

EXTRA: All About the New Calendar

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## Shall Continuity of Weekly Cycle Be Abolished?

THIS LIBERTY EXTRA deals with a measure now pending in Congress which proposes to call an international conference for the purpose of simplifying the present calendar by having a thirteen-month year of exactly four weeks in each month, and dropping the 365th day of each year as a blank day, without counting it in the weekly cycle. This plan, should it become effective, would disarrange the days of the week, and make the fixed Sabbath a wandering day through the weekly cycle. This EXTRA is filled with valuable information explaining the whole scheme, just exactly what is involved in the proposed changes in the present calendar, the seriousness of the issue, and how it will destroy the ancient landmarks so highly revered by millions of conscientious Christians and orthodox Jews. After you have read this EXTRA through and are convinced that the continuity of the weekly cycle should be preserved, will you kindly cut off the last leaf from this EXTRA, containing the Joint Resolution and the Petition to Congress, secure as many signatures as possible to the petition, and forward the same to your Senator or Representative in Congress?

The price of this EXTRA is 5 cents a single copy, \$2 a hundred copies, or \$15 a thousand. Millions of copies should be circulated during this campaign, in order to give the public the benefit of the valuable information in this magazine and an opportunity to protest. Will you help?

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## LIBERTY A Magazine of Religious Freedom

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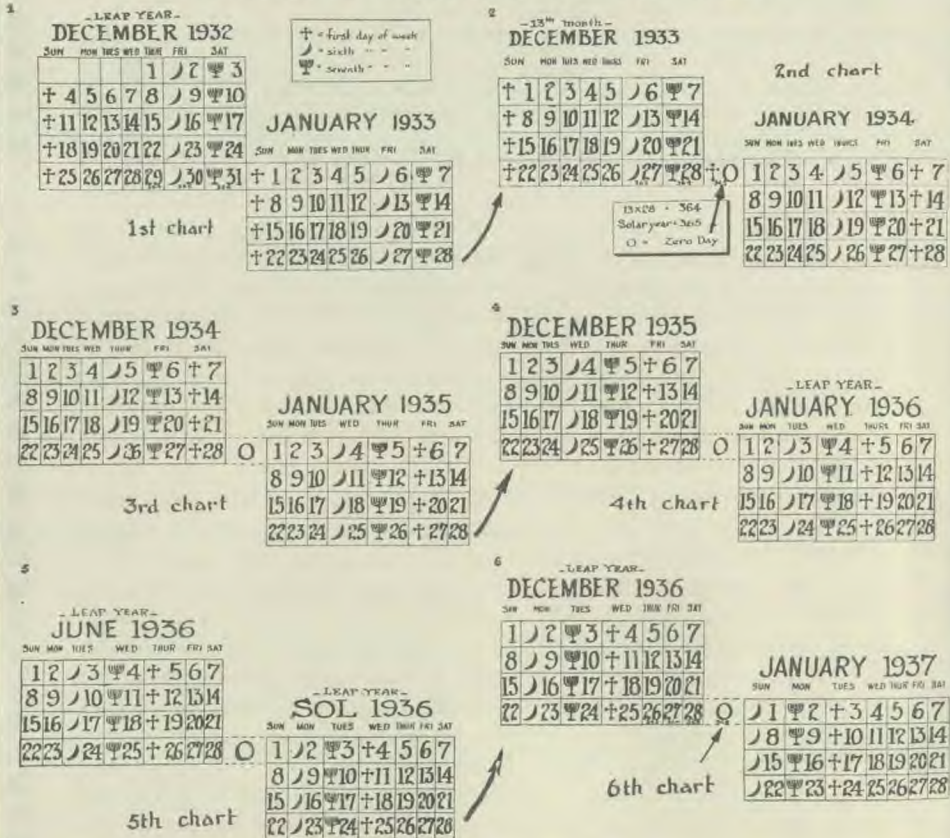
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# CALENDAR CHART

## SHOWING

- The "Wandering Sabbath";
- Accumulation, in six years, of seven "blank-days," equaling one week.

### PLANNED & DESIGNED BY SOL BLOOM



### SABBATH AND SUNDAY WOULD WANDER THROUGH THE WEEK

The accompanying article describes a plan for calendar revision that would involve a "blank day" at the end of each year, thus causing the Sabbath of the Jews and Sabbath-keeping Christians, and the Sunday of first-day Christians, to wander backward through the week. By noting the symbols for these days — the seven-branched candlestick for the Sabbath, and the cross for Sunday — the resulting migration of these days may easily be followed through the years.

The proposal is to have the new calendar start the first of 1933, when the year normally begins on Sunday. Thus during that year the true order of the days of the week would be preserved, for Sunday is of course the first day of the week. But 13 months of 28 days each would give us only 364 days, instead of the 365 we need for the year. We would retire Saturday night, Dec. 28, 1933, expecting to wake up to greet a Sunday morning. But no, the new calen-

dar would make this a blank day, not reckoned in the count of the week. We would skip that one day, and start in the second day — known as Sunday, Jan. 1, 1934 — to begin the count of the week again. This results, as the chart indicates, in making the true order of the days drop back one in 1934, Sunday coming on "Saturday," and the Sabbath coming on "Friday."

In leap year an additional blank day is added at the end of June. Thus every leap year the true order of Sunday and Sabbath falls back two days, one day the first half, and another day the second half, of the year. ("Sol," Latin for "sun," is the name proposed for the extra month.) Any plan that incorporates the "blank day" principle would produce the above migratory effect upon the holy days of the various religious bodies. (The Moslem may note the effect upon his holy day by following the path of the crescent symbol through this chart.)

# The Proposed New Calendar

By F. D. Nichol

SOME one has described the present age as an era of change. Old established customs are giving way to various innovations. Characteristic of this modern trend is a resolution introduced into Congress on December 5, 1928. This is, to quote the document itself, "A Joint Resolution requesting the President to propose the calling of an international conference for the simplification of the calendar, or to accept, on behalf of the United States, an invitation to participate in such a conference." The resolution in full is found on the last page.

The history behind this resolution covers a period of years, and represents the activity of very influential organizations. As our highly complex modern world has developed with its dependence on statistics in order to obtain greater efficiency, certain defects in the present calendar have made themselves more and more apparent. For example, the fact that the months are of unequal length, and that there are not the same number of working days in each month, presents difficulties in the making of comparative statistics. A more detailed series of objections is set forth in the text of the resolution itself.

While the beginnings of the present scheme for calendar reform go back almost a century, we may properly introduce this brief historical sketch with the name of Moses B. Cotsworth, who was born in England in 1859. Holding a position in a railway company, where he was called upon to make comparative figures for the company, he was led to

study the question of calendar revision. As the years passed, he devoted more and more time to it, until it became his sole study. Out of all this study he finally proposed a calendar in which every month would consist of twenty-eight days, in other words, of exactly four full weeks, with each month beginning on a Sunday. To absorb the extra days taken from each of the months, he proposed the addition of a thirteenth month, called "Sol." The calendar at the bottom of this page visualizes his plan.

The plan is exceedingly simple, but it has one vital defect. Thirteen months with twenty-eight days in each gives us a total of only 364 days for the year, but the year is approximately 365 1/4 days long. Our present calendar cafes for this by giving us 365 days each year for three years, and then in leap years adding on one more day at the end of February. In order to care for this extra day, Cotsworth proposed that it be considered a "blank day" and not reckoned as one of the days of any week, and that it be inserted between Saturday, December 28 of one year, and Sunday, January 1 of the next year.

This idea of a "blank day" at the end of the year in order to start out each year with the same day of the week, has been advocated by different individuals for about a hundred years. The reader may at first glance wonder why such a simple scheme for removing the basic defects of our present calendar was not put in operation long ago. But a closer examination of the scheme in connection with

Month	1st Week							2nd Week							3rd Week							4th Week						
	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
Jan	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Feb	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Mar	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Apr	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
May	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Jun	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Sol	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
July	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Aug	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Sep	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Oct	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Nov	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Dec	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28

Proposed  
New  
Month

Blank Day,  
or "Year-  
Day"

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Here is the way the calendar would look every year, with the exception of leap years, when an additional "blank day" would be added at the close of June. This calendar is known as "The International Fixed Calendar," or the "Cotsworth Plan." It is sometimes referred to as the "Eastman Plan" because of Mr. George Eastman's extensive advocacy of it. The day of the week and the day of the month would always correspond. There would be the same number of working days every month and the same number of Saturdays and Sundays. The weekly cycle is affected because of the fact that the "blank day" at the end of the year is not reckoned in the week, for the first day of the new year is always called Sunday. Refer to chart on the opposite page for an analysis of this point. Note the extra month, called "Sol," which is inserted between June and July. This extra month is needed to absorb the days stricken from the other months. But thirteen months with twenty-eight days in each, give us only 364 days as a total. In order to obtain the 365 days necessary to make the year complete, the "blank day" is added.

the chart reproduced on page 34 will reveal that this "blank day" idea is not so simple or harmless as it might at first appear.

As far back as human records go, we can trace a certain unit of time known as the week. Believers in the Bible and eminent scientific authorities hold that the week had its origin at the very beginning of man's history. And from the very earliest days certain religious features have been associated with the week. The Jews and all Christian peoples have kept record of the recurrence of their day of worship by the cycles of the week. The Sabbath command in the decalogue, which reads, "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God," clearly indicates the vital relationship between the week and a law of God. Unless the week is preserved, the man who conscientiously believes that he ought to obey this divine edict is placed in a perplexing situation. His holy day, recurring in exact cycles of seven, will not correspond with the units of time, with their division for work and rest, that are being used by others.

Now it is evident, as the reader studies the chart on page 34, that if we have at the end of each year a "blank day," not bearing the name of any day of the week, the second year this plan is in operation we would lose the identity of the days of the week, and the Sabbath would wander. Thus, instead of being a free running unit, independent of months and years, the week would be a mechanical device of seven calendar days. It would lose its historical meaning, and become instead simply one fourth of a twenty-eight-day month.

Cotsworth's plan, because of its complete solution of the calendar problem from the standpoint of business, has met with large and increasing support from influential men and organizations. For example, Mr. George Eastman, of kodak fame, has indorsed the plan to the extent of spending much money to propagate the idea. He has become so definitely related to this calendar proposal, that it is often spoken of as the Eastman plan.

In 1922 the Chamber of Commerce of the United States and the International Chamber of Commerce considered the question of calendar revision, and requested the League of Nations to take up the matter. The League responded by appointing a special Committee of Inquiry. This committee, after studying the matter for three years and considering a great variety of calendar proposals, published a formal report in 1926.

"The Committee of Inquiry reduced to two groups the remedial [calendar] proposals viewed as practicable. Both groups are characterized by the presence of a blank day in ordinary years and two blank days in leap years. From each the Committee selected and recommended for consideration the type it considered the best."

Viewed from the religious standpoint, the differences between these two particular plans recommended by the committee are immaterial, inasmuch as both have the "blank

day" principle. It might be added, however, that one of the two is the Cotsworth plan. The committee reported that this "thirteen-months system would seem to be of greater utility from the point of view of statistics and commerce."

So it may quite properly be said that the plan which is favored by the League of Nations and by the great business organizations which have been fostering the calendar revision idea, is the Cotsworth plan. No other scheme is really seriously considered or discussed by those who are striving to obtain national or international action in the matter.

After accepting the report of this Committee of Inquiry, the secretary general of the League of Nations wrote the various governments who are members of the League, urging the appointment in each country of a national committee on calendar simplification, to continue the work of inquiry and education on calendar revision, and ultimately report their findings at a great international conference on the question.

So far as the Western nations, and the United States in particular, are concerned, a great impetus was given to this calendar reform movement by an action taken at the Pan-American Conference held in Havana last year, recommending "to the countries, members of the Pan-American Union, that they each appoint a national committee with a view to studying the proposal relative to the simplification of the calendar, and that they make the necessary preparation in order to participate in an international conference to determine which is the best method of reform."

On July 9, 1928, such a committee was formed in the United States. One of the results of the activities of this national committee was the introduction, on December 5, 1928, of the resolution for the calling of an international conference on calendar simplification, known technically as House Joint Resolution 334.

As this article is written, hearings are being held on it before the Foreign Affairs Committee of the House. Many business men and several scientists have appeared in support of the resolution, and a number of ministers, whose denominations conscientiously believe in the sanctity of the Sabbath, and that it should recur in unbroken cycles of seven days, spoke in opposition.

Whether or not this resolution before the present Congress passes, the movement for calendar revision — and along the lines of the Cotsworth plan, with its "blank day" — will continue to be pushed. The movement has only begun so far as legislative action is concerned. Now is the time for all those who have definite convictions in the matter to express them in harmony with their rights as citizens.

The petition on page 47 provides the opportunity for such an expression. We trust that when the contents of this paper, showing the full import of the proposed calendar changes have been read, the reader will feel impressed, not only to sign the petition himself, but to invite his friends to do likewise

# History of Past Revisions of the Calendar

## Continuity of Weekly Cycle Preserved

By C. S. Longacre

THE statement is often made that the true order of the days of the week was lost or altered by the calendar changes effected in the past. In answer to this unwarranted assertion, we quote the Catholic Encyclopedia on this point:

"It is to be noted that in the Christian period the order of days of the week has never been interrupted. Thus, when Gregory XIII reformed the calendar, in 1582, Thursday, 4 October, was followed by Friday, 15 October. So in England, in 1752, Wednesday, 2 September, was followed by Thursday, 14 September."—*Art. "Chronology," Vol. III, page 740.*

### Gregorian Calendar Change

Since the time of Christ there has been but one change made in our calendar, and that was the change from the Julian to the Gregorian calendar. The change was not adopted by all nations at the same time. The accompanying calendars clearly indicate the time when different nations adopted this change, and show that it did not make any changes whatever in the days of the week, but only in the dates of the month at the time each nation adopted the Gregorian calendar in order to harmonize more perfectly with the yearly cycle.

The Julian calendar was not accurate because it assumed the length of the solar year to be exactly 365¼ days, whereas its true length was a few minutes less. By 1582 A. D. this error amounted to ten days. Pope Gregory XIII made an attempt to rectify the error. He issued a decree that after October 4, 1582, ten calendar days should be omitted, so that the next day should be the 15th of October, instead of the 5th. The following illustration shows clearly the change from the Julian to the Gregorian calendar:

1582 A. D.	OCTOBER						1582 A. D.
Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.	
	1	2	3	4	15	16	
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	
31							

Light figures are Julian calendar dates;  
bold figures, Gregorian calendar dates.

The above proves that the change did not interfere in any way with the free running week. The change was adopted by Spain, Portugal, and Italy, as decreed by Gregory

XIII, on Friday, October 5, 1582. Instead of writing Friday the 5th, they wrote Friday the 15th.

France waited till December of the same year, 1582, and it adopted the change in the calendar by calling the 10th of December the 20th, as indicated below:

1582 A. D.	DECEMBER						1582 A. D.
Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.	
	6	7	1	2	3	4	
5	6	7	8	9	20	21	
22	23	24	25	26	27	28	
29	30	31					

Light figures are Julian calendar dates;  
bold figures, Gregorian calendar dates.

Again it will be noticed that the free running week was not disrupted when France dropped the ten days out of her calendar in the month of December. The change was again made on Friday, but it was called Friday the 20th instead of Friday the 10th.

England and her colonies adopted the Gregorian calendar 170 years later, in 1752. By that time it was necessary to drop eleven days instead of ten. An act of Parliament ordered that September 3 should be called September 14. The change was made on a Thursday, as the following illustrates:

1752 A. D.	SEPTEMBER						1752 A. D.
Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.	
		1	2	14	15	16	
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	

Light figures are Julian calendar dates;  
bold figures, Gregorian calendar dates.

The 2d of September was followed by the 14th, and everybody in the English possessions wrote Thursday, September 14, 1752, instead of Thursday, September 3.

Turkey, Soviet Russia, Rumania, Serbia, Greece, and the Eastern Greek Churches continued using the Julian calendar until just a few years ago. Turkey adopted the Gregorian calendar in 1917; Soviet Russia, in 1918; Rumania and Serbia, in 1919; and Greece, in 1923. Greece had waited just 341 years before it adopted the Gregorian calendar. By this time it became necessary to drop thirteen days out of the reckoning. The following cal-

endar shows how it affected the monthly dates, and how the days of the week were preserved intact in dropping the thirteen days:

JULIAN CALENDAR

1923 A. D.		SEPTEMBER					1923 A. D.	
Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.		
	3	4	5	6	7	1	2	
10	11	12	13	14	15	16	17	
17	18	19	20	21	22	23	24	
24	25	26	27	28	29	30		

GREGORIAN CALENDAR

1923 A. D.		OCTOBER					1923 A. D.	
Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.		
	14	15	16	17	18	19	20	
	21	22	23	24	25	26	27	
	28	29	30	31				

[1 according to Julian Calendar.]

Greece and the Eastern Greek Churches made the change on a Sunday, and instead of calling it Sunday, October 1, according to the Julian calendar, they called it Sunday, October 14, according to the Gregorian calendar. The Grecians went to sleep on Saturday night, September 30, according to the

Julian calendar, and woke up Sunday morning, October 14, according to the Gregorian calendar. October 1 under the Julian became October 14 under the Gregorian calendar.

While the dates of the month in the other nations were not the same as the dates of the month in Greece before the change, yet the days of the week were exactly the same. When it was Sunday in Greece, it was Sunday in all the other nations, though they operated under different calendars. Sabbatarians who observed the Sabbath on the seventh day of the week in England, also observed the Sabbath on the same identical seventh day of the week in Greece, though the dates on the calendar were thirteen days apart.

All this proves that the days of the week have never been altered by calendar changes, and that "the order of the days of the week has never been interrupted," as the Catholic Encyclopedia declares. These changes merely affected the months and the years, but never in all history did any change alter the original days of the weekly cycle.

Any one who denies this declaration should support the assumption by historical data and proof. No such historical data are to be found anywhere, and any person who asserts that the weekly cycle was ever broken and destroyed by calendar changes, can have but one object in view, and that is to becloud the issue. In fact, the calendar itself, together with the recorded changes made in it by various nations at different times, is one of the best means, and affords one of the most reliable authorities, in establishing the unbroken weekly cycle.

## The Weekly Cycle

### *How It Originated--- How It Has Been Preserved--- What It Means to Destroy It*

By W. W. Prescott

**T**HE unexpected has happened. It is now proposed to do what has not been attempted since man was created and given his measures of time. It has remained for "big business" in this twentieth century A. D. to suggest and to urge something new under the sun—something which, if adopted, will revolutionize both secular and religious habits and customs which have prevailed from a time when the memory of man runneth not to the contrary. This article will deal with one phase of this revolutionary proposal.

On the fourth day of the creative week God appointed "the sun to rule by day," and established the measurement "for days and years," but at the close of the week He introduced a division of time which was entirely independent of the movements of any of the heavenly bodies. Of this we read: "On the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made.

And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God had created and made." Gen. 2: 2, 3. Thus was introduced the unit of measuring time which we call the week. This origin of the weekly cycle has been accepted by a recognized authority:

"The week is a period of seven days, having no reference whatever to the celestial motions,—a circumstance to which it owes its unalterable uniformity. Although it did not enter into the calendar of the Greeks, and was not introduced into Rome till after the reign of Theodosius, it has been employed from time immemorial in almost all Eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability."—*The Encyclopedia Britannica*, Vol. IV, art. "Calendar," p. 988, 11th edition.

This division of time into periods of seven days each, with the seventh for the Sabbath, constituting the weekly cycle, was clearly recognized in a threefold way by Jehovah Himself when He fed the children of Israel in the wilderness. On the sixth day a double portion of manna fell; none fell on the seventh day; and that which fell on the sixth day was preserved as suitable food on the seventh, while that which fell on the other days could not be so used. In harmony with these facts Moses said: "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Ex. 16: 26. When Jehovah proclaimed His law amid the awe-inspiring scenes at Sinai, He gave prominence to the weekly cycle in emphasizing the obligation to keep the seventh day as the Sabbath and in giving the reason for such an observance: "Remember the Sabbath day, to keep it holy. . . . For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20: 8-11.

During all the centuries from the giving of the law at Sinai to the first advent of Christ, not even excepting the period of the seventy years' captivity in Babylon, the Jews uninterruptedly observed the seventh day of the week as the Sabbath, and thus preserved the weekly cycle intact. Incidental testimony to this remarkable fact is found in the record of the burial of Christ. After some of His disciples had followed His body to the tomb on the preparation day before the Sabbath, "they returned, and prepared spices and ointments. And on the Sabbath day they rested according to the commandment." Luke 23: 56. That the Sabbath day was the last day of the week, our present Saturday, is shown by the very next statement: "On the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared." Luke 24: 1. Plainly, then, the day which the Jews then observed as the Sabbath was the seventh, or last, day of the week of our present calendar, the day which was proclaimed as the Sabbath at Sinai.

Since the first advent both Jews and Christians have conscientiously guarded the weekly cycle, the former and some of the latter by continuing the observance of the original Sabbath, and the majority of the latter by paying more or less honor to the first day of the week. Thus we find overwhelming proof, both divine and human, that the original weekly cycle, instituted at creation and preserved by the constantly recurring seventh-day Sabbath, has been kept intact

I heard one gentleman tell us what the Jewish calendar was and how Moses slipped in an extra day. No man who knows anything about the Bible, and no man who knows anything about the Jewish calendar, can permit such a statement to go unchallenged. It is not true that anywhere in all our 3,500 years of experience have we inserted a day that broke into the continuity of the seven-day week.—Statement made by Rabbi Abram Simon, of Washington, D. C., at a hearing before the Committee on Foreign Affairs, Jan. 18, 1929.

through all the centuries, even though the calendar governing the months and the solar year has been changed at different times and in different countries. It is further worthy of note that, although some of the heathen nations have at different times had an eight-day period, and a nine-day period, and a ten-day period, the whole world has been brought to the recognition of the seven-day week through the world-wide testimony of both Jews and Christians. This is certainly significant.

The outstanding feature of the proposed world calendar is that it becomes indirectly, even though not designedly, an attack upon the Sabbath of the Lord by making it most difficult to continue its observance, since that involves maintaining the free running week according to the present calendar. This is shown clearly in another article.

Such a demand for this proposed calendar and such a concession to this demand as has been made by some of the leaders in the field of religion, have become possible only by the loss of the religious conviction of duty to obey the divine requirements, or, in other words, the loss of the sense of sin. Under these circumstances it seems incumbent upon those who seek to maintain their loyalty to God and His kingdom of righteousness, to set forth clearly the significance of the Sabbath of the fourth commandment in the gospel, and to indicate the inevitable effects upon the Christian life and the morality of this nation, if a vigorous campaign is entered upon to establish a calendar which will ignore the obligation to observe any fixed day of rest.

The crowning act of the creative week was the creation of man in the image of God, capable of recognizing God and of entering into fellowship with Him. To man thus created was given the Sabbath, before sin entered into the world (Gen. 2: 2, 3), a day of spiritual blessing and refreshing, a constant testimony to the true God as the creator and the sovereign ruler of the world and of man. As soon as man, by willful rebellion against a holy God, had forfeited the privileges which were inherent in the relation of sonship, the announcement was made of

If there were but a thousand Jews left in the world to preserve their Sabbath, I would go through fire and water to help them keep their religion.—Rabbi Stephen S. Wise, taken from a letter he wrote which was read into the record at the hearings before the Committee on Foreign Affairs, Jan. 8, 1929.

(Continued on page 45)

# Congressman Bloom's Analysis of the New Calendar

By Hon. Sol Bloom \*

TO have any value a calendar must possess, above all things, the virtue of continuity. The calendar which, for whatever reason, omits an occasional day or two, obviously is worthless for the prime purpose for which a calendar is devised—as a means of reckoning time accurately.

True, the omitted day is not literally lost. The sun rises and sets. The hours pass. We live that period. Yet if the calendar disregards it, it is a lost day in so far as that calendar is concerned. The very fact that such a day has been, and that we have failed to count it, throws all our chronological calculations, past and future, into confusion. The third day from any given event is the third day, even though we refuse to recognize the intervening day, and call the third day the second. Just so with every succeeding day.

All of which might seem like a superfluous line of argument, were it not for the fact that a new calendar is offered to us—indeed, it is proposed to force it upon us by worldwide legislative enactment—which would create precisely the situation suggested above. It is a proposal, too, in terms not lacking in a certain plausibility, at first glance. On closer examination, I believe that its inherent inconsistency speaks for itself. Incidentally, the possibility of its Constitutional adoption is more than doubtful, at least in the United States, without amendment of our fundamental law.

However, the most apparent of the difficulties the proposed new system of chronological reckoning must involve, is in its application to our everyday affairs. If, for example, we live through a week of time—Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday—and on Saturday night raise the question, "What day will to-morrow be?" the natural answer is, "Sunday," and it will be very difficult to convince most of us that "to-morrow" is a "zero day," and that Monday is Sunday. In fact, it does not strain the imagination to assume that great numbers of devout observers of Sunday will refuse absolutely to be convinced—they will continue to observe as a rest day the same day that they have been taught to regard as sacred, from the dawn of the Christian era, and to treat Monday as Monday and the rest of the days of the week as they always have treated them, since the memory of man runneth not to the contrary.

Supporting legislation back of the rearrangement—or disarrangement—of the calendar, in all probability simply will add to the situation's difficulties, by giving official

sanction to a chronological change of such character as to render Western civilization's day of worship a variable date, drifting ever backward through the calendar week as the years elapse—and why? Why, as a matter of commercial convenience, or hoped-for convenience. This is known as a commercial country, in a commercial age. I strongly question if it is sufficiently commercial to promise the universal acceptance of a new system so revolutionary in its religious aspects. And unless accepted with practical popular unanimity, even as a supposed commercial improvement, it fails.

The changeability of Easter has long been recognized as an inconvenience, not only from the standpoint of the Christian churches, but as a commercial proposition as well. What, then, shall we say of a "wandering Sabbath" or a "floating Lord's day," occurring, not once a twelvemonth, as in the case of Easter at present, but weekly throughout the year?

To be sure, the calendar reformers aim at the stabilization of a new Sunday, under their plan. To create a real day of worship, however, requires more than a law. We may set it down as a foregone conclusion that no mere act of Congress, or even an international convention, setting up an artificial Sunday, will be acceptable to literal-minded religionists, here or in any Christian land. Probably it would be acceptable enough to a considerable element of people who, without implying any reflection upon them, are not so strict in their interpretation of rules of orthodoxy. These doubtless would feel that one day of rest and of worship in seven was satisfactory, without insisting upon any particular place in the week for its observance. But this view of the matter cannot be universal. Unfortunately, this inevitable disagreement would not relieve the confusion, but only add to it.

Just how public sentiment would divide in so peculiar a situation is a matter purely of surmise. At any rate, it is a safe prediction that the number of dissenters from any system calling for a changeable Sabbath would be formidable. It might be a majority. It might be half the population. It might be only a large minority. A minority of any size assuredly would be quite enough to defeat the so-called "reform."

General acquiescence in such a plan is essential to its success—Christian acquiescence at least. The Jews never have abandoned Saturday as their holy day. The Seventh-day Adventists and the Seventh Day Baptists never have abandoned theirs. Friday has continued to be the Mohammedan day of worship throughout the centuries. Relatively, the country over, the Jews are not a large

\* Representative from New York, and member of the House Committee on Foreign Affairs.



group in the United States. The Seventh-day Adventists and the Seventh Day Baptists are fewer yet. Of Mohammedans, America has next to none. The great numerical preponderance in our country favors one and the same weekly day of worship and of rest. Disciples of the cross hitherto have been almost a unit in accepting as their Sabbath the day which virtually the whole of Christianity has accepted for well-nigh two thousand years.

Public regulations can be prescribed, and have been prescribed, and made tolerably effective throughout the land, for the respect, if not the religious observance, of the day upon which the overwhelming majority of a vast population are agreed. With us Sunday is a day of rest even to those to whom a different day is holy as a matter of creed. Shatter this general recognition by sundering the Christian churches into two great opposing camps on the question of their holy day, and how long would a single day continue to be regarded by all the people as a day apart and entitled to special reverence? I think it goes without saying that the large-scale observance of dual Sundays would mean, almost immediately, the general observance of no Sunday at all.

Let us, for a moment, examine the calendar reformers' plan. Briefly, the proposal is this:

Beginning with 1933, when the first day of January and the first day of the week, Sunday, will coincide, the reformers would initiate a year of thirteen twenty-eight-day months, plus one additional day, to make up the full annual quota of 365. This 365th day is to be added at the last of the year—a part of no week and of no month, or it would upset the exact co-ordination of all week days with their invariably corresponding days of the

month—a vital principle of the reformers' scheme. A zero day! A lost day!

Into each fourth year (leap year) an additional "skip day" is to be inserted, between June and July—a day, like the annually recurring 365th day of the year, to be ignored in the proposed new calendar's count of days, and yet to be allowed for in point of time, in conformity with the commercially inconvenient but nevertheless unalterable length of the solar year. What follows? Under the new system, day succeeds day in normal sequence up to and including the 364th, but the 365th is a cipher—no day at all in the record of the reformed calendar. This 365th day, in its place at the end of the initial reformed year, is, in fact, Sunday. We may safely assume that all strictly orthodox Christians will observe it accordingly.

To these orthodox folk the following day will be Monday, but it will be Sunday to those who have accepted the "reformed" method as their new rule. Yet they can hardly expect their fellow Christians, who have observed the preceding day, to observe a second Sunday with them. The same confusion will prevail throughout the year.

During the ensuing year the official Saturday will be Sunday to the orthodox; the next year Friday; the next Thursday, and so on, with additional complications resulting from the quadrennial mid-year "skip day."

Ultimately the orthodox Sunday will have retrogressed through the week until it and the official Sunday will fall upon the same day, but other dates will have become almost hopelessly jumbled in the meantime, and even this coincidence of the two Sundays,—the legal and the traditional,—will continue but a year, when the orthodox holy day's backward movement toward the official week's beginning, will be resumed.

Congressman Sol Bloom, standing beside the chart he has drawn, which shows the disastrous effects upon Sunday and the Sabbath of the proposed calendar change. Congressman Bloom is a member of the House Committee on Foreign Affairs, before which the public hearings on the proposed revision of the calendar were held. His chart is shown in more detail on the inside front cover of this magazine.



The situation is hard to understand, as described. In practice, it will be abundantly worse. The reformers contend that the uniformity of their plan will be of untold commercial advantage. The business statistician will be enabled to compare his figures for any desired month with the figures for any other month in any other year, in the full certainty that the pair of months are identical in every respect. There will be no danger of a comparison on his part between a current seven-day period, inclusive of but one Sunday, with some past seven-day period which may chance to have included two Sundays. This theory might be sound if the statistician could enforce the adoption of his reformed calendar upon those who, as a matter of religious conviction, may prefer to adhere to the holy day of their fathers—which, however, of course, he cannot do, no matter how effective he may make it in civil law. His records can scarcely be simplified by the addition to his problem of one or two or three weekly "floating Sundays" to be reckoned with.

Aside from the religious difficulty, it is an open question how well the public would be satisfied with the complete dislocation of the world chronology of all historic events—with the confusion of all birth dates, anniversaries, Independence days, and other occasions, past and future, beyond the power of any one but an expert mathematician ever to determine exactly again. Suffice it to say that the experiment was tried in the early days of the French Revolution, largely with the deliberate intent of breaking with the past, and that the reformed calendar of that time survived but a few months, so cumbersome and inconvenient did it prove.

More to the point, as a problem in practical affairs, is the fact that a new interpretation of every outstanding bit of commercial paper and legal document, in which the time element is involved, must accompany the proposed calendar change. This detail is touched on by the reformers decidedly more cavalierly than its importance deserves. A Congressional resolution (already pending) requesting the President to take action toward an international conference! The conference itself, under the League of Nations' direction! The adoption of a definite plan and of a date for putting it into effect! Such is the reformers' program.

And then, as expressed in a booklet, "Do We Need Calendar Reform?" by George East-

As to the weekly Sabbath day, there never has been, there is not now, and there never will be an adjustment. That was made by God Almighty, at the end of the six days' period. For thousands of years the seventh day has been the Sabbath.—Rabbi Moses Hyamson, in a statement made before the Committee on Foreign Affairs, Jan. 8, 1929.

I heard one rabbi make the statement that it would be a horror to the orthodox Jew if he could not observe his Sabbath on what was the seventh day. That phrase might have been astounding to you. I can understand what he meant. He meant to say that these people . . . would be prepared to make any sacrifice of body or mind for the sake of holding to what to them is the sacredness of the Sabbath day.—Statement made by Rabbi Abram Simon, of Washington, D. C., at the hearing before the Committee on Foreign Affairs, Jan. 18, 1929.

man, the scheme's chief American proponent, nothing would remain but "the ratifying legislation in the various countries. Such legislation," Mr. Eastman adds, "which would be of a very simple nature, would take care of the changes in dates of holidays, the maturity dates of contracts, and other legal matters."

It does not look so easy to the League of Nations. "No reform can be effected," according to a report of the League's special Committee of Inquiry into the reform of the calendar, "without the consent of all, or almost all, the important bodies interested, and these cover a wide range—religious, administrative, economic, and scientific, for example. It rests with public opinion to judge of the merits and the practicability of each of these groups of systems. The committee does not believe that it is as yet possible to obtain sufficiently definite statements of the final views of those interested."

Also, "legal matters," as perhaps Mr. Eastman overlooks, are matters for the individual forty-eight States. It is exceedingly questionable if the Federal Government has the power to commit them to such a revision of their own laws as would be necessitated by calendar reform along the lines proposed. In short, the issue pretty clearly becomes Constitutional.

It is highly improbable that a mere Congressional ratification of a calendar reform program, requiring so radical a readjustment as the one we are now being urged to adopt, would stand the Supreme Court test. A Constitutional amendment would seem imperative.

Calendar simplification may be desirable, but not at the sacrifice of a literal tossing out of days.

The end could be attained by means of a year of thirteen twenty-eight-day months, with an accumulation of the odd 365th days until, at the end of each 23d yearly period, enough of them would be available, including the leap-year surplusage, to add a fourteenth month to that year, thus bringing the solar starting point again back to standard. On such a basis there would be a slight shifting

of the seasons during the twenty-three yearly intervals, it is true, but it would not be considerable, and the continuity of the count of days, at all events, would not be interrupted, as contemplated in the so-called Cotsworth plan which we are being urged to adopt now. In the last analysis, as the League of Nations committee justly says, "it rests with public opinion to judge."

We have heard from the experts at length. It is time that we heard from the public

before attempting, at the instance of a few commercial statisticians, to thrust so radical a change upon the country and upon the world. The statistician, of course, is at liberty to utilize the thirteen-month year for his own individual purposes, as many business concerns already are doing. To ask the great masses of the people to accept the same system for the statisticians' sole convenience, without asking the masses to speak for themselves, is to ask altogether too much.

## A Memorial and Remonstrance

### *To the Congress of the United States*

[The proposed change in the Calendar brought a vigorous protest from the Seventh-day Adventist denomination, and the following illuminating and impressive memorial and remonstrance was read into the record of the hearings before the Committee on Foreign Affairs:]

**W**E, your memorialists and remonstrators, the General Conference Executive Committee of the Seventh-day Adventist denomination, representing all the citizens of the United States belonging to this denomination, having taken into serious consideration House Joint Resolution 334, now pending before the Committee on Foreign Affairs, in the House of Representatives of the United States, entitled a "Joint Resolution requesting the President to propose the calling of an International Conference for the simplification of the calendar or to accept, on behalf of the United States, an invitation to participate in such a conference," and conceiving that the plan submitted in the Joint Resolution, if finally adopted by the nations of the world and armed with the sanctions of national and international law, will constitute a serious interference with the continuity of all astronomical and historical dates and with the religious customs of all Sabbatharians and with the free exercise of religious convictions,—a privilege guaranteed under our matchless Constitution,—do hereby protest and remonstrate against the plan as submitted in the proposed Joint Resolution changing the long-established observance of a fixed holy day each week into a migratory Sabbath every year. We do not remonstrate against the advisability of the holding of an International Conference for the purpose of simplifying the calendar, but against the plan submitted in the said Joint Resolution, which interferes with the free running week.

We object to the submitted plan for the following reasons:

1. Because, it interferes with the ancient religious customs and traditions of the various religious bodies for the sake of commercial advantage. We are not opposed to calendar changes, provided such changes preserve the ancient and divine arrangement of the fixed days of the week. The weekly cycle ordained

by the Creator in the very beginning of time, according to the Biblical record, has never been altered, although changes have been made in the calendar from time to time. The days of the months have been changed to establish the correct length of the year, but never in all history is there a single record to be found (with the exception of France for a short period during its Reign of Terror) where the original week has been changed.

Economy and commercial advantage are important elements in the business life of a nation, but mercenary gain and progress are not the most important considerations that enter into life. The claims of God upon the soul, and the ancient customs and sanctions of religion which were divinely ordained for all time to come, hold a far more sacred sway over the consciences of God's faithful children than any commercial consideration of the highest value can possibly hold whenever the spiritual and temporal come into open conflict. Civil government should never attempt to interfere in the free exercise of the conscience in religious matters, nor should it merely for the sake of facilitating business alter by human legislation religious customs established by divine authority.

2. Because, this commercial calendar, which proposes to drop the 365th day of each year and an extra leap-year day every fourth year out of the general reckoning of time as nameless zero days, and stipulates that they shall be observed as extra holidays and not be reckoned among the days of the week, would not only make Sunday, the first day of the week now observed conscientiously by millions of Christians in honor, as they believe, of the resurrection of Christ, a movable and therefore a farcical memorial, but it would also, if followed, nullify the holy Sabbath of the God of heaven, the original seventh day of the week, which He commanded to be observed forever in honor of His creative and redemptive power. This proposed calendar makes no difference between the holy and the profane, between the sacred and the common days of the week, and thus robs God of His rightful authority to make and set apart holy days as distinct from secular days. God Himself put a difference between the

days of the week upon which secular labor and business might be transacted, and the seventh day of the week which He hallowed, sanctified, and blessed. The divine law says, "The Lord blessed the seventh day." God's blessing on that specific day made it entirely different from the other days of the week, and the obligation to observe the seventh day of

Our objection to any system which would involve the wandering of the Sabbath is, however, basically, not one that is founded on utilitarian considerations; it arises out of a deep religious conviction, a conviction for which we have suffered in past centuries, and suffered martyrdom, for our Sabbatarian principles; principles which are shared completely by Sabbatarian Christians. —Statement made by Rabbi David Pool, of New York City, at a hearing before the Committee on Foreign Affairs, Jan. 8, 1929.

the week as holy time was strictly enforced by divine commandment, and God has never delegated to any human authority the prerogative to change His divine institutions.

While the children of Israel wandered in the wilderness, God performed a threefold miracle on every seventh day of the week for a period of forty years, to teach His children that He Himself made a difference between the secular days of the week and the holy Sabbath which was to be commemorated forever as the memorial of His created works. What God has so significantly set apart as "holy" should not be lightly esteemed by man as a thing of naught.

3. Because, the proposed calendar as set forth in the plan of the Joint Resolution, if made effective by law, would trample upon the religious rights of all Sabbatarians, and would inevitably lead to the persecution of all nonconformists. Under our compulsory school laws, the children of Sabbatarians would be compelled to attend public school on their Sabbath days, or the parents would be subjected to fines and imprisonment. This proposed legislation would, in fact, destroy the religious freedom the Sabbatarian now enjoys in sending his children to Sabbath school and church on the particular day he regards as holy. The proposed plan would completely demoralize and disarrange the normal educational, professional, business, and industrial activities of conscientious Sabbath keepers, since under the proposed calendar the Sabbath would fall each successive year on a different day of the week.

4. Because, while it may be possible for astronomers, historians, chronologists, and observers of anniversaries, memorial days, birthdays, wedding days, et cetera, to work out, with considerable extra effort, their true dates in terms of the proposed calendar, yet, to your petitioners the problem is one of conscientious conviction based on a fixed weekly memorial

established by divine authority, which therefore cannot be changed by any individual or by any constituted human authority.

5. Because, if religion is exempt from the jurisdiction of civil authority, much less can the legislative body exalt its mandates above the authority of God, and trample upon the sacred convictions of its conscientious citizens. The Sabbatarians who have suffered and sacrificed unto blood in all past ages in their loyalty to God's divine commandment to keep the true Sabbath holy and to preserve it from being lost from one generation to another without a break in its continued observance, cannot be expected to surrender their sacred heritage and their religious conviction now. There are millions of orthodox Jews and hundreds of thousands of orthodox Christians who still observe the ancient Sabbath, and they will continue as they have done aforesaid in spite of any human laws to the contrary. If Seventh-day Adventists, Seventh Day Baptists, and the orthodox Jews should follow the migratory Sabbath as proposed in the new calendar, they would vitiate every reason for their existence as Sabbatarians. It is inconceivable that these conscientious people will now surrender their religious convictions for the sake of mercenary gain. This proposed change would necessitate the bringing in of two calendars, and would result in confusion and division where there is now peace and harmony. The conscientious Sabbatarian would properly refuse to follow the migratory Sabbath as he would still observe the seventh day of the unbroken weekly cycle, and so, in 1934 the Sabbatarian would observe the seventh day of the original week on Friday; in 1935 on Thursday; and in 1936, it being leap year, he would be compelled to observe it on Tuesday according to the reckoning of the new calendar, if it is adopted and made effective by 1933 as is contemplated in the Joint Resolution.

For the reasons herein presented, we earnestly protest against the changes suggested in the calendar as proposed in the Joint Resolution.

[The Jews and the Seventh Day Baptists also made very impressive protests before the committee, setting forth reasons why the gov-

Never before in all history have men had the temerity to change the divine arrangement of the weekly cycle and make it untrue. That bold step has been reserved for our day, and now religion and conscientious convictions are to be crucified upon a cross of gold in order to facilitate big business, if the proposed new calendar scheme should become law. THE EDITOR.

ernment of the United States should not become a party to the calling of any conference for the readjustment of the calendar, except upon the basis of a definite understanding that there would be no interference with the time-honored weekly cycle.—Ed.]

# The Weekly Cycle

## How It Originated--How It Has Been Preserved--What It Means to Destroy It

(Continued from page 39)

the provision for the redemption of the human family, which involved a new creation.

Inasmuch as the original Sabbath, the seventh day of the week, was instituted before the entrance of sin, as a sign of the true God as creator, it was divinely logical that it should become the sign of the same God in the gospel of the new creation whereby the image of God would be restored in man and the privilege of personal fellowship would again be made possible. And this is what was actually done, according to the Inspired Record. As soon as the law was proclaimed at Sinai, the gospel of forgiveness and of power for obedience to its requirements was preached in the typical sanctuary and its services. The call of Jehovah was, "Let them make Me a sanctuary, that I may dwell among them." Ex. 25: 8. Then came the instruction for the method of worship, with its substitutionary offerings and an interceding priesthood, and the promise of restored fellowship, at the close of which the Sabbath of the fourth commandment was definitely established as the sign that Jehovah the Creator was now Jehovah the Sanctifier: "Verily ye shall keep My Sabbaths: for it is a sign between Me and you throughout your generations; that ye may know that I am Jehovah who sanctifieth you." Ex. 31: 13.

The connection between this sign of sanctification, or the new creation, and the sign of the original creation was at once made clear: "It is a sign between Me and the children of Israel forever: for in six days Jehovah made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31: 17. So long as it is true that Jehovah made heaven and earth in six days and rested on the seventh day, so long is it true that the Sabbath of the fourth commandment is the sign of the gospel of the grace of God in the new creation. To ignore willfully this sign is to ignore the gospel of the grace of God.

From the Christian viewpoint, the Sabbath is directly connected with the typical service of the sanctuary. So when this typical service is interpreted to us in the epistle to the Hebrews, we find the spiritual meaning of the Sabbath disclosed. After calling attention to the fact that "God rested on the seventh day from all His works" (Heb. 4:4), the writer makes this illuminating statement: "He that is entered into His rest hath himself also rested from his works, as God did from His." Verse 10. Here we have what is to the Christian the meaning of true Sabbath keeping.

The Christian people known as Seventh-day Adventists advocate the observance of the seventh-day Sabbath, not as a means of salvation, but as the sign of salvation. Their observance of the seventh day of the week in the face of the fact that business is usually

carried on that day and another day is recognized in the business world as the day of rest, while often involving inconvenience and sometimes serious financial loss, is not made unreasonably hard, since the Sabbath is a fixed day of the week according to the present calendar.

Furthermore, there is at present a distinct trend in the business world toward a five-day week for labor, which, if adopted, would be distinctly favorable to those who now observe a fixed day of rest, since both the seventh and the first day of the week would become holidays in the business calendar. But should the proposed reform calendar be adopted, the true Sabbath would really come on every day of the week of the new calendar in the course of five or six years, as is shown elsewhere in this issue. Conscientious observers of the seventh day of the original week, whether Jews or Christians, would therefore be almost wholly prevented from obtaining employment with those who conduct their business according to the new calendar. The same would be true of those who would continue to observe the true first day of the week, rather than accept a migratory Sunday.

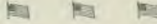
More serious still would be the inevitable clash between the religious convictions of the conscientious observers of a fixed day of rest, whether Saturday or Sunday, and the laws compelling the attendance at school of children of school age five days in the week under the proposed calendar, according to which the present fixed day of rest would become a migratory day. And still further, it is plain that the same religious people would be deprived of the right of franchise whenever the election day would come in the new calendar upon either a Saturday or a Sunday of the original calendar.

Those who consider these probable disabilities, and are acquainted with present economic conditions, and the difficulty now encountered in many places in securing employment, and who recognize the frailty of human nature, will concede without argument that the situation created by the adoption of the proposed calendar would exert a tremendous influence to induce those who now observe a fixed day, whether Saturday or Sunday, to disregard their convictions of religious duty and to accept a migratory rest day. But the results of such a program are far-reaching. The overriding of religious convictions and the consequent disregard of duty to God in the observance of His law, are inevitably followed by a disregard of duty to man in the observance of human laws. The result is general looseness of morals and an increase of crime.

The migratory Sabbath, which is involved in the proposed calendar, tends to weaken

religious conviction, and is therefore an indirect attack upon morality and good government. While we do not concede that any nation is a Christian nation, or that any nation can be made Christian by law, yet we do assert that the religious character of its citizens is that which gives value and permanence to national life.

Entirely apart, then, from any question of Constitutional rights, the Congress of the United States should not join in any action which would interfere with the free exercise of the religious convictions of its citizens, when such convictions do not interfere with the equal rights of other citizens.



## Destruction of Religious Convictions Involved

THE associations around the seventh-day Sabbath are ineradicable; they are irremovable; they cannot be taken out of that day. That is sentiment. We observe the Sabbath purely out of a religious sentiment, and thank God for it. We thank God that there are men in this day and at this time who will place a religious sentiment above purely utilitarian considerations; and when we as Jews, because we are Jews, because we have suffered to maintain and observe our seventh-day Sabbath during all these centuries, realize the necessity of setting a religious idealism above utility, we rally as one man, reform, conservative, and orthodox alike, to defend the Sabbath against any system of change of the calendar which would reduce our living to a highly efficient, coldly mechanical, shrewdly calculating, profitable machine system.

We cannot because we are Jews, we cannot yield religious idealism to financial considerations. We as Jews place religious character above dollars and cents, and as American Jews we cannot see the United States become a party to calling any conference or becoming responsible for or authorizing any legislation which would tend, however indirectly, to set practical considerations of dollars and cents above the religious idealism which keeps the Sabbath clean and wholesome. It would be an awful day for the United States if it should be responsible for any legislation which, in effect, would undermine the religious safeguards of any large group of its citizens who are dissentients only in matters of conscience. It would be an ill omen in the United States if any legislation should be sponsored by it which would tear down integrity of conscience.

Religious convictions help to keep men moral and healthy citizens. Take away from the Jew, take away from the Sabbatarian, the possibility of observing his Sabbath, the weekly discipline of going to his synagogue, the weekly opportunity of his family reunion around the table, which is responsible more than anything else for that traditional beautiful Jewish family life.—take away from the Jew that possibility, and you are threatening to undermine and demoralize the Jew.

Therefore, as Jewish citizens of this country, historical guardians of the morality of the religion of Jehovah through all the ages, we are opposed, not to calendar reform, but to any system of calendar reform which would necessitate a transfer of the Sabbath to some other day by making observance of the Sabbath economically impossible, and which would, therefore, sap the morality and religious loyalty of American Jewish citizens and other Sabbatarians, and which would be in effect a striking at the very roots of our Constitutional guaranty of religious liberty.—*Statement made by Rabbi David Pool, of New York City, at a hearing before the Committee on Foreign Affairs, Jan. 8, 1929.*

## Important Notice!



PLEASE read carefully the "Petition to Congress" on the opposite page. Fill in the blank spaces, start the list with your own name, and secure as many other signatures as possible.

If there are not enough lines on the bottom of the petition blank for signatures, paste one or more sheets of white paper at the bottom, after cutting the petition out of the magazine.

We suggest that you fill out two petitions, one for your Senator and the other for your Representative in Congress, sending one to the Senate Office Building and the other to the House Office Building, Washington, D. C. This will be a live issue, at least till 1933, and consequently the necessity for a continuous campaign of education.

Remember this EXTRA can be secured at \$2 a hundred, or \$15 a thousand copies. If you desire further information to assist you in prosecuting this work, address

Editor LIBERTY Magazine  
Takoma Park, Washington, D. C.



MR. PORTER introduced the following joint resolution; which was referred to the Committee on Foreign Affairs and ordered to be printed

**JOINT RESOLUTION**

Requesting the President to propose the calling of an international conference for the simplification of the calendar, or to accept, on behalf of the United States, an invitation to participate in such a conference.

WHEREAS, At the Pan-American Conference at Habana, plenary session, Feb. 18, 1928, the following resolution was unanimously adopted by the delegates of the twenty-one nations:

"That it be recommended to the countries, members of the Pan-American Union, that they each appoint a national committee with a view to studying the proposal relative to the simplification of the calendar, and that they make the necessary preparation in order to participate in an international conference to determine which is the best method of reform;" and

WHEREAS, The present calendar has three fundamental defects, summarized as follows:

1. Inequality in the length of the divisions of the year.

The divisions of the year, the months, quarters, and half years, are of unequal length. The months contain from twenty-eight to thirty-one days. As a result, the number of days in the quarters are, respectively, ninety (ninety-one in a leap year), ninety-one, ninety-two, and ninety-two. The first half year, therefore, contains two or three days less than the second.

2. Want of fixity in the calendar.

The calendar is not fixed; it changes each year; the year, in fact, consists of fifty-two weeks, plus one or two days. In consequence:

a. The dates of periodical events can never be fixed with precision.

b. The position of the weeks in the quarters varies each year; that is to say, the weeks overlap the divisions of a year in a different way each time, and complications accordingly arise in the reckoning of accounts, statistics, and so forth.

c. The 15th and 30th of the month are very important dates as regards the falling due and the payment of wages and rents. When these dates are Sundays, the payments must be postponed or advanced.

d. Finally—and this is, perhaps, the greatest drawback from a statistical and commercial point—since the various days of the week are not of the same value as regards the volume of trade, and the years and the months do not from year to year include the same number of individual week days, there can be no genuine statistical comparison between one year and another, while the various subdivisions of the year itself—the half years, quarters, and months—are likewise incapable of comparison.

3. Special disadvantages of the nonfixity of Easter.

The date of Easter varies at present between March 22 and April 25; that is, over a period of thirty-five days, and involves a corresponding displacement of the movable festivals. Numerous disadvantages result, both from a civil and a religious point of view; and

WHEREAS, The calendar may be simplified so as to remove these undisputed defects and result in the following advantages:

1. All months have the same number of workdays, Saturdays, and Sundays, and are directly comparable.

2. Each month has the same number of whole weeks. Fractions of weeks at month-ends are eliminated.

3. The shifting of day names to dates in every succeeding year and month is avoided. The fixing of permanent dates for public meetings, court sessions, educational schedules, and so forth, would be facilitated.

4. Periods of earning and spending would be co-ordinated; family and business budgeting would be simplified.

5. All months would be comparable without any adjustments being necessary for unequal number of days or weeks. Split-week pay rolls would be avoided. A great amount of clerical work would be eliminated and expense saved in the preparation of accounting and statistical reports in business, government, scientific, health, and home affairs.

6. As there would be thirteen monthly settlements during the year, there would be a faster turnover of money; the same business could be handled with less money.

7. Holidays would always occur on the same week day. (For the interest of both industry and workers it has been advocated that, irrespective of where the anniversary dates fall in the week, the holiday itself be transferred to Monday, as now when it falls on Sunday, the anniversary dates not being changed.)

8. The simplification of the calendar will permit the ecclesiastical authorities to avoid the shifting dates of Easter by agreeing upon a definite date.

9. The thirteen-month plan would revise the calendar scientifically, completely, and permanently; and

WHEREAS, With the progress of civilization, certain shortcomings in our present time-measuring instrument, in use for nearly two thousand years, have come to be felt more and more. Its inconveniences are endured by reason of custom and tradition, inherited from generations past, which have fixed its use habitually in our lives. Custom and tradition have heretofore kept discussion of calendar change from becoming effective. But recently the movement toward improving the calendar became strong enough, especially in the United States, to start a serious and official international undertaking to decide the question; and

WHEREAS, The time considered desirable for such a conference is during 1929 for the reason that the nearest convenient year for putting a new calendar into effect is 1933 when January 1 falls on Sunday, and the interval between 1929 and 1933 would be needed to prepare for the change; therefore be it

*Resolved by the Senate and House of Representatives of the United States of America in Congress assembled,* That the President is respectfully requested to propose, on behalf of the United States, to the nations of the world the calling of an international conference for the simplification of the calendar, or to accept an invitation on behalf of the United States to participate in such a conference upon the proposal of some other nation or group of nations.

Sec. 2. There is hereby authorized to be appropriated, out of any money in the Treasury not otherwise appropriated, the sum of \$20,000, or so much thereof as may be necessary, to meet the actual and necessary expense of participation by the United States in such conference.