



CALENDAR CHANGE THREATENS *Religion*

BY CARLYLE B. HAYNES

Calendar Change Threatens Religion

A Highly Financed Scheme Which Would Abolish Religious Days, Directly Affecting Catholics, Protestants, and Jews

IT IS SERIOUSLY PROPOSED that after the year 1944 there shall be no more weekly holy days as we have known them through the centuries. The proposal is receiving widespread approval.

Until the last day of 1944, Sunday, for example, would continue to be observed in the usual way. The last day of 1944, which is Sunday, would be called no day. At the advent of 1945 an entirely different day would replace Sunday should our calendar changers succeed in their designs. It would not be Sunday at all. It would actually be Monday. But it would be given Sunday's name. And those who now hold Sunday as a holy day would be asked to accept Monday in its place, rechristen it Sunday, and observe it instead of the real Sunday.

The sponsors of this breath-taking change are known as the World Calendar Association. What they propose to do has been set forth in their propaganda material in the statement that "you will use the World Calendar during the last four months" of 1944. What is meant by this is disclosed in the accompanying diagram on page 2.

The claim made that the calendar now in use, the Gregorian calendar, is the same during the last four months of 1944 as the proposed World Calendar, is not true. It is not the same. It abolishes Sunday and Sunday observance.

RELIGIOUS LIBERTY ASSOCIATION
Washington 12, D. C.
(International Headquarters)
PRINTED IN U. S. A.

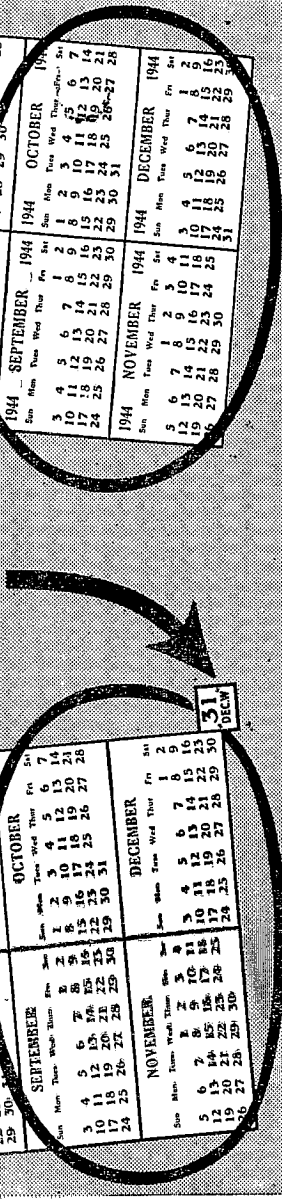
PROPOSED "WORLD CALENDAR"

JANUARY				FEBRUARY				MARCH				APRIL				MAY				JUNE				JULY				AUGUST				SEPTEMBER				OCTOBER				NOVEMBER				DECEMBER																																															
Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun																												
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	29	30	31	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	29	30	31	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	29	30

THE LAST FOUR MONTHS OF EACH ARE CLAIMED TO BE THE SAME BUT THIS "YEAR-END DAY" MAKES A WORLD OF DIFFERENCE

OUR PRESENT CALENDAR - YEAR OF 1944

JANUARY				FEBRUARY				MARCH				APRIL				MAY				JUNE				JULY				AUGUST				SEPTEMBER				OCTOBER				NOVEMBER				DECEMBER																																															
Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun																					
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	29	30	31	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	29	30	31	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	29	30



31 DAY

It does this by taking December 31, 1944, which is Sunday, out of the calendar altogether. Instead of being recognized as Sunday, which it is, instead of being called a Sunday, or being observed as Sunday, it is set aside as an "extra Saturday, December W," and counted a blank day, or zero day.

An "Extra Saturday"

Instead of going to church that day Sunday observers would celebrate a holiday, an "extra Saturday." They would go to church the next day, Monday, the 2d day of the week, now rechristened Sunday, and moved up, on paper, to be the 1st day of the week. They would be asked to keep Monday during all of 1945.

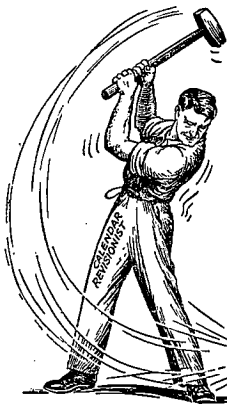
Then Monday, December 31, 1945, would be lopped off, and Tuesday, January 1, 1946, the 3d day of the week, would arbitrarily be dubbed Sunday, January 1, and moved up to be the 1st day of the week. And during 1946 Sunday observers would be asked to keep Tuesday.

In 1947, by the same process, Wednesday, the 4th day of the week, would be called Sunday, the 1st day, which it would not be at all, but only called so.

Then in 1948, a leap year, an additional "extra Saturday" would have to be provided. It is proposed to do this by calling the last day of June, 1948, June W, another blank, zero, lost day. Consequently, Thursday, the 5th day of the week, would be called Sunday, and made the 1st day, during the first six months of 1948; and Friday, the 6th day, would be called Sunday, and become the 1st day during the last six months.

In 1949 Saturday, the 7th day, under this arrangement, would be called Sunday, and made the 1st day, and observed by Sunday keepers.

In this way Sunday keepers, from 1945 to 1949, would play a game with themselves and keep every day in the week except Sunday, while pretending all the time that the Mondays, Tuesdays, Wednesdays, Thursdays, Fridays, and Saturdays



1944		DECEMBER					1944	
SUN	MON	TUES	WED	THUR	FRI	SAT		
					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	29	30		
31								

Knocking a Day Out of the Week, Though Not Out of the Month or Year, the New World Calendar Would Interrupt the Seven-Day Period Which Has Been in Use Since Creation

they were really keeping were not those days at all, but were actually Sundays.

Thus the historical Sunday would be detached from its fixed place in the week and set to wandering through the weekly cycle, its own name removed and another name applied. Those who observe it as a religious day would be plunged into hopeless and endless confusion, groping about to discover their lost day of worship. (See pages 12, 13.)

But the calendar reformers are attacking not only Catholic and Protestant practice in the observance of Sunday but as well the Jewish and Christian practice of keeping the seventh day—by orthodox Jews, Seventh-day Adventists, and Seventh Day Baptists. Since this is a world calendar, the Moham-medan observance of Friday is also included, for the disruption of the week involved in this reformed calendar scheme makes impossible the keeping of any fixed day of the true historical week such as Sunday, Saturday, or Friday.

This is what calendar reform means. Its proponents conceal this meaning with scrupulous care. But this is truly the effect of what they propose.

Let it not be thought that the effort to do this is insignifi-

cant and unimportant. Rather is it true that a world-wide and powerful organization has come into existence which has this as its objective. It is spending many thousands of dollars yearly for propaganda to obtain the approval of commercial, governmental, and civic bodies for the World Calendar. It has numerous subsidiary organizations throughout the world working for the adoption of the new calendar. One of these is the Rational Calendar Association of England. Under different names there are similar organizations working for the same objective in Argentina, Bolivia, Brazil, Chile, Mexico, Panama, Uruguay, Peru, Belgium, Colombia, Germany, France, Denmark, Hungary, Ireland, Italy, Spain, Switzerland, Turkey, and elsewhere.

A supreme effort is being fostered to have this Sabbath-destroying calendar considered and adopted at the peace table. There is legislation in Congress requesting that the President and the Secretary of State, or whoever represents the United States at the peace table, recommend this antireligious, anti-Catholic, anti-Protestant, anti-Jewish proposal as a part of the world settlement to follow the war.

The World Calendar Association, in addition to publishing many pamphlets and books advocating the adoption of the World Calendar, also issues a publication called *The Journal of Calendar Reform*. The association has recently placed thousands of dollars' worth of advertising in great daily papers and is carrying on significant propaganda to attract general attention and approval. In all this it emphasizes only what it considers the commercial, economic, statistical, manufacturing, and accounting benefits of the proposed calendar reform.

The World Calendar, which it proposes to take the place of the present Gregorian calendar, is illustrated on page 2.

What the World Calendar proponents desire with regard to the time of adoption of the new calendar they thus explain:

"It is best to choose a day, date, month, and year when both the old retiring and the new incoming calendars glide smoothly together."—*Elisabeth Achelis, The Calendar for Everybody, p. 121.*

The earliest, most propitious time, says Miss Achelis, who is chief sponsor of the World Calendar, "will be Saturday, December 30, 1944, when both the old and the new calendars meet. The following day, Sunday, December 31, in the old Gregorian, will become the new World Holiday, extra Saturday, December W, in the new. The World Calendar will then proceed on its course Sunday, January 1, 1945."—*Ibid.* In an explanatory note Miss Achelis says, "I strongly urge its adoption at that time."

If the new calendar fails of adoption by the first of 1945, the reformers have other dates to suggest. Miss Achelis writes:

"Other dates on which the old and the new calendars meet . . . are Sunday, July 1, 1945, and Friday, March 1, and Wednesday, May 1, 1946. . . . The change should be made *before* 1947. The following years—1947, 1948, 1949—are the lean years in which no such coincidental date occurs. The next date would be Sunday, January 1, 1950."—*Ibid.*

The World Calendar reformers would have us observe that this calendar divides the twelve months of the year into four equal quarters, 91 days in each, 364 days in all. But as there are 365 days in ordinary years, and 366 days in leap years, they would have these taken care of by calling the 365th day Year End Day, or December W, or an extra Saturday, and have it follow December 30, not to be counted in the calendar, but considered and used as a holiday, a blank day, or zero day. Likewise would they have us provide for the 366th day in leap years, this becoming Leap Year Day, by placing the old February 29 in midyear following June 30 as another extra Saturday, and calling it June W, but not counting it in the calendar, just nonchalantly banishing it as another blank day. They cheerfully tell us that "both December W and June W are the stabilizing days in the calendar—the World Holidays."

By creating a year of 364 days in this fashion, they would then have the first of January, New Year's Day, always fall on Sunday. The first month of each quarter would have 31 days, followed by two months of 30 days each, every quarter having 91 days in all, consisting always of 13 Sundays and 78 weekdays.

False Claims

The advantages claimed for the reformed calendar are avowedly commercial, economic, statistical. It will, we are told—

1. Fix the year in perpetuity.
2. Retain and largely equalize the twelve months.
3. Retain and equalize the half years.
4. Retain and equalize the quarter years.
5. Group the months uniformly within the quarters.
6. Provide 13 complete weeks within each quarter and uniformly group these weeks.
7. Reduce the inequality between months from three days to one day, and establish an equal working month.

These are claimed as "advantages." We ask, "Advantages to whom?" Statisticians, perhaps, very few others. Certainly not to the average man. The majority of people have little or no interest in statistics. The proposed "advantages" represent no benefit for the vast majority of men.

Calendar reformers should not overlook or ignore the fact that large segments of humanity work on a schedule of round-the-week activity. Trains run every day, filling stations operate, theaters are open, restaurants serve hungry people, hospitals cannot shut down, public utilities carry on, many branches of government continue work as usual. Indeed, many types of public services are put to extra work whenever holidays occur, particularly when two holidays come together.

Consequently, no juggling of days in a calendar will advantage such groups. Simple accuracy in bookkeeping will require that the blank day be accounted for. This will be done in most of these essential businesses by simply adding it to the end of December. Thus the entire statistical benefit sought by the calendar reform enthusiasts, of having four equal quarters, will have to be abandoned in practice. It is too much to ask that men stop eating, traveling, telephoning, receiving medical care, or driving their automobiles just to make perfect statistics.

Most people do not keep statistics. Statistics concern and interest them least of all. Eating, sleeping, working, playing—these are life's considerations, and they are done regularly, usually every day. Bills may be run up by the week, the month, the year, and they must be paid regularly, no matter how they are incurred. A pleasant interlude to and diversion from the routine of life is occasioned by holidays—but they have slight statistical value.

It is for this insignificant advantage in the keeping of records, however, that the new World Calendar would sacrifice the uniformity of the *days* of the week in order to establish the uniformity of *quarters*. The true identity of the *days* would be lost. Those who feel that they must keep a particular day of the historical week as it has been known to us, would be thrown into interminable confusion and compelled to endure unending hardships and economic disabilities. They would have to keep their own reckoning, maintain their own calendar, be relieved from work on different days each year, and find themselves keeping a day called Sunday one year and Monday another year and Tuesday the next year and so on through all the week.

Past Calendar Changes

It will be asked here, Has the calendar not been changed before, and always in the direction of improvement?

And the answer is Yes. The calendar has been changed at different times, without changing the weekly cycle, and usually these changes have brought our reckoning of time more closely into harmony with the precise movement of heavenly bodies.

In fact, there have been many calendars—the Chinese, the Babylonian, the Assyrian, the Egyptian, the Greek, the Roman, the Maya. They have become more and more accurate in proportion as they have been based on the movements of God's great celestial timepiece.

The Gregorian calendar, the one now in use in the whole civilized world, came to us by way of Babylonia, Palestine,

and Rome. The Roman calendar, which legend declares was introduced by Romulus, had 304 days, divided into 10 months. As this Roman calendar was far out of line with the solar year, having only 304 days rather than 365 plus, two months were finally added, and the number brought to 12, with a total of 354 days, or a lunar year. Every second year an intercalary month, alternately of 22 and 23 days, was placed between the 23d and 24th of February.

Because this calendar was not adjusted to the actual movements of the heavenly bodies, there was a continuous shifting of the seasons. The result was that by the time of Julius Caesar reform was imperative. Consequently, Julius called to his aid an Alexandrian astronomer and mathematician, Sosigenes, to analyze the Roman calendar and recommend necessary changes.

Sosigenes discovered that the calendar was 80 days out of line with the seasons. So Julius, by decree, put 445 days into the year 46 B. C., and it came to be known as the "year of confusion." He abolished the intercalary month and inserted 67 days between November and December. By so doing he brought together the civil and natural years. He determined that the ordinary year should contain 365 days. He then made provision for leap year by adding a day every fourth year. Thus the Julian calendar, based on a year of $365\frac{1}{4}$ days, was introduced by, and named for, Julius Caesar.

This calendar was used for fifteen centuries after Christ in practically the entire civilized world. It was not, however, an accurate calendar. It assumed the length of the solar year to be $365\frac{1}{4}$ days, whereas it is eleven minutes and a few seconds less than that. This does not seem to be a great error, but in the course of years it accumulated. In the beginning of the sixteenth century after Christ, the vernal equinox, instead of taking place on March 21, as it had when the date for Easter celebration was fixed in A. D. 325, was occurring on March 11.

As long ago as the thirteenth century, astronomers began to write about the inaccuracy of the Julian calendar. Some of the countries of Europe desired to take action looking to-

ward a reform of the calendar. But nothing was done for a long time, because leadership and agreement are necessary in order to establish a revision of the calendar which would bring about uniformity in all countries.

At last the sympathy and interest of the Pope were enlisted. Under Gregory XIII the calendar was changed. He published a bull, dated March 1, 1582, adjusting the calendar count, so that what would have been reckoned Friday the 5th of October, 1582, was to be designated the 15th of October.

The day was still Friday, but instead of being Friday the 5th, it was Friday the 15th. There was no difference in the month. There was no difference in the day of the week. The difference was in the day of the month. It was the 15th instead of the 5th. That is all.

Spain, Portugal, and Italy adopted the new Gregorian calendar at once. A little later in the same year, 1582, France adopted it, by calling the 10th of December the 20th. The Catholic states of Germany adopted the new calendar in the

1582		OCTOBER				1582	
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							

When the Change Was Made From the Julian to the Gregorian Calendar, Friday Was Called the 15th of October Instead of the 5th

year 1583, but in the Protestant states of Germany the old style, or Julian calendar, was adhered to until the year 1700. In that year the Protestant Low Countries, as they were called, or the Netherlands, adopted the new calendar. They were not friendly to the Papacy, and hence were slow to accept anything which they considered came from the pope.

England did not adopt the new calendar until the year 1752. Sweden and Denmark accepted the new calendar about the same time as the Protestant states of Germany. Russia, Rumania, Greece, and Turkey waited until the time of the first World War to make the change.

During all this time, when some of the countries were reckoning time under one calendar and some under another, the days of the week were identically the same in all countries. When it was Saturday in Spain and Portugal and Italy, it was also Saturday in England. When it was Monday in Russia, it was Monday in Germany. What the encyclopedia calls the "unalterable uniformity" of the week was not affected by all these calendar changes.

The periods of time now in use among men, the grouping of the days together into months and years, with one significant exception, are fixed by some movement of the heavenly bodies, the sun, the moon, the stars.

The year is fixed by the time it takes the earth to complete one circuit of the sun. The month is suggested by the revolution of the moon about the earth. The day is determined by the rotation of the earth on its axis. But there is no movement of heavenly bodies, of the sun, or moon, or stars, or planets, which determines the length of the week. God ordained a special, a particular, arrangement, a divine rule of exact measurement, never broken or altered or abolished, from that time to this, to fix the length of the week.

There is nothing in nature suggesting a grouping together of seven days. No celestial body circles the earth, or sun, or moon, or stars, or any planet, or is circled by these, in seven days. God grouped seven days together and fixed this grouping into an unalterable system, which has not been affected

by all the transitory systems of measurements and calendars adopted by men.

The Weekly Period

This period of the week was known in the Bible from the very beginning.

"[At the end of days, margin] it came to pass that Cain brought of the fruit of the ground an offering unto the Lord." Gen. 4:3.

This can mean only at the end of the week, or in other words, upon the Sabbath day.

The week was known to Noah at the time of the flood.

"He stayed yet *other seven days*; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet *other seven days*; and sent forth the dove; which returned not again unto him any more." Gen. 8:10-12.

Now, what is it that determines in such an arbitrary manner, in the absence of any movement of the celestial bodies, this never-varying period of the week? There is but one answer, and it is this: The never-failing recurrence every seven days of the Sabbath of the Lord.

When, therefore, men attempt to banish a day from the week or talk of an eight-day week, they are doing something more than suggesting a new calendar. They are destroying, or seeking to destroy, a divine institution. And that has never been, is not now, and never will be, a profitable or wholesome enterprise.

The architects of the World Calendar now propose to set aside what God has fixed. By the insertion of a blank day in the yearly calendar they break up the continuity of the weekly cycle. Thereby they strike a direct blow at the religious convictions of all people whose holy days are based on the week. Notwithstanding all that the calendar reformers say about equalizing the various parts of the year, they are compelled to admit by the very devices they use that the year cannot be

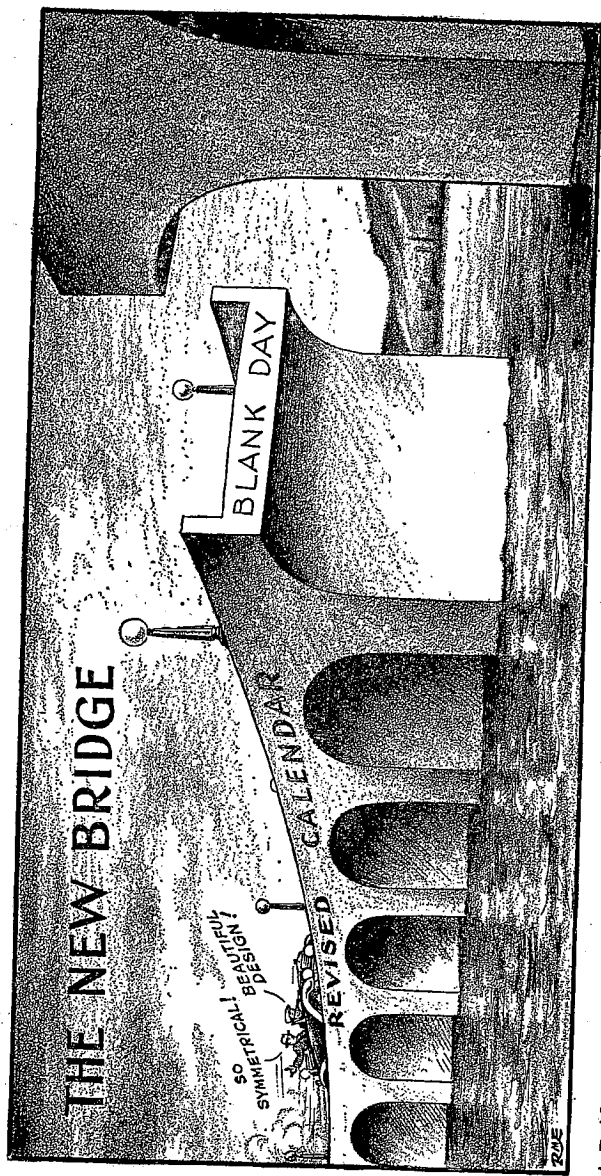
evenly divided into halves, quarters, or months, with a full day as the unit, and therefore can never be "equalized." The most unthinking person can see that a year of $365\frac{1}{4}$ days cannot be so divided.

The calendar reformers recognize this, of course. Their solution is to allow for the extra day and one quarter by continuing the intercalary day of the Gregorian calendar and then adding one of their own. This, however, does not remove the days from the year. They are still days of the year in which they occur. Indeed, these days are not taken out of the months, for they are called *June W* and *December W*, a frank admission that they cannot be eliminated. If the calendar reformers stopped right here, probably most people would not care whether they succeeded or not, for it would be a matter of indifference.

The Chief Objection

The real objection to the World Calendar is the fact that it aims to remove a day from the weekly cycle. A day may be called June W without outraging religious conviction, but when a calendar calls that same day an extra Saturday instead of the Sunday which it really is, the religious sensibilities of millions of people are shocked. The days of the new calendar are parading under false colors, bearing untrue names, for they are not the days of the week they claim to be. They have borrowed the names of the true week which do not belong to them, and are masquerading under these false titles. The week is a free-running cycle of seven days not tied to any other calendrical period. Indeed, there is no way to tie it to any such period. It is not an aliquot part of the yearly cycle.

This is not the first time that an attempt has been made to solve some of our calendar difficulties by the use of the "blank day" principle. Some years ago, under the direction of George Eastman of kodak fame, a well-organized plan for calendar reform was carried to the League of Nations. While that calendar had 13 months instead of 12, it was similar to the



A Bridge Crossing the Waters of Time Must Account for Every Passing Day and Hour. No Elimination of an Arch in the Bridge Every Year Will Provide a Smooth Highway for the Business Traffic of the World, Where Every Moment Must Be Accounted For

present World Calendar in respect to the "zero days" which broke the weekly cycle. At that time leaders of all religions protested against this attempt to interfere with the week.

Religious Leaders Speak

At times informed Catholic spokesmen, who realized what the proposed change would mean to the church in the destruction of Sunday observance, have vigorously opposed any calendar that breaks the week. Father Frank M. Kenny, rector of St. Martin's Church, Port Leyden, New York, a research student of calendar reform, writing in *America*, a leading Catholic weekly, declares:

"What is wrong with the present Gregorian calendar? Within the last few years this calendar has been finally adopted by Japan, China, Turkey, Russia, and the Greek Church. Why change it now?

"The objection to the present Gregorian calendar is that it is ill-suited to modern business, the months being of unequal length. A year of thirteen months is suggested, a month of twenty-eight days, and the last day in each ordinary year and the last two days in leap years to be observed as holidays, but not be recognized as days of the week or month.

"This would be a serious defect in the proposed calendar, as it would disturb the regular occurrence of the seventh day, create a floating Sabbath, and thus conflict with the religious beliefs and practices of the majority of mankind."—*June 14, 1935.*

The Presbyterians expressed grave doubts about calendar revision. A leading weekly of the Presbyterian Church in the United States, *The Presbyterian* (July 17, 1930), made this editorial expression:

"Our conservative nature will cause us to look very carefully before we endorse this ambitious and upsetting plan [of calendar revision]. Let us keep something without revision. The old calendar is pretty good."

In *The Presbyterian of the South* (July 30, 1930) the Reverend Robert P. McCurdy, writing on the subject of "The Sabbath and Calendar Reform," had this to say:

"If the scheme is adopted, it will be brought to pass that after the first year our proper weekly Sabbath will not come on what is then called Sunday and recognized as the weekly day of rest by the civil

laws, but will come one year on Saturday, another on Friday, etc., as a day of the week is lost from year to year, and two days on leap year. This sort of action cannot destroy the true Christian Sabbath; but it can and will inflict upon both Jews and Christians a definite economic hardship; and if they prove faithful to their convictions, will react on commerce and agriculture so as to offset the supposed advantages of this revision. . . .

"The Adventists and others are correct in their contention that we cannot by mere human authority make any substitution for that which God has specifically commanded. God instituted the seven-day week as the essential unit of time measurement and sanctified the seventh day of that week unto Himself."

The Disciples of Christ as an organization expressed their opposition to any calendar revision which alters the uniformity of the week. At their international convention at Washington in October, 1930, they adopted a resolution of protest, the opening paragraph of which follows:

"As a part of the religious world and as friends of that portion (probably a large majority) which believes that the week has come down from the beginning without change and that its sacred days have always remained the same, we protest that part of the simplified calendar program which proposes to give the religions of the world real sacred days but five times in every twenty-eight years. Better to retain our present calendar than to challenge opposition from all great religions—opposition because conscience forbids conformity."

Spokesmen for the Church of England went on record against any change in the calendar which would break the week. The bishop of Gloucester protested that "to interfere with the sequence of Sundays which had been continued uninterruptedly from about 400 B. C., would be a disaster." He was so reported in the *London Times* of November 1, 1926. And the same paper reported the Dean of Ely's declaration that the attempt to break the week was "a pagan, revolutionary, and absurd proposal."

The evangelical free churches of England, through their Federal Council, adopted a unanimous resolution asking His Majesty's government to see to it "that no alteration should be made in the calendar without the consent of all the religious communities that would be affected by the change."—

Quoted by Dr. Joseph H. Hertz in The Battle for the Sabbath at Geneva, p. 21.

And it is quite clear that "the religious communities that would be affected" by any calendar change that would send fixed days wandering are the Catholic, Protestant, and Jewish faiths.

As Congressman Sol Bloom of New York said, speaking in the United States House of Representatives on June 11, 1929, in opposition to a joint resolution which requested the President to call an international conference to consider calendar reform:

"I am not speaking from mere theory, Mr. Speaker. We have during the past few months been in consultation or correspondence with some of the leading bishops and dignitaries of various Christian denominations, and I know whereof I speak when I declare that practically all Christian denominations will stand in opposition to any calendar which does not provide for Christian worship on the Lord's day—the first day of the week as it is now observed."

The Jewish opposition to calendar reform that breaks the week is emphatically presented in a statement by Rabbi David Pool, of New York City. He says:

"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."

Before the House Committee on Foreign Affairs, January 8, 1929, Rabbi M. Hyamson, of New York, said:

"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."

Chief Rabbi Dr. Joseph H. Hertz, of London, in an address before the League of Nations Calendar Reform Committee of Inquiry, in December, 1930, made it plain that Jews are not opposed to changing the calendar. They have no objection to an equalization of the months, or quarters, or fixing



Imagine Finding the Religious Habits and Convictions of a Lifetime
Insulted by the Claim That the Sunday on Which You Would
Worship Is No Day at All

the beginning of the year. What they are unalterably opposed to, Rabbi Hertz said, is:

"1. That the present length of the week be in any circumstances interfered with; and,

"2. That the regular sequence of the seven-day weeks shall at any time and in any way be interrupted by the introduction of a 'blank day,' 'zero day,' or 'nameless day.'"

Seventh-day Adventists, Christian observers of the seventh day, presented to the League of Nations a petition stating their objections to any calendar change which would break the week. In part their petition said:

"There is an inspired declaration, whose truthfulness has been attested by the wise in all ages, that 'man doth not live by bread alone.' There is the religious factor that cannot be ignored. There are few who will deny that there has ever been a close correlation between religious conviction and moral stability. Now it is a matter of common knowledge that to a very great degree the religious worship of both Jews and Christians is closely related to certain fixed days in the weekly cycle, and that this is due, in the great majority of instances, to the profound belief that a particular day has been divinely set apart as sacred from the other days in the week. This peculiar and inseparable relation of religion to a fixed day of the weekly cycle spans the centuries back to Bible times. The preservation, unbroken, through millenniums, of this unique septenary cycle, and its adoption by the majority of nations, is in itself a most striking proof of the indissoluble relationship of religion and the week."

In an editorial in its issue of November, 1930, the *Moody Bible Institute Monthly*, an interdenominational periodical, declared:

"If this calendar revision went into effect, it would not only work confusion to the Jews and Seventh-day Adventists in the determination of the weekly Sabbath, but how would it affect the rest of us in the observance of the first day of the week as the Lord's day? Under such a calendar, could we continue to feel that the first day of the week was synonymous with the first day of the historic cycle; would not this be difficult, to say the least, when we realize that the proposal means the occurrence once each year and twice in leap years, of an interval of seven instead of six days between Sabbaths or Sundays? . . .

"Godliness is not to be regulated by the common weal, but the common weal is to be regulated by godliness. Doctrines and institu-

tions which depart from the revealed Word of God may be regarded as progressive, as seasonable reforms, but in the highest sense they are steps backward, not forward. Governments that interfere with the faith of the people for the attainment of their own ends, share the guilt of Jeroboam and involve themselves in responsibilities that cannot be escaped."

The London *Times* of October 13, 1931, stated editorially under the caption "Reform of the Calendar":

"The question really resolves itself into balancing of simplified bookkeeping against religious scruples and liking for variety, and in such a balancing human interests are bound to weigh the more heavily. In the circumstances most people will probably prefer to keep the present calendar, lest a worse befall."

Estimate of a Great Newspaper

The New York *Times* of December 16, 1934, contained an article on the subject "Continuity of Week Held Vital to Us All," which summed up the question this way:

"Adoption of this new calendar would mean the breaking of the continuity of the week. Such a breach has been attempted in the past only during the wild outburst of the French Revolution and recently in the Soviet Union as part of an active campaign to annihilate every trace of religion. With these sole exceptions, and in spite of numerous reforms of the calendar, the continuity of the week has never been interrupted since the earliest Biblical times. And, indeed, any alteration of this kind means a death blow to the conception of the Bible and a distortion of the command of God for a day of rest sanctioned by Him, as contrasted to a man-made day of economic relaxation.

"While this program is quite in line with the destructive tendencies of our time in theories wherein the fundamental fact of the existence of a Creator is omitted or denied, we know that it is only an unconscious subcurrent of the happenings of this day and age in which the outstanding alarm is the daily murder of man by man, even within the ranks of the family. Without a Creator the bonds of human society are loosened; and it is the holy day of rest which constitutes the confession that there is a Creator of the world and a Father of mankind."

It is not only the religious and the secular press which have expressed opposition to a "blank day" reform of the calendar. Competent scientists, basing their opposition on

scientific data and reasoning, rather than on religious beliefs, have done the same. A noted figure in the world of science, Emile Picard, permanent secretary of the Academy of Sciences, France, and president of the Office of Longitudes, as reported in the League of Nations Report on the Reform of the Calendar, page 51, says:

“One essential point is that of the continuity of the week. The majority of the members of the Office of Longitudes considered that the reform of the calendar should not be based on the breaking of continuity. They considered that it would be highly undesirable to interrupt a continuity which has existed for so many centuries.”

In the same report, page 74, the following statement is recorded as having been made by Professor Frederic Odom, director of the astronomical observatory of Lisbon, Portugal:

“It is very inadvisable to interrupt by means of blank days the absolute continuity of the week—the only guaranty in the past, present, and future of an efficient control of chronological facts.”

In the same report Professor D. Eginitis, director of the observatory of Athens, a member of the League of Nations Calendar Committee, as well as the appointee of the Ecumenical Patriarch of Constantinople, said:

“The breaking of the continuity of the week, which has crossed the centuries, and all known calendars, still intact, and the universal use of this unit in the measurement of time, are the reasons that oppose this change of the calendar.”

So there are grave religious reasons why there should be no reform of the calendar which would set aside God's established measurement of the times and seasons; important scientific reasons why such reform would be unfortunate; basic cultural and historical reasons why it should not be done; and fundamental principles of simple honesty which would be violated if such a change is made.

For the proposed World Calendar is not honest. It asks that we lie to ourselves, that we practice deception on ourselves, that we declare to be true what is not true. It would have us declare that there are 364 days in each year. That is not true. There are 365 days in a year, in some years 366.

When December 31 arrives the World Calendar would have us say, This is no day; we shall not count it. But it *is* a day, and saying it is no day does not change the fact. The World Calendar would have us say of the last day of 1944, which is Sunday, This is not Sunday, the first day of the week. It is no day at all. It would have us call the next day Sunday, when it is not Sunday at all, but Monday. It would have that Monday called Sunday and honored as a religious day. That is just plain deception and downright dishonesty.

And that is the essential character of the World Calendar, which should be rejected by all Catholics, all Protestants, all Jews, all men of honesty and good will.