <u>" " "</u> |
| <u>Vernier</u> | <u>" " "</u> |
| <u>C. S. Vernier</u> | <u>" " "</u> |
| <u>W. H. Miller</u> | <u>" " "</u> |

(Please sign with ink or indelible pencil)

Facsimile of first page of petition to Congress against compulsory Sunday observance. This petition contains the signatures of nearly all the Leland Stanford University faculty members.

The Lord's Day Alliance

A Religio-Political Organization of the Churches

IN the July-August (1928) issue of the *Lord's Day Leader*, the official organ of the Lord's

Day Alliance of America, the claim is made that more than a score of Protestant churches make up the organization known as the Lord's Day Alliance — that it is "an interdenominational organization."

This official periodical tells of a new auxiliary State Alliance organized in the State of Indiana, and an Indianapolis newspaper, in an editorial, made the following comments relative to the methods that it hoped the Lord's Day Alliance would employ to bring about a better observance of Sunday:

"The lay friends of the churchmen actively associated with the organization seeking to improve the character of Sabbath observance, will trust that this alliance will not make the mistake of endeavoring to achieve its ends by compulsion. This implies recourse to the legislature or other governmental bodies. It is not possible to legislate people into the churches, and the alternative which suggests itself to some is a prohibition against certain forms of Sabbath recreation. The theory, in effect, holds that if people will not go to church on Sunday, they should not be permitted to go any place else. That line of reasoning leads inevitably to the 'blue laws,' which have been spurned by a public growing increasingly restive under attempts to inculcate morality by legislative processes. The church and kindred organizations are doing a splendid work, but they should be content with the slower tasks of persuasion rather than the mistaken course of attempted coercion."

The editor of the *Lord's Day Leader*, Dr. H. L. Bowlby, finds fault with this newspaper editorial which condemns the use of compulsion and advocates persuasion, and he ridicules the newspaper for saying that "people cannot be made good by legislation," or by the use of force through civil law. The Lord's Day Alliance squarely goes on record as the mouthpiece of more than a score of Protestant denominations, as being a re-

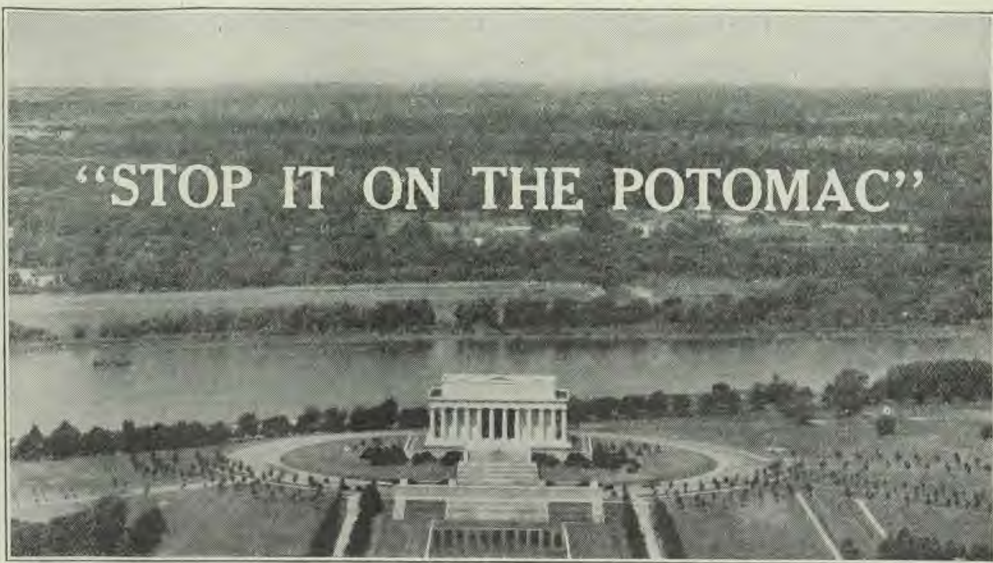
ligio-political organization, seeking to propagate its religious dogmas by legislative acts and

penalizing all religious dissenters for their faith under the penal codes. The churches which compose the Lord's Day Alliance are virtually saying, "We confess that the preaching of the gospel and the grace of God is not all-sufficient to make converts to our faith, and through the Lord's Day Alliance we seek to accomplish politically what we are unable to do by spiritual means."

Thus these political churches are seeking to accomplish by indirect methods through a religio-political organization which they have formed, what they know it is impossible to achieve by a direct method through a purely ecclesiastical organization. This is considered one of the most vicious methods to which an ecclesiastical organization can resort to accomplish its aims and purposes. The Protestant denominations which have entered into this religio-political combine and are using the Lord's Day Alliance as their mouthpiece to introduce and promote their legislative program before lawmaking bodies, according to their own official roster, are as follows: "Baptist, North, Baptist, South, Brethren, Christian Reformed, Congregational, Cumberland Presbyterian, Disciples of Christ, Evangelical, Methodist Episcopal, South, Methodist Protestant, Moravian, Presbyterian, U. S. S., Presbyterian, U. S., Protestant Episcopal, Reformed Church in America, Reformed Episcopal, Reformed Presbyterian, United Brethren in Christ, United American Methodist Episcopal, and United Presbyterian."

The Lutheran Church was also listed by the Lord's Day Alliance as an affiliated organization, but recently the Lu-

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“STOP IT ON THE POTOMAC”

© HORYDCZAK

The Lincoln Memorial Building and the Potomac River as Seen From the Top of the Washington Monument

THE Milwaukee *Journal*, under the above caption, dealing with the Lankford compulsory Sunday observance bill, H. R. 78, now pending before Congress, presents, in an editorial, the following clear-cut arguments why the proposed religious measure should be frustrated in its incipency, and further suggests that “the best thing to do with this movement is to stop it on the Potomac:”

“Here is another urge to give this country a new set of blue laws. The Lord’s Day Alliance and kindred ‘reform’ organizations are behind a bill to close the national capital on Sunday tighter than a drum. The measure, introduced by Congressman Lankford of Georgia, would prohibit all trade on the Sabbath except such as is classed as necessary, and all recreation except possibly the operation of sight-seeing busses, presumably so that visitors may see how dead Washington is when the appointed day of rest comes around.

“Representative Lankford says he has two objects: To prevent the hiring of people on Sunday and to prevent those who may be hired from working. So it is the workman who is to be protected — by taking from him his ball game, his motion picture, and every other amusement in which he seeks recreation. But the ‘protection’ does not extend to all, for the man who happens to work in a restaurant will still have to be on the job to sell a cooked potato or a sandwich, the while it will be a crime for some one else to sell a raw potato or a loaf of

bread. All the old inconsistencies are back of this movement.

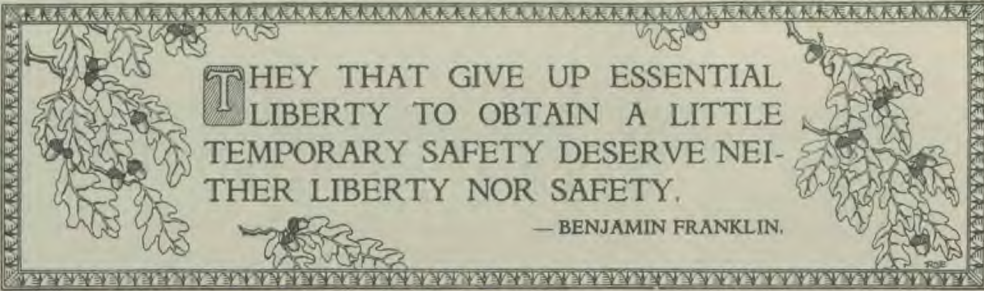
“But the backers of the bill are gunning for far larger game than the regulation of the District of Columbia. They want this to be the model law, so that the forty-eight States in the sisterhood can fall over each other clamping on the lid. Successful on the Potomac, the blue law advocates propose to move north and south and west to the conquest of the nation.

“Well, the best thing to do with this movement is to stop it on the Potomac.”

It seems strange that Mr. Lankford cannot rally the support of the labor organizations of the District of Columbia behind his bill, which he claims was introduced for the protection of the laboring man, but instead every labor union and employees’ organization went on record against his bill at hearings before a Congressional committee. The labor unions asserted that they had obtained their own rest day in the District of Columbia by their own efforts without legislation on the part of Congress, and that they did not want Congress to tell the laboring man how he was to spend his time on Sunday or on any day that he was granted off from work.

The Sunday bill was not drawn to protect the rights of the laboring man, but

(Concluded on page 28)



THEY THAT GIVE UP ESSENTIAL
LIBERTY TO OBTAIN A LITTLE
TEMPORARY SAFETY DESERVE NEI-
THER LIBERTY NOR SAFETY.

— BENJAMIN FRANKLIN.

THEY that give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.”—*Benjamin Franklin.*

In this terse sentence Franklin referred to two widely different things which are often confused by the unthinking. It may be questioned whether or not permanent safety can ever be secured to any individual in any country except through the guaranties of liberty written into the fundamental law of the land.

It is possible to conceive of a subject's winning favor at the hand of an absolute monarch and receiving honor, preferment, position, titles, and wealth as evidence of the sovereign's regard. Such rewards have been bestowed again and again by kings and emperors who claimed to rule by “divine right.”

Unsafe, however, is the position of the subject who has no security beyond the whim of a ruler. History recites so many instances of court intrigue, so many cases of jealous rivals' poisoning the mind of the master against a faithful servant, so many occasions when without any reason a man has been cast from an exalted post to a vile dungeon, that no real lover of “essential liberty” can be willing to accept “temporary safety” in its stead. No matter how enviable a position one may enjoy, the

Essential Liberty and Toleration — A Distinction

By
Heber H. Votaw

thought that its continuance rests upon the frame of mind of a single man or the tolerance of a group, must cause uneasiness, for both individuals and groups are liable to be fickle.

“Temporary safety” seems to signify only toleration. “Tolerance” is a word much used to-day, and it is well for an individual or a people to practice tolerance; but to the lover of inherent rights “tolerance” is a term that lacks the guar-

anty of real freedom that “liberty” conveys. Of “tolerance,” “tolerate,” and “toleration,” Webster says:

“Tolerance: A disposition to tolerate opinions, beliefs, practices, or conduct differing from one's own; freedom from bigotry; toleration.

“Tolerate: To suffer to be, or to be done, without prohibition or hindrance; *to allow or permit negatively*, by not preventing; *to put up with*; as, to tolerate doubtful practices. [Italics mine.]

“Toleration: Disposition to tolerate others or other opinions, etc., especially in religious matters.”

This writer has no disposition to be captious, but feels that if one lets “tolerate,” “toleration,” and “tolerance” mean all they may, he still falls far short of describing the principles of essential liberty. The real kernel of these words is found in that part of the definitions given which says, “*to allow or permit negatively*, by not preventing; *to put*

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Personal Liberty an Inherent Right

By

W. F. Martin

THE legitimate end of all political associations is the preservation of the natural rights of man. These rights are liberty, prosperity, security, and resistance of oppression. Men are born free, and must, in justice, continue free and equal in respect of their rights.

No man, nor any body of men, can be entitled to any authority not derived from the people. One part of the people cannot justly arrogate to itself privileges or emoluments which are denied to other citizens of the government. The real object of government is to protect the rights of the individual. Lose sight of this, and you lose sight of the real basis of government.

Political liberty consists in the power of doing whatever does not injure another. The law ought to prohibit only actions which would be hurtful to others. It is apparent that no man is accountable to another man for his opinions, especially is this so as regards his religious opinions. Religion is a matter between a man and his God. "To his own Master he standeth or falleth." Each has a duty to his God. This must be dictated by a man's conscience. It is a duty, nevertheless. To perform this in freedom is paramount. But the state cannot undertake to enforce the performance of this duty.

Man did not enter into government or society to become worse than he was before, nor to have fewer rights than he had before, but to have those rights secured. His natural rights are the foundation of his civil rights.

Natural rights are those which appertain to man in right of his existence. They include intellectual and religious rights. He can act as an individual for his own comfort as long as he does not intrude into or trench upon the rights of another.

Let it always be borne in mind that every civil right grows out of a natural right. The right to worship is a natural

or inherent right. It is not possible to separate the worshiper and the worshiped.

These are associated beings. When a law is made directing a man as to how or when he is to worship, it is the same as saying to the Almighty hew and when He shall receive worship. The associated idea of the worshiper and the worshiped cannot be separated.

This country has individual citizenship, and so must have individual conscience. That means individual freedom, which is another name for *personal liberty*.

"No religious test shall ever be required as a qualification to any office or public trust under the United States." There is no chance to misunderstand this statement. It guarantees personal liberty in religion. The public offices of the Republic are open to any reputable citizen. The state (government) does not prescribe any form of religion. No one, because of religious belief, is prohibited from holding any office, high or low, under the government.

Consider now this thought: an inherent right is the privilege to work and to profit by that work. Honest toil harms no one. It intrudes into no one's rights. With this in mind, it is evident that a law prohibiting labor is not within the sphere of civil government. Such a law infringes on the personal liberty of the man who is toiling to support himself and his family. The man is a part of the government. He cannot be hurt without hurting that far the government. Laws to fine and imprison honest citizens for laboring on Sunday do not belong in a government founded on the personal rights of its citizens. Rather, they belong to a despotism.

The Saviour was crucified for exercising His personal freedom. He was put to death as a blasphemer. They held Him as a prodigy of impiety, just what we now know His accusers to have been.

Personal liberty! Let it be cherished.



PHOTO BY G. H. RUSSELL

Delegates to the Religious Liberty Association Biennial

THE Religious Liberty Association of America, at its biennial convention held in the Civic Auditorium of Springfield, Mass., on Oct. 2, 1928, adopted the following Memorial on Religious Liberty, dealing with the compulsory Sunday observance bill H. R. 78, now pending before the Seventieth Congress and referred to the House Committee of the District of Columbia:

"We, the representatives of the Religious Liberty Association of America, citizens of every State in the Union, assembled in biennial session, Oct. 2, 1928, in Springfield, Massachusetts, having taken into serious consideration the proposal set forth in the compulsory Sunday observance bill H. R. 78 to require all the people in the District of Columbia, a territory over which the Congress of the United States has direct and absolute jurisdiction, to observe Sunday, irrespective of what one's religious faith may be, wish to declare our reasons for opposing this religious measure, and why Congress should not impose it upon the people of the District of Columbia.

"This Sunday bill requires every person to observe Sunday according to the religious creed of the Lord's Day Alliance and the National Reform Association, who claim to be the authors and sponsors of the aforesaid bill H. R. 78. The precise manner in which Sunday is to be observed as a holy day is to be prescribed by Congress, and all religious dissenters who fail to observe Sunday according to the precise manner as set forth in the religious creed of these religious organizations, or who observe another day than Sunday as holy time, are to be severely punished by heavy fines and extended prison sentences under the penal code.

"We hold with James Madison, who wrote the guaranties of civil and religious freedom set forth

MEMORIAL RELIGIOUS LIBERTY

in the First Amendment of the Federal Constitution, 'that religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence.' We further hold with Roger Williams, the great American apostle of soul liberty, 'that the civil magistrate has no right in justice to punish a breach of the first table of the law,' comprising the first four commandments of the decalogue which prescribe man's duty toward God and religion. In the enforcement of religious obligations by law, said Roger Williams, 'the civil sword may make a nation of hypocrites and anti-Christians, but not a single Christian. . . . It is less hurtful to compel a man to marry somebody whom he does not love than to follow a religion in which he does not believe.'

"History teaches the unerring lesson that Christianity suffers more through an alliance of the church with the civil power than it does through its opposition. The churches should not make their appeal to the civil power through law, but they ought to make their appeal to the conscience through the pulpit. Sabbath observance is a religious obligation, the same as baptism and the Lord's supper, all of which in times past were enforced by the civil magistrate under penal codes. None should ever be coerced to observe the Lord's



Convention Held in Springfield, Mass., October 2, 1928

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day, the Lord's baptism, or the Lord's supper under duress of the civil law.

"The religious superscription, 'The Lord's Day,' is mentioned specifically four times in the compulsory Sunday observance bill H. R. 78, which constitutes positive proof that the sponsors of this bill are seeking the enactment and enforcement of a religious institution instead of seeking the protection of man in the enjoyment of his religious rights to worship God according to the dictates of his own conscience. That this bill is a strictly religious measure is further evident from the fact that it prohibits all 'secular business' and the opening of 'any place of public assembly at which an admission fee is directly or indirectly received.' It permits only religious duties and religious exercises on Sunday, when all 'secular' affairs are prohibited on that day. It is not the prerogative of the civil government to proscribe 'secular' affairs on any day, when they are honorable and legitimate. Only criminal, immoral, and indecent acts are prohibited by the civil law. What is civil and moral on Monday is civil and moral on Sunday. What is uncivil and immoral on one day is so on every day of the week.

"This proposed legislation is manifestly unjust, discriminatory, and un-American in principle because it penalizes all religionists who observe

another day than Sunday as holy time, as well as the individuals who observe no day, and places them on an inequality before the law. This bill, if enacted into law, virtually establishes by legal authority a certain form of religion, and invokes penalties upon all religious dissenters and nonconformists.

"Thus far the Congress of the United States has turned a deaf ear to similar proposals, and has considered itself powerless to enact such a bill into law because the First Amendment to the Constitution expressly limits the power of Congress on this subject when it says: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' If this Congress should enact a compulsory Sunday observance law, it would commit our Federal government to a dangerous precedent that would be followed with a flood of religious legislation, favoring one class of religionists above another, and a denial of the religious rights of the minority, resulting eventually in religious persecution and religious establishments by law.

"Our government is not a sectarian but a civil government. It is a government where every citizen and every religion enjoys equal protection under the Constitution. If our government should enact a Friday law at the behest of the Mohammedans, because they observe that day as holy time, it would be sectarian legislation favorable to the Mohammedans. If the Sabbatarians should ask Congress to compel all people to observe Saturday as a rest day in the manner prescribed by the Sabbatarians, that would be sectarian legislation considered favorable to the Sabbatarians. If the Sunday observers succeed because they are in the majority in inducing Congress to enact a Sunday law requiring all citizens to observe Sunday in the manner they prescribe, that is sectarian legislation. The civil government cannot recognize the religious customs of either by law without committing itself to sectarian legislation and working

an injustice to a large number of its citizens.

"Liberty of conscience is the most cherished gift of all our temporal blessings in American jurisprudence. We appreciate the steadfast loyalty of Congress to the Constitution, in preserving the guaranties of civil and religious freedom, and we express the hope that the Seventieth Congress will continue to follow the worthy example of its predecessors in refusing to enact compulsory Sunday observance by civil authority, that the blessings of liberty may be continued to all people of every faith and of no religious profession. We earnestly pray for our rulers and lawmakers, that they may govern the people wisely and justly, so that both the church and the state may each prosper in its distinct and separate field, so that all citizens may dwell together in peace and happiness under the prospering hand of God and man."

Resolutions on Religious Liberty

The Religious Liberty Association at this convention also adopted the following resolutions on religious liberty and Sunday legislation:

"WHEREAS, There is a strong tendency to-day in church assemblies and in legislative halls as well as in judicial courts to intermingle religious obligations with civil duties, and thus to give legal sanction and support to religious customs, usages, and observances in the hope that the kingdom of God may be ushered more speedily into the world through the gateway of politics by means of reform legislation and religious enactments; and,

"WHEREAS, The civil government and the church occupy two separate and distinct spheres and functions of operations and administration, under an ideal form of government, and since Sunday observance is a religious tenet peculiar to certain sects and should not be propagated by force of law under a penal code; and,

"WHEREAS, All religious dogmas, as well as religious duties, should be propagated by teaching and preaching, and the acceptance of the same should always be voluntary, and never should the church make an appeal to the civil magistrate for legal aid in a matter that should be strictly settled by the conscience of the individual, and since God made the conscience free, and never intended that it should be enslaved by the civil authorities, or that it should ever be coerced by the majority of any class of religionists, and that the state should maintain an attitude of absolute neutrality in religious controversies and never intermeddle with religion; therefore,

"Resolved, That we, delegates to the biennial session of the Seventh-day Adventist General Conference, in convention assembled, Oct. 1, 1928, at Springfield, Mass., look with disfavor upon any attempt to establish the Christian religion, or any of its institutions, dogmas, cus-

oms, or usages, or any doctrine of one or more sects by civil law or judicial authority, thus denying the equality of all citizens before the law, and the principle of separation of church and state, as well as freedom of conscience. And be it further,

"Resolved, That we protest against the enactment of compulsory Sunday observance legislation and the enforcement of this religious custom by the civil magistrate under civil penalties; and we do here and now declare ourselves in favor of the absolute separation of church and state, and of religious freedom as conceived by the Author of Christianity, to the end that both the church and the state may prosper and dwell in peace and harmony, which is impossible under church and state alliances and religious establishments by law."

President-Elect Hoover Upholds Religious Freedom

(Continued from page 4)

ulation to ambition to the fullest of his or her capacities. . . . A single generation of Americans of such a production would prevent more of crime and of illness, and give more of spirit and of progress, than all of the repressive laws and police we can ever invent — and it would cost less."

Mr. Hoover touched a very vital point when he declared that he stood for religious liberty "both in act and in spirit." Unfortunately, some public officials stand only for religious liberty "in spirit," and actually deny it in their official capacity to the individual "in act." Many a man on the Fourth of July delivers flowery platitudes on the inalienable rights of man as set forth in the Declaration of Independence and in the Federal Constitution, and then tramples underfoot the other three hundred sixty-four days of the year every guaranty of civil and religious liberty vouchsafed to the individual in those matchless documents.

There are too few public officials who make a real attempt to harmonize the spirit and the letter of the Constitution. Too many people believe only in religious liberty for themselves and those of their own faith, but they entertain no tolerance whatever for the minority who

hold divergent views. As long as we have a Chief Executive who holds firmly to the great American ideals of religious liberty for every individual "to worship God according to the dictates of his own conscience," and to the great fundamental principle of the equality of all men before the law, our liberties are safe,

provided Congress does not override the President's veto. We are glad we are to have a President who hates and spurns religious intolerance, and who has definitely pledged himself in advance to uphold "these higher ideals" of American freedom in matters of faith and conscience. L.

Puritanism Holds Sway in Massachusetts

ACCORDING to the Pawtucket (R. I.) *Times*, the Sunday blue laws of Puritan days are still operative in Massachusetts. The *Times* prints the following interesting news item, giving previous history of the operation of the Sunday "blue" laws:

"When Daniel Baker, of 266 Crescent St., Brockton, Mass., was fined \$10 for raking his lawn on Sunday, by the district court of that city, the other day, he was repeating the experience of one William Estes of Wareham in the year 1772. Only Estes acknowledged himself 'guilty of raking hay on the Lord's day,' and, paying his fine, let the matter drop. Baker refused to have the case filed, and planned a superior court contest.

"The history of the blue laws, one of which brought about the arrest of Baker, may be found in the records of any old town or church, and several chroniclers of the times have described the strict manner in which these laws were enforced. One writes:

"The old Puritan laws were enacted to enforce the strict and decorous observance of the Sabbath, and were valid not only in Connecticut and Massachusetts, but in other New England States. Thus in New London we find in the latter part of the seventeenth century a wicked fisherman presented before the court and fined for catching eels on Sunday; another "fined 20 shillings for sailing a boat on the Lord's day."

"Sat Under Tree — Fined

"In 1670 two lovers, John Lewis and Sarah Chapman, were accused of and tried for "sitting together on the Lord's day under an apple tree in Goodman Chapman's orchard"—so harmless and so natural an act. In Plymouth a man was "sharply whipped" for shooting fowl on Sunday; another was fined for carrying a grist of corn home on the Lord's day, and the miller who allowed him to take it was also fined. Elizabeth Eddy, of the same town, was fined in 1652 "ten shillings for wringing and hanging

out clothes." A Plymouth man for attending to his tar pits on the Sabbath was set in the stocks.

"James Watt in 1658 was publicly reproved "for writing a note about common business on the Lord's day, at least in the evening somewhat too soon." A Plymouth man who drove a yoke of oxen was "presented" before the court, as was also another offender who drove some cows a short distance "without need" on the Sabbath. In Newbury in 1646 Aquila Chase and his wife were presented and fined for gathering peas in their garden on the Sabbath, but upon investigation the fines were remitted and the offenders were only admonished.

"Captain Kemble, of Boston, was in 1656 set for two hours in the public stocks for his "lewd and unseemly behaviour," which consisted in his kissing his wife "publicly" on the Sabbath day upon the doorstep of his house, when he had just returned from a voyage and absence of three years. The offender was a man of wealth and influence.

"Abundant proof can be given that the act of the legislature of 1649 was not a dead letter, which ordered that "whosoever shall prophane the Lord's daye by doing any seruill worke or such like abuses shall forfeit 10 shillings or be whipt." The Vermont "Blue Book" contained equally sharp "Sunday Laws." Whosoever was guilty of any rude, profane, or unlawful conduct on the Lord's day, in words or action, by clamorous discourses, shouting, hallooing, screaming, running, riding, dancing, jumping, was to be fined 40 shillings and whipped upon the naked back not to exceed 10 stripes. The New Haven code of laws, more severe still, ordered that "Profanation of the Lord's day shall be punished by fine, imprisonment, or corporeal punishment; and, if proudly and with a high hand against the authority of God—with death."

It seems strange how some people's minds work. They dig up these old musty folios of Puritan times, and choose

such portions of these ancient "blue laws" as conform to their notions, while they violate the other sections. It would be just as consistent to put violators of these Sunday laws in the "stocks" and "hang" them until they "be dead," as it is to resurrect these laws and enforce them. Why not hold fast to the old penalties as well as the old laws? These

Puritans thought it was a sign of deep piety and zeal for God and religion, when they meted out the death penalty for seventeen religious offenses in their day. Why not go back to the "good old Puritan times," and "breathe more of the spirit of the Puritan into our laws," as Dr. Bowlby, the secretary of the Lord's Day Alliance, recently suggested?

"'Blue Law' Stupidity Imposed Upon Altoona"

THE Pittsburgh *Sun-Telegraph* of Oct. 9, 1928, in an editorial under the above caption, takes the "few ministers" of Altoona, Pa., to task for meddling in an affair which was none of their business in stopping the broadcasting over the radio of the world baseball series on Sunday, and getting the police to scatter a crowd of 4,000 listeners, under an old statute enacted more than 175 years ago, which forbids anything "worldly" on Sunday. The editorial is as follows:

"Supporters of the blue law of 1794 go right along making new supporters for the repeal of the ancient relic, possibly useful once [?], but now dedicated to the purpose of permitting a small minority to regulate the morals, amusements, recreation, and conduct of a large majority.

"In Altoona last Sunday a few ministers of the gospel invoked the eighteenth-century statute to scatter a crowd of 4,000 listening to a broadcast of a baseball game. In another State the law said it was all right for the baseball game to be played and for 40,000 to see it played. All over the nation, including the highly moral Pennsylvania, millions listened to details of the game as they came over the air. But in Altoona this criminal depravity was too much for some good people. So it was stopped.

"What is the result?

"A handful of clergymen have a clear conscience because 4,000 persons were deprived of a little innocent pleasure. Four thousand persons become more determined than ever that the blue law is nothing but a nuisance these days, and should be repealed.

"Very likely another result is that an important publication, the *Altoona Tribune*, broadcasting the game as a commendable bit

of newspaper enterprise, for the benefit of its readers, will join the Pittsburgh *Sun-Telegraph* in advocating the repeal of the law of 1794.

"Its supporters go right along making advocates for the repeal of the law with their interference with the moral rights of others."

This ancient "blue law," which prohibits everything of a "worldly" nature on Sunday, was enacted in 1751, when a handful of Puritans and Scotch Covenanters were in control of religious and political affairs in Pennsylvania.

The fact that only religious acts are permitted and secular affairs are prohibited, is positive proof that this is a purely religious law.

The inconsistency of these Altoona ministers who stopped the *Altoona Tribune* from broadcasting the baseball game on Sunday and because it was Sunday, yet permitted the *Altoona Tribune* to broadcast to the public the Sunday edition of the newspaper, which is just as "worldly" as is the broadcasting over the radio, is very conspicuous. Why make fish of one and fowl of the other? Why not stop all automobiles on Sunday which are not going to church or engaged in works of necessity or charity? This is what the Sunday "blue laws" of Pennsylvania actually call for when they prohibit everything "worldly" on Sunday. Of course, a Christian ought to abstain from all "worldly pleasure" on the Sabbath day, in harmony with the divine command. But Sunday is not the Sabbath day, nor

is the Christian justified in forcing his religious convictions and beliefs upon non-Christians under duress of civil authority.

As the *Pittsburgh Sun-Telegraph* has said, these Sunday "blue law" advocates, in forcing their religious notions upon others by these unsavory and un-sanctified attempts, are raising up a host of supporters to join the advancing majority that is already starting a movement to repeal these antiquated statutes that belong to a remote age which no longer holds sway in America. The church makes enemies and not friends for Christianity when it resorts to civil authority to enforce its peculiar dogmas. There should exist a complete divorcement between church and state, in order that both may operate with the greatest freedom and independence in their own distinct and separate spheres. Only such a complete separation will bring the maximum of peace and prosperity to both.

L.

Reasons Why Lankford Sunday Observance Bill Should Not Pass

(Continued from page 6)

belief of certain Christian sects, and penalizes the religious faith of divergent Christian sects as well as Jews and Mohammedans, thus destroying the equality of all religious sects before the law.

VIII

It is Unfair! It is unfair in its provisions, in that it exempts certain commercial interests, occupations, trades, amusements, and businesses while it penalizes others of a similar nature for doing on Sunday what it condones in the others.

IX

It is Inconsistent! It is inconsistent in its provisions, in that it makes it a crime on Sunday to sell in a store or on the street a magazine, a cabbage head, a

raw potato, a can of corn, a horse collar, a cigarette, a loaf of bread, or a gallon of kerosene; but it does not make it a crime to sell a newspaper, cabbage slaw, a cooked potato, corn on the cob, an automobile tire, a cigar, a sandwich, or a gallon of gasoline.

X

It is Unconstitutional! It is unconstitutional, in that it seeks to establish a peculiar form of religion through the law-making power of Congress, and thus to override the constitutional guaranties of civil and religious liberty vouchsafed to each individual, by interfering with the freedom of conscience in the realm of religion, as guaranteed in the First Amendment to the Constitution.

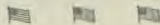
Opponents to the Lankford Sunday Bill

Public sentiment in the District of Columbia and throughout the nation has already registered a vigorous protest against the compulsory Sunday observance bill. The following compilation of respectable organizations which appeared in protest against the Lankford Sunday bill, is taken from the official report of the hearings conducted before the House District Committee at the previous session of Congress, and from other sources:

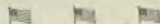
1. The Commissioners of the District of Columbia.
2. The Washington Chamber of Commerce.
3. The Washington Board of Trade.
4. The Merchants and Manufacturers Association.
5. The Realtors Board of Washington.
6. The Operative Builders Association.
7. Representatives of the Washington Bar Association.
8. All Labor Unions in the District of Columbia.
9. Employees of Mercantile Establishments.
10. The American Federation of Musicians.

11. The National Association of Amusement Parks.
12. American League Washington Baseball Club.
13. Majority of Washington Citizens Associations.
14. Moving Picture Theater Owners of America.
15. Every Newspaper of the City of Washington.
16. The Religious Liberty Association of America.
17. The Association Opposed to Blue Laws.
18. Prominent Members of Congress.
19. Pastor of a Methodist Church.
20. Pastor of a Baptist Church.
21. Rabbi of a Jewish Congregation.
22. The Seventh Day Baptists.
23. The Seventh-day Adventists.

Eighty-five per cent of the citizens called upon house by house just as they came, embracing more than 25,000 signers on a petition, protested against the enactment of the drastic Sunday bill. John B. Colpoys, editor of the *Trade Unionist*, stated that every labor union in the District of Columbia, embracing over 65,000 employees, "unanimously opposed the compulsory Sunday observance measures." The whole bill is a perversion of the American idea of civil and religious liberty, and should go the way every other Sunday bill has gone that has thus far been introduced into Congress. We do not believe that Congress should prescribe religion for its citizens, nor favor one class of religionists above another through legislative enactment. Equal opportunities, equal privileges, and equal justice for all citizens before the law, is the chief objective of all American jurisprudence.



No law looks "blue" to the man who wants the law to accomplish by force what he cannot effect by argument.



A CHURCH that relies on Cæsar for support is like salt that has lost its savor.

An Appeal to Congress for Loyalty to the Constitution

(Continued from page 8)

Senate Committee on Post Offices and Post Roads, Jan. 19, 1829, gave warning in these words:

"Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. . . . If [the principle be] admitted, it may be justly apprehended that the future measures of the Government will be strongly marked, if not eventually controlled, by the same influence."

A few months later, on the legislative day March 4 and 5, 1830, a similar report was communicated to the national House of Representatives, containing this striking passage:

"If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which [would] follow, involving the dearest rights of all—the rights of conscience."

Our forefathers saw the danger then, and many see the danger to-day; but many others seem to be blind to the principle involved, and are bending all their energies to secure a reversal of the time-honored policy of our Government, and to make the civil power the arbiter of religious as well as civil questions.

"The nation," say they, "is a moral person, and must have a religion, and it must be the religion of our Lord Jesus Christ." This might be well were Christ here to rule in person, but in His absence it would mean giving fallible men authority to interpret the divine will, to declare the divine law, and to punish for all transgressions of their renditions of that law. This is in its last analysis the wicked thing that is seriously proposed, and that will surely come to pass unless the American people shall see now the danger as our forefathers saw it and protested against it nearly a century ago; and as the framers of the Constitution saw it and thought to provide against it when they wrote into that instrument the words, "Congress shall make no law

respecting an establishment of religion, or prohibiting the free exercise thereof."

God grant that the legislators of our day shall have equally clear vision with those of a century ago, and be as richly endowed with the courage of their convictions as were the men of that earlier day.

Congress is a creature of the Constitution. It has no authority except that which is conferred upon it by the Constitution. Whether, therefore, that great legislative body acts for the whole nation, or sits as a board of aldermen for the District of Columbia, there is no way except by usurpation for it to escape the restrictions imposed upon it by the Constitution. Will our national legislators obey the fundamental law by which, and by which alone, they have any being as a legislative body?



Fifty-two Reasons Why Sunday Blue Laws Are un-American and un-Christian

(Continued from page 9)

benignant institutions on Sunday as well as every day of the week."—*Report on Sunday Mails, March 4, 5, 1830.*

12. *Because* "so long as our Constitution remains in force, no majority, no matter how large, can deprive the individual of the right of life, liberty, or property, or prohibit the free exercise of religion or the freedom of speech or of the press."—*President Calvin Coolidge, "Foundations of the Republic," p. 95.*

13. *Because* "our fathers considered the rights of conscience, the freedom of thought, too sacred to be delegated; hence, they provided that the care of religion, the freedom of speech, and the freedom of the press, should never depend upon legislation, but should be left to the voluntary action of the people themselves."—*James A. Garfield, "Works of James Abram Garfield," Vol. II, p. 578.*

14. *Because*, as viewed by the General Assembly of Indiana, "all attempts to

introduce sectarian [Sunday] influence into the councils of the nation are a violation of both the letter and the spirit of the Constitution of the United States and of this State, and at the same time dangerous to our civil and religious liberties."—*"American State Papers," Class VII, 240.*

15. *Because* the "founders of this Republic established it as a great secular state, within which religion was to remain sacred from the touch of political power."—*Benj. F. Shively, in the U. S. Senate, Dec. 19, 1911.*

Against Religious Rights

16. *Because* Christ, the Author of Christianity, never authorized or indorsed compulsion in the propagation or defense of any of His precepts or practices.

17. *Because* Paul, the inspired interpreter of theological law, stated a divine principle of Christian liberty when he wrote, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. 14:5.

18. *Because* "nothing except a voluntary surrender to Christ, and a voluntary service under Him, is acceptable to God; and hence . . . no earthly power, parental, social, civil, or ecclesiastical, has any right to compel conformity to any creed, or to any form of worship."—*Rev. C. F. James, "The Struggle for Religious Liberty in Virginia," p. 201.*

19. *Because* they are religious, designed only to give civil protection to a religious day, and are defended and enforced only by certain religionists, prohibiting only those things objected to by them on Sunday, and permitting only such acts as they approve on that day, or that they cannot as yet prevent.

20. *Because* to join religion, personifying divine love and mercy, to civil laws representing human, physical force, is to create a religio-political monstrosity harmful to both.

21. *Because*, as declared by Madison, "religion, or the duty which we owe to our Creator, and the manner of dis-

charging it, can be directed only by reason and conviction, not by force or violence."—*Memorial to Virginia Commonwealth*.

22. *Because* "there is no account in the New Testament of the change from the seventh to the first day of the week, nor even of the institution of the Lord's day."—*United States Circuit Court, 21 Federal Reporter, 299*.

23. *Because* by thus interfering with the freedom of choice, the church is undermining the foundation of its own structure.

24. *Because*, as the government cannot have all religions, it should have none.

25. *Because* Christ "provided for no statesmen to establish His church; nor for any soldiers to propagate its faith. The sublime words in which He commissioned His apostles to preach the gospel, and to disciple all nations, show that His dominion was not to be civil or national, but spiritual and universal."—*E. L. Fancher, LL. D., in address to conference of the M. E. Church, New York, March 21, 1876 ("The Law of Religious Corporations in New York," p. xviii)*.

Against Civil Rights

26. *Because* Washington, the Father of His Country, felt that Sunday labor was within the civil and religious rights of himself and fellow delegates who framed the Federal Constitution; for, upon adjournment, he wrote in his "Diary" that he "retired to meditate on the momentous work which had been executed, after not less than five, for a large part of the time six, and sometimes seven hours, sitting every day, Sundays and the ten days' adjournment to give a committee opportunity and time to arrange the business for more than four months."—*Quoted in "Constitution of the United States," by James M. Beck, p. 171*.

27. *Because* "our civil rights have no dependence on our religious opinions any more than our opinions in physics and geometry."—*Jefferson, "An Act for Establishing Religious Freedom" in Virginia, 1785*.

28. *Because* "in this country the rules of a church are without legal sanction and in no true sense laws."—*American Bar Association Reports, Vol. III, p. 109 (Sunday Laws)*.

29. *Because* a majority has no authority in religious matters; for "if 99,999,999 of the people out of 100,000,000 wanted to do anything in connection with them, and one man stood up in his right and said 'No,' then that man's voice should restrain all the rest."—*John Sharp Williams, in U. S. Senate, Jan. 30, 1913*.

30. *Because* "discrimination against the holder of one faith means retaliatory discrimination against men of other faiths. The inevitable result of entering upon such a practice would be an abandonment of our real freedom of conscience, and a reversion to the dreadful conditions of religious dissensions which in so many lands have proved fatal to true liberty, to true religion, and to all advance in civilization."—*Theodore Roosevelt*.

31. *Because*, as written by George Washington to observers of the seventh-day Sabbath: "I have often expressed my opinion that every man who conducts himself as a good citizen is accountable alone to God for his religious faith."—*To Seventh Day Baptists of Ephrata, Pa., Aug. 4, 1789*.

32. *Because* they create a religious test, by inscribing a religious dogma in civil statutes, thus forcing dissenting officials to subscribe to religious beliefs when taking their oaths.

33. *Because*, as pointed out by the General Assembly of Illinois, they "would establish a precedent of dangerous tendency to our privileges as freemen, by involving a legislative decision in a religious controversy on a point in which good citizens may honestly differ."—*"American State Papers," Blakely, p. 275*.

34. *Because* they stir up religious prejudice and controversy, by injecting a theological question into civil affairs, thus setting believer against unbeliever,

church against church, and court against court.

35. *Because* there are already laws on the statute books which maintain order and civility of citizens on Sunday as well as on other days of the week.

36. *Because* they improperly vest a civil rest day with religious prerogatives.

37. *Because*, "while our civil principles distinctly affirm the doctrine of majority rule, they do not sanction the application of this doctrine to matters of religion. On the other hand, the genius of our institutions sacredly protects the smallest minority in the freest exercise of religious sentiment."—*Missouri Superintendent of Education, Reports, 1873, p. 58.*

Against Property Rights

38. *Because* they result in confiscation without compensation. Time is money. To arbitrarily force a citizen to refrain from work and pleasure on Sunday, with no adequate compensation, is to lower him to the plane of a criminal in a penitentiary, one day of every week.

39. *Because* they interfere with legitimate business; for extensive investments have been made in baseball and amusement parks, movie theaters and other interests which largely draw their patronage during the leisure hours of the people.

40. *Because* they unjustly tax many citizens one sixth of their earning time in the interests of a religious belief.

41. *Because*, as stated by President Grant, we should "leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contributions. Keep church and state forever separate."—*Address to G. A. R. Veterans, Des Moines, Iowa, 1875.*

Against Physical Rights

42. *Because* they serve an injunction against legitimate work and pleasure, and are therefore a perversion of true civil jurisprudence.

43. *Because* they are detrimental to the mental and physical welfare of the

people, by prohibiting needed recreation and amusement on practically the only day the people generally are free to engage in such things.

44. *Because*, "by forbidding play [on Sunday], we have done our best to make the day, for the young people at least, a day of idleness; and the distinction between enjoining idleness and promoting evil is one hardly worth insisting on."—*Joseph Lee, President Playground Association of America, "Sunday Play," page 1.*

45. *Because* they create idleness, restlessness, and resentment.

46. *Because* by their enforcement, conscientious American citizens have been fined, imprisoned, and placed in chain gangs, for such inoffensive acts as digging potatoes, repairing shoes, working in a cornfield, etc.

47. *Because* "the first Sunday law, the edict of the emperor Constantine, was the product of that pagan conception developed by the Romans which made religion a part of the state. The day was to be venerated as a religious duty owed to the god of the sun."—*Pennsylvania Superior Court Reports, Vol. 25, p. 134.*

48. *Because* a true Christian will observe the Sabbath without a civil statute, and even in spite of a law to the contrary.

49. *Because* they furnish an opportunity for intolerant reformers to persecute those who disagree with their religious opinions.

50. *Because*, "when religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evident to my mind that its cause is a bad one."—*Benjamin Franklin to Dr. Price.*

51. *Because* history has amply demonstrated the folly of attempting to coerce people into outwardly respecting religious dogmas they do not inwardly believe.

52. *Because* Christ, not Cæsar, is the Christian's source of power; and con-

science, not Congress, is his guide in divine things.

Who Decides Your Sunday Activities?

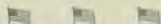
Shall the blue law champions decide for you? or do you wish to make your own plans?

The radical religious reformers are arranging a special Sunday program for you, which will mean *no amusements, no recreation, no work, no movies, no baseball, no golf, no automobiling, no excursions, no newspapers.* Every Sunday your liberties will be curtailed. What do you say?

If you wish to preserve your freedom, you must act at once. A bill is now before the House of Representatives, Washington, D. C., which will be used as an entering wedge in carrying out this program. It is known as the Lankford Sunday bill (H. R. 78).

Make your objections known. Send a letter or telegram to your Congressman, protesting against such legislation which would force all to observe a religious day by refraining from work and pleasure on Sunday. Strong influences are being exerted upon our lawmakers to secure the passage of this iniquitous measure. Once let Congress pass such a law and establish a precedent, and there will be a wholesale effort to enforce the Sunday statutes found in nearly every State, and also to secure more drastic measures.

These old blue laws, relics of the Dark Ages when church and state were united, should be in the National Museum, and not in our National Capitol!



Straight on Religious Liberty

FORMER Secretary of the Navy, Joseph Daniels, one of the most prominent Methodist laymen in America, made himself definitely plain on the subject of religious liberty when he said:

"I believe profoundly in civil and religious liberty. My own State of North Carolina rejected the Constitution for two years until the other States put the religious liberty clause into it. I deny the right of any man or court

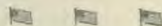
or law to say to me what I shall believe or how I shall worship my Maker."

The right to deny "any man or court or law" the prerogative to prescribe our religion for us is a right which is overriden frequently, even in our fair land of liberty.

The Lord's Day Alliance a Religio-Political Organization of the Churches

(Concluded from page 12)

theran synods have gone on record as being opposed to the religio-political schemes of the Lord's Day Alliance, and have withdrawn their moral and financial support from the Alliance, and consequently are no longer listed on the roster of the Lord's Day Alliance. We trust that the others will follow the example of the Lutherans, and will refuse to have their names dragged before legislative councils as favoring religion by law. No church can afford to enter the political arena with selfish motives to seek advantage through the sanctions of civil law.



Consistency — A Rare Gift

IT is reported that when Babe Ruth returned to New York as the hero of the victorious world series baseball team, he went directly to the governor's suite and presented Governor Smith with the last baseball he had caught in the world's series, after autographing it for his candidate for President. It was the ball which landed in Babe's glove in a sensational catch that ended the series.

After the governor exchanged some pleasantries with Babe Ruth, he said, "Say, I read in a paper somewhere that in some place—I think in Pennsylvania—somebody wouldn't let the series be announced over the radio on Sunday."

Babe said he had read about it, too.

"Well, I'd like to see that place," said the governor. "It must be a hot one."

The queer thing about this regulation of other people's conduct by law on Sunday, and where Governor Smith's inconsistency comes in, is the fact that the governor a few years ago, in the face of tremendous opposition, signed his name to a bill passed by the New York Legislature, making it a criminal offense for one man to shave another in a barber shop on Sunday. There is just as much consistency in stopping the broadcasting of a baseball game over the radio on Sunday as there is in prohibiting the shaving of men on Sunday.

It may be argued that it is not necessary for a barber to clean the face of another man, and the bill is to protect the barber from working seven days a week. But the same argument is applicable to broadcasting over the radio — it likewise is not necessary, and some one is required to operate the broadcasting station on Sunday, or seven days a week, while people listen in. As a matter of fact, if the State has a right to prohibit one respectable, honorable, and decent act of man on Sunday in honor of the day, it has a right to run the whole gantlet, and prohibit every act that is not religious, though honorable and legitimate on other days of the week. But the State should not prohibit any act and make it criminal on Sunday, when it is not criminal on other days of the week. The principle of church and state separation forbids the civil governments' entering the religious domain.



Massachusetts Repudiates Sunday Blue Laws

ACCORDING to an Associated Press report, the people of Massachusetts voted on the Sunday sports law referendum at the general election in November, and decided by a vote of more than 2 to 1 in favor of professional and commercial Sunday baseball and soccer. In Boston the vote was more than 3 to 1 in favor

of professional baseball, which means that Boston will have major league baseball games on Sunday next season, the same as the cities of New York, Washington, Cleveland, Chicago, Cincinnati, Detroit, and St. Louis now have.

The Lord's Day League of New England carried on a vigorous campaign in the churches of Massachusetts in opposition to this proposed law allowing professional sports on Sunday, and the church leaders predicted an overwhelming defeat of the referendum measure, but they received the surprise of their lives. Every city and town in Massachusetts may now elect to grant local licenses for professional baseball on Sunday through the city council or by a decision of the people on a town referendum. It really places Sunday sports on the basis of local option. The Puritans of Massachusetts, like the Mohicans, took a final stand in defense of their once famous blue laws, but they have been driven under cover in the State fight, and completely routed.

Essential Liberty and Toleration — A Distinction

(Continued from page 14)

up with; as, to tolerate doubtful practices."

Under toleration a man may have "temporary safety;" but who wants it? More than once the fetters of force have been forged when those who were contending for their rights mistook toleration for liberty. Toleration is generally a sop. It is usually offered when it appears that more than mere toleration is likely to be secured. It seems to presuppose a superiority of some over others. It seems to clothe one class with unusual magnanimity of spirit. It leaves the thought that while they "put up with" others, it is only because of the natural goodness of their hearts. It carries the idea that the practices which they permit are doubtful ones, but that because of their generous natures they allow others, who are to be pitied rather than

scorned, to practice the things that their hearts dictate.

In this land, under the guaranties of our Constitution, men may claim as theirs, without the sanction of others, certain inalienable rights. Defining "liberty," Webster says, first, that it is the "state or fact of being a free person; . . . opposed to slavery, serfdom, bondage, subjection, etc." The second definition which he gives, however, sets forth the liberty of which we have been speaking:

"The state, or the sum of the rights and immunities, of those whose rights and privileges are protected by an organized civil community (civil liberty), or of those who are invested with the right effectually to share in framing and conducting the government under which they are politically organized (political liberty), or of those who are free from external restraint in the exercise of the rights that are considered as without the province of a government to control (individual liberty). Individual liberty under modern constitutional governments in general involves freedom of the person in going and coming (personal liberty), equality before the courts, security of private property, freedom of opinion and its expression, and freedom of conscience."

Here is defined "essential liberty." It is not license; it recognizes the rights of every man. It cannot be interpreted to mean that any man can claim rights which infringe upon the equal rights of his fellows. Not infrequently, when attempts are made to secure the enactment of purely religious legislation, either by the Federal Congress or by State legislatures, protection is proposed for the minorities by the enactment of an exemption clause. Such a clause is nothing more than a toleration clause. It fails to recognize the rights of the dissenters. It only appears to give them something, while actually denying that which is fundamental. It goes without saying that the same power which grants the exemption may revoke it.

It was for *liberty* that our forebears strove. We are unworthy of them if we are content with less.



God alone rules the conscience.

"Stop It on the Potomac"

(Concluded from page 13)

to regulate the observance of a day and give it legal protection as a holy day instead of a holiday. It is designed as an entering wedge to pry open the legislative doors of Congress to give a legal status to Sunday observance and other religious legislation designed to follow in its wake.



Pennsylvania Blue Laws Out of Tune With Modern Times

THE Pittsburgh (Pa.) *Sun-Telegraph* says that the Pennsylvania compulsory Sunday law of 1794 is out of tune with modern times, and is a relic of the Dark Ages, when royal decrees were uncompromising and religious customs were stern. In fact, the Sunday law of 1794 was the royal decree of Charles II, issued in 1676, and it made religious customs the basis for civil statutes. The fathers of those days wrote their religious customs and ideas into civil law, and enforced religion by the authority of the civil magistrate. The *Sun-Telegraph* asks the question:

"However, is there any right that justifies any set of persons, no matter how high-minded, no matter how well-intentioned, no matter how God-fearing, enforcing their views as to the proper observance of Sunday on another set of persons, who may even be in the majority, and many of whom may be just as moral as their governing brothers? All of us have to honor those who stand for strict Sunday observance. Almost always they are persons of the highest character. In fact, it is to be wondered at that persons of such wholesome fiber cannot see the reasonableness of those who differ from them to the extent of feeling their liberties are being seriously infringed upon.

"This is a plea . . . for the right of all persons 'to esteem one day above another,' or 'esteem every day alike,' as each sees fit, without infringing upon the liberties of another. All have the benefit of the moral code, as represented in the decalogue. All know the difference between right and wrong, as defined in the ten commandments. Let us, then, have a law that gives all the right of interpreting for themselves the admonition to keep holy the Sabbath day. The man who thinks he is

not violating that commandment by indulging in innocent amusement or recreation, takes the responsibility upon himself if he happens to be wrong, just as those who deny him that right must take the responsibility — and it is a heavy responsibility, too — of depriving a man of something that may be justly his. The law of 1794 should be repealed.”

We certainly agree with the *Sun-Telegraph* that this ancient law should be repealed. It has no more suitable place upon our civil statute books to-day than has the ancient law that compelled parents to present their children for baptism at a certain age and according to a certain prescribed mode, or the law that compelled the paying of the tithe to the established church on the basis that “it was holy unto the Lord,” or the law that compelled every one of every divergent faith to support the established church and “to attend its divine services each Sunday.” All religious laws now on our civil statute books should be repealed.



Still Living in an Intolerant Past

THE Pittsburgh Sabbath Association, according to the *Pittsburgh Press*, is still living in an intolerant past, when religion was enforced with a vengeance and everybody had to walk the chalk line as laid down by church and state. The Pittsburgh Sabbath Association had the members of the Pittsburgh Symphony Society arrested for furnishing music to the public on Sunday. The Symphony Society won their case before both the district and the superior courts of Pennsylvania. But the Sunday blue law advocates assert that they will continue to arrest and annoy all who participate in furnishing music to the public on Sunday outside of the churches.

The *Pittsburgh Press*, in an ably written editorial, says:

“Despite public sentiment that music is just as exalting and divinely inspired if played on Sunday as any other day, opponents of Sunday symphony concerts here are just as determined as ever to be blind to the fact that we are living

in A. D. 1928 and not in 1794. Despite the decision of a local court that Sunday symphony concerts do not violate the law of 1794, and the quashing of their appeal from that decision by the superior court, the advocates of a ‘blue Sunday’ observance assert they will continue to cause the arrest of anybody participating in a concert similar to that which resulted in the arrest of members of the Pittsburgh Symphony Society. . . .

“When the courts decide a symphony concert on the Lord’s day is not a violation of the law, it appears like nothing but persecution for a few persons to persist in an effort to stop the concerts. This savors of a determination to annoy people who would like to live their own lives without interference, granting the strait-laced the same privilege.

“The blue law . . . is in itself a violation of Christian spirit. It has not tended to make Pennsylvania a more Christian State than others, while it has brought upon us the derision and scoffs of those in other places, who pity us, and regard us as residents of a benighted region, unaware that the day of Puritanical rigor and severity is long past.

“Let the real friends of the Sabbath be better advised than they appear to be. It is not a sin to laugh on Sunday, nor to hear music, nor to play. If they think it is, that is their guide of life to follow, but in accepting it, they should allow others to follow theirs, and not try to force their régime on a protesting and unwilling public at large.”

It seems a very difficult task for the Sunday law advocates to leave other people alone, even when the courts tell them to do so. They are obsessed with the idea that their own religious views are absolutely correct, and everybody should be compelled by law to conform to their standard of religious thinking. These blue law advocates still believe, as did the old-time Puritans, that they are predestined and foreordained to prescribe religion for every man, woman, and child, and that all people of every other persuasion should be compelled by the civil authorities to pay tribute and obedience to the mandates of a legal religion. Not even the courts can stop these busybodies. It would not be strange to hear that they have proceeded so far as to petition the song birds to stop singing, the innocent babe to stop cooing, the wind to stop whistling, and the brook to stop warbling down the hillside on Sunday.

What Is the American Sabbath?

THE Birmingham (Ala.) *Post* asks this question, and gives it a partial answer in an editorial:

"It has been repeatedly charged that Sunday motion pictures were a prelude to a movement for an open town and an attack on the American Sabbath.

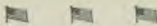
"It might be well in this connection to ask just what is the American Sabbath. There are 124 cities of more than 100,000 population in the United States. Only eleven of these prohibit moving pictures on Sunday. Which group provides the most representative Sabbath in America?"

The answer is apparent.

The Washington D. C.) *Times*, in an editorial, says:

"What the United States stands for is an American Sabbath. Precisely, and what is an American Sabbath? It is a day like the other six, on which each man minds his own business, allowing others to do the same, all refraining from breaking civil law. One goes to church, and no one should interfere with him. Another goes fishing or golfing; no one should interfere with him."

The American Sabbath grants religious freedom to every man, and forces no one in matters of conscience. The Puritan and the medieval Sunday interferes with everybody's liberty on that day, and compels everybody to act as if he were religious, whether he is or not.



Police Overofficials on Sunday

RECENTLY the police of Knoxville, Tenn., according to the Knoxville *News-Sentinel*, broke up three amateur baseball games on Sunday, in places where the boys disturbed nobody and did nobody any harm. The *News-Sentinel* fittingly remarks:

"While the murderers of Carl Hale and Mrs. Lillie Haynes are still undetected and at large, the police need not worry if some boys guilty of socking the ball over the fence go unpunished. To-day it is discovered that there is no ordinance against Sunday baseball. So it was the policemen who were the 'disturbers' when they interfered with the rights of the players."

Whether or not it is proper for boys to play amateur baseball on Sunday,

contrary to the denominational teachings of certain religious sects, is not the prerogative of policemen to decide. Each church is likewise limited in its jurisdiction, and can discipline only the members of its own congregation for laxity in the observance of religious customs and holy days. The state has no business in the religious domain.



A Thousand Precedents Never Make a Wrong Right

THE Pittsburgh (Pa.) *Sun-Telegraph* says that no court decision can ever make the antiquated Sunday blue laws of Pennsylvania right. Comments the editorial:

"Though there be a thousand precedents, the blue law never will be right. It is unfair, un-American, unnecessary. It is a relic of the Dark Ages. No matter what the decision of the court may be, it is up to the people to see that the legislature solves the matter definitely on the side of justice by repealing the act of 1794 entirely."

Our Sunday law advocates never fail to tell us how many Sunday laws have been enacted in the various States and how often they have been upheld by the courts, but as the editorial of the Pittsburgh *Sun-Telegraph* says, a thousand precedents upholding a wrong never make a single right. The only source that error has for an appeal is precedent. It cannot stand by itself. But no matter how hoary with age error may be, and no matter how many legal precedents may support wrong, truth is truth and right is right, and no amount of precedents supporting error will ever change it to truth.

To say that a law should be enforced because it is on the statute books, is foolish when the law itself is foolish. Recently, the city commission of Amarillo, Tex., dug from its musty folios of city ordinances an ordinance requiring the driver of an automobile to honk a horn, blow a whistle, or ring a bell at every intersection, and after having done so, he was at liberty to proceed at a speed

not to exceed six miles an hour, unless he met a team of horses, when, if the horses appeared nervous, he was to stop his automobile until the horses had passed.

Every city and town in the country still has some just as silly and obsolete ordinances on the statute books. How foolish it would be for magistrates to enforce these out-of-date statutes!

The New Jersey Sunday blue laws, which are still existent upon the statute books, prohibit all kinds of music played for mere merriment, and forbid all recreation for the sake of diversion; and all travel in any conveyance is forbidden on Sunday except going to and from church, and then only a distance of twenty miles. The magistrate who attempts to enforce these antiquated Sunday laws in New Jersey to-day, makes himself a laughingstock.

Pennsylvania has Sunday laws that are just as drastic. They prohibit everything on Sunday that is "worldly." If strictly enforced, it would prevent golfing, automobiling for pleasure or business, as well as displaying the latest "worldly" styles in dress or haberdashery. The police did recently prohibit, at the instigation of a few ministers, the broadcasting over the radio of the world series of baseball on Sunday in Altoona.

The man who denies that such laws are religious will deny his own material existence, if it suits his purpose. Such laws should not be enforced, but repealed. The courts should declare them obsolete and unconstitutional as well as un-American. Essential justice and right is above law. The object of law is to uphold right and maintain equal justice for all men, and not to prescribe a man's religious conduct for him on Sunday or any other day of the week. Sunday holiness does not rightfully come within the provisions of the civil law.



REMEMBER the golden rule.

Sunday Blue Law Enforced Rigidly

THE mayor of Martins Ferry, Ohio, is enforcing the Sunday blue laws rigidly, and he is doing it in all good faith, hoping thereby to advance the cause of Christianity and good morals. But instead of bringing a spirit of Christian charity and good will into his community, he has divided the community into wrangling factions, and religion is mocked at and derided.

Even the food and confectionery establishments were closed. Motion pictures and theaters were put under the ban, and even the newspaper dealers were not allowed to sell magazines on Sunday. Birch Wood was jailed by the police for selling ice cream and candies on this day, while twenty-five other arrests were made in connection with operating motion pictures. The ice dealers refused to deliver ice on an extremely hot Sunday for fear they would be arrested.

All pleasure of every description is put under the Sunday ban, and as a result the street cars and automobiles do a thriving business each Sunday hauling the people of Martins Ferry to Bridgeport, adjoining Martins Ferry on the south, and to Wheeling, W. Va., across the Ohio River, where the things are largely allowed which are denied to the people of Martins Ferry. Here is another illustration that you cannot make people good by law, and that religion by law breeds hatred for religion.

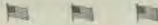


A Crime to Cut Hair on Sunday

THIRTY-FOUR barbers were recently indicted in Harrisburg, Pa., for cutting hair on Sunday. The Sunday blue law of Pennsylvania makes it a crime to cut hair or shave on Sunday. Everything "worldly" is put under the ban on Sunday. The Master Barbers of America, and Chapter No. 591, Journeymen Barbers' International Union of America, brought the prosecutions against the

independent barbers. It is purely a case of persecution and retaliation. A number of the barbers paid their fines and the rest appealed their cases to the higher court. The Master Barbers pointed out that "the law prescribed a sentence of sixty days with a diet of bread and water for any one found guilty of working on Sunday."

There is an old saying that if you want to persecute your enemy, set a scolding woman at him or afflict him with an old Sunday blue law. Evidently the Master Barbers of America plan to hound the life out of the independent barbers with the latter weapon. It is about time our legislatures abolished such laws and made such travesties on justice impossible.



Sunday Movies Won Popular Verdict

ACCORDING to the *Pana* (Ill.) *Paladium*, the Sunday movies won a popular verdict in Champaign by a "majority of 1,800 votes in an election which drew more votes than any recent balloting in the city's history. The count showed 4,207 favoring Sunday shows, with 2,404 against. The election marked a victory for forces which for years have attempted to get public sanction for movies on Sunday. The balloting climaxed several weeks of spirited debates by opposing factions."

The students of the University of Illinois were solidly lined up in favor of the Sunday movies. The ministers were practically all against the proposal. How much better it would be if this religious question had never been dragged into politics. Every time such a factional fight is waged in politics, it widens the gulf between the public and the pulpit, and leaves them farther apart. The preacher should preach the gospel, and not enter the political arena, where bitter feelings are engendered and where force is employed to make its policies effective.

Sparks From the Editor's Anvil

A GOVERNMENT rises no higher in virtue than its citizens.

No religious bigot, whatever his religious creed, is a safe public servant.

CHURCH and state get into serious trouble when they break down their line fences.

THE generation of to-day honors the martyrs of the past, but learns nothing from them.

THE church that prefers the crown of Cæsar above the cross of Christ, is not the church of Christ.

RELIGIOUS controversies will be with us always, and it is in vain for the State to settle them by law.

A RELIGION that is minus grace and charity is like the barren fig tree that cumbereth the ground.

GOVERNMENT exists for the benefit of the people, and not the people for the benefit of the government.

SPIRITUAL progress and power come through our approach to the altar of consecration, and not to the throne of Cæsar.

PERFECT charity and tolerance allows others to be intolerant toward us without molestation and retaliation from us.

THE legal reformer who attempts to dragoon the body with legal weapons when he should convince the soul, will turn a loyal citizen into a rebel.

THE political preacher whose eye is fixed on the scepter of Cæsar instead of the cross of Calvary, has lost the vision of his mission.

THE religio-political reformer who invokes the aid of the state in the cause of religion, is asking God to sign on the dotted line.

PEOPLE are not going to run into a church whose appeal is to the police to close every door but that of the church while divine services are progressing.

Religious Liberty in America

By CHARLES M. SNOW

DEDICATED to the "noble souls in all lands who have stood for an unfettered conscience and for a religion untainted by political influences."

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BROTHER MAN,
FOLD TO THY
HEART THY BROTHER;
WHERE PITY DWELLS,
THE PEACE OF GOD IS
THERE; TO WORSHIP
RIGHTLY IS TO LOVE
EACH OTHER, EACH
SMILE A HYMN, EACH
KINDLY DEED A
PRAYER.

— WHITTIER.

