

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

Published quarterly by the
REVIEW AND HERALD PUBLISHING ASSN., TAKOMA PARK, WASHINGTON, D. C.

VOL. XIX

THIRD QUARTER, 1924, EXTRA

NO. 3^{Ex}



STATE CAPITOL BUILDING
LANSING, MICHIGAN
ERECTED AT A COST OF
\$1,500,000.

"The legislature shall pass no law to prevent any person from worshipping Almighty God according to the dictates of his own conscience."—*Constitution of Michigan, Art. IV, Sec. 39.*

"No money shall be appropriated or drawn from the treasury for the benefit of any religious sect or society."—*Id., Sec. 40.*

HON. ALEXANDER J. GROESBECK,
GOVERNOR OF
MICHIGAN.
ELECTED, 1920

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Christian Education

The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed in the right direction only through religion.

We are willing to give our property, and even our lives, when our country calls in time of war. Yet the call of Christian education is today of even greater importance than was ever the call of the Army or the Navy. I say this because we shall probably never live to see America attacked from without, but we may at any time see our best institutions attacked from within.

The safety of our nation, including all groups, depends on Christian education. Furthermore, at no time in our history has it been more greatly needed.

I REPEAT, THE NEED OF THE HOUR IS NOT MORE FACTORIES OR MATERIALS, NOT MORE RAILROADS OR STEAMSHIPS, NOT MORE ARMIES OR NAVIES, BUT RATHER MORE CHRISTIAN EDUCATION. THIS IS NOT THE TIME TO REDUCE INVESTMENTS IN SCHOOLS AND COLLEGES AT HOME, OR IN THE Y. M. C. A. AND SIMILAR WORK IN CHINA, JAPAN, RUSSIA, OR SOUTH AMERICA. THIS IS THE TIME OF ALL TIMES TO INCREASE SUCH SUBSCRIPTIONS.

ROGER W. BABSON.

LIBERTY A Magazine of Religious Freedom

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Entered as second-class matter, May 1, 1906, at the Post Office in Washington, D. C., under the Act of Congress of March 3, 1879; acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918.

Subscription Rates.—Single copy, one year, 35 cents; three years (or three subscriptions 1 year) \$1.00; five or more copies, mailed by publishers to one address or to five addresses, postpaid, each 9 cents.

THIS EXTRA: \$1.50 per hundred, or \$15 per thousand. Copies mailed by publishers to list of names furnished, postpaid, each 5 cents.

Send all orders to LIBERTY MAGAZINE, Washington, D. C.

Ten Reasons for Opposing the Anti-Church School Amendment

Charles S. Longacre
Secretary Religious Liberty Association

I

ANTI-CHRISTIAN! It is anti-Christian in that it seeks to impose a purely secular education upon those who desire to have their children instructed in religious as well as in secular matters at the same time, so that they may be trained for citizenship in the life to come as in this one.

II

UN-AMERICAN! It is un-American in that it violates both the spirit and the ideals of true Americanism as conceived by the founders of this great American Republic, who sought to grant both civil and religious liberty to every citizen without State interference so long as he conducts himself as a good citizen, respecting the same and equal rights of others.

III

SUBVERSIVE! It is subversive of religious liberty in that it overrides the Constitutional guaranties vouchsafed to each individual, and interferes with his right to follow his religious convictions in educating and training his offspring in matters of spiritual concern.

IV

CONFISCATORY! It is confiscatory in that it may involve the destruction of millions of dollars' worth of private property for which no offer whatsoever of compensation is made on the part of the State to cover the confiscation, and all hangs on the arbitrary decision of one man.

V

INCREASED TAXES! This proposed law would greatly increase the burden of taxation by suddenly crowding into the public schools many thousands of children now in private and sectarian schools, thus necessitating more and larger public school buildings and additional teachers at public expense.

VI

TYRANNICAL! It is tyrannical in that it sets up the arbitrary authority of a State official as paramount to the inalienable rights of its citizens, and makes its citizens mere serfs of the State and the children the wards of the State.

VII

PATERNALISTIC! It is paternalism gone to seed, because this proposed law compels the State to assume the prerogatives of the parent over his children, and deprives the parent of his right to choose the kind of education his children shall receive and where they are to obtain it.

VIII

COMMUNISTIC! The proposed law is communistic in principle and practice, as it places private and sectarian schools absolutely under the control of the State. This proposed law is exactly what Bolshevik Russia has put into effect in order to teach Lenin's and Trotsky's ideals of atheism and anarchy.

IX

PRUSSIANISTIC! It is Prussianism of the old type, because before the Great War, the Prussian kaiser compelled all children to attend the public schools in the grammar grades, and no denominational elementary schools were permitted in the German Empire; but since the German republic has been established, private and sectarian schools are freely allowed to operate without governmental interference.

X

ANTIRELIGIOUS! It is antireligious, in that it aims to banish all religious instruction from the curriculum of the child during the formative period of life, when it is most susceptible to spiritual influences, and it completely secularizes the education of the child, leaving the spiritual nature undeveloped.

Washington, D. C.

The Menace of Spartanism in Michigan

By Sanford B. Horton

ON the ballot to be voted at the election on November 4 of this year, in Michigan, there will be placed the following proposal to amend Article XI of the Constitution by adding thereto two new sections; namely,

"SECTION 16. From and after August 1, 1925, all children residing in the State of Michigan, between the ages of seven years and sixteen years, shall attend a public school until they have graduated from the eighth grade."

"SECTION 17. The Legislature shall enact all necessary legislation to render said Section 16 effective."

The responsibility for this proposed amendment rests upon the so-called Public School Defense League, whose headquarters are in Detroit.

While not impugning motives, we are decidedly of the opinion that this character of legislation partakes of the iniquitous spirit of Spartanism; at least, it is unquestionably anti-American, and should be defeated at the polls by the electorate of Michigan this fall.

First let us inquire, What justification is there for the organization known as the "Public School Defense League"? Who is making war against our public school system of Michigan? Is it not a fact that the taxpayers who conduct church and private schools at their own charges, also contribute toward the support of the public school system? And is it not a fact that the objective of this proposal is to close all private, church, or sectarian schools?

We take second place to none in acknowledging the value of the public school system. It is eminently fitted for the purposes intended; but for obvious reasons the public school is confined to the teaching of the "three R's," reading,

writing, and arithmetic; whereas, in the exercise of God-given and constitutionally protected rights, parents and churches conduct private and church schools which teach not only the "three R's," but also a fourth, namely, religion. The public school prepares boys and girls for good citizenship in the State, while the sectarian school prepares boys and girls not only for good citizenship in the State, but also prepares them for citizenship in the heavenly kingdom.

The right and propriety of private and church schools were never questioned by the founding fathers of Americanism. In fact, every one of the founders, including the framers of the Constitution, were educated in private and sectarian schools. This was the common experience for the first fifty years of our national existence.

Not only is our National Constitution involved, but the Constitution of Michigan itself is set at naught. The State constitution, Article XI, provides:

"Encouragement of Education

"SECTION 1. Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

The proposed school amendment directly abridges the right of the parent regarding the custody and education of the child, a species of Spartanism, to say the least. The United States Supreme Court in a decision last year reversing a Nebraska decision regarding parochial school rights, made this observation,

"Corresponding to the right of control, it is the natural duty of the parent to give his



children education suitable to their station in life."

It also asserted that interference with the sacred right of parental control in education would be a modernizing of the Plato-Spartan theory of developing citizenship, which would be altogether foreign to the American idea of civil government.

The United States Supreme Court, in the above-mentioned decision (rendered June, 1923), referred to the Spartanistic interference with the church school program in the following *abiter dictum*:

"In order to submerge the individual and develop ideal citizens, Sparta assembled the males at seven into barracks, and intrusted their subsequent education and training to official guardians. Although such measures have been deliberately approved by men of great genius, their ideas touching the relation between individual and state were wholly different from those upon which our institutions rest, and it hardly will be affirmed that any legislature could impose such restrictions upon the people of a State without doing violence to both letter and spirit of the Constitution."

That the State control of the child is in the minds of the promoters of this antichurch school amendment, may be gathered from their literature. In a leaflet on "Americanization," this statement is made:

"The parent's right to the custody of the child is recognized so long as the child is reared as a useful member of society, but should the parent fail in such duty, society must rescue and protect the child."

Even though the contingency should eventuate, the correction would have to be done through "due process of law" now extant.

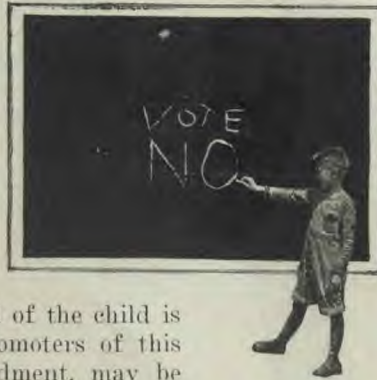
It will be remembered that Oregon passed a similar antichurch school law by the initiative and referendum provision two years ago, but through an appeal from a writ of injunction against the State, the case is now before the United States Supreme Court. A simi-

lar proposed law is before the voters of Washington, Oregon's neighbor, to be determined at the November 4 election. Besides, steps are being inaugurated to the same effect in Ohio, Indiana, Oklahoma, Florida, California, Texas, and Montana. So, as the Indianapolis *News* says,

"The question presented is one of nationwide importance, for American liberty, and the institutions which safeguard it, are at stake. Parents have some rights in and over their families, and one of those rights is to say where their children shall go to school."

The electorate of Michigan should vote NO on this un-American and unnecessary proposal to meddle with natural and inalienable rights, on the fourth day of next November, preceding that duty by voting at the primaries September 9 against any candidate for office who stands for the amendment.

Berrien Springs, Mich.



WE here in America need a deeper understanding of Americanism and a firm practice of it. . . . It is the Americanism of the American Constitution, the belief that our government should fulfil the guaranties of our Declaration of Independence, that life, liberty, and the pursuit of happiness should be as much in the minds of modern statesmen as they were in the minds of the pioneers of American liberty. There is but one ark upon which our national faith may rest secure. It is our Constitution. — *President Coolidge.*

LEAVE the matter of religion to the family altar, the church, and the private school supported entirely by private contribution. Keep the church and state forever separate.— *U. S. Grant.*

Would Abolition of Private Schools Benefit the State?

By Mrs. Mary L. Veenliet

Executive Chairman Private Schools Association of Michigan

IN reply to this question, the National Education Association, at its annual national convention July 9, at Washington, D. C., unanimously adopted a resolution recognizing "that citizens have the right to educate their children in either public or private schools."

A more direct and even stronger indorsement of private schools came in the annual report of the secretary of the association, which was adopted. It said:

"Great contributions to human betterment are made by both religious and secular private schools as well as by our great system of public education. Our children and youth need these schools and many more.

"There is no fight between these forces themselves. Nine tenths of our public school teachers appreciate the mission and importance of our private educational enterprises, and nine tenths of our private school teachers value and understand the necessity for public school education."

About ten years ago there was formed in Wayne County, Michigan, a small group of reactionaries, whose purpose evidently was that of perpetuating the spirit of religious and race intolerance.

March 4, 1920, this group, under the name of "Public School Defense League," incorporated, giving as the purpose of the league, "To promote and advocate universal and compulsory at-

tendance in the public schools." During the period from November, 1918, to July, 1920, this league circulated petitions for a proposed amendment to the constitution of the State, which would have forced all children resident of the State to attend a public school from their fifth to their sixteenth year.

The league has finally secured sufficient legal signatures to insure that the antiprivate school amendment will be on the ballot November 4, this year.

It is interesting to note that in Oregon the school amendment was worded from the eighth to the sixteenth year. These discrepancies show that even among the league members themselves

there is no agreement as to the minimum age when the proposed State monopoly of elementary schooling should begin. And also, they do not agree as to the other end of the age scale, for in California, two years ago, an attempt was made, through the legislature, to define the obligatory public school ages as between five and twenty years.

Michigan is noted for the quality as well as the number of her private schools—church and secular. Supplementing the State investment in school property, the private, church, and endowed



schools of this State have an estimated value of not less than thirty million dollars. Every dollar of this investment is jeopardized by this proposed amendment, and every teacher's right to carry on his vocation in any excepting a public school is assailed.

Probably 200,000 pupils attend private or church schools in this State. The private schools are considered a part of the school system of this State, and we have a law providing for the inspection of all schools and the certifying of all teachers according to uniform requirements for such teachers,

public or private. Michigan has less than one half of one per cent of the State's population that can be termed illiterate in the strict sense of the word. We are a school-minded people. We believe that the proper place for every child of school age is in school.

Relying on the faith, the good sense, and the fair play of the Americanism that needs no percentage to define it, we are approaching the election of November 4, confident that the electorate of this State will reject the proposed amendment, as was done in 1920, and by even a greater majority.

Just How Illiterate Are We?

By Rev. John C. Baur

Executive Secretary Lutheran Schools Committee

MUCH that is false and misleading has been said about illiteracy in Michigan. Certain backers of the school amendment, for instance, have claimed that Michigan has more than one-half million people who cannot read or write. We have therefore carefully studied the official United States Census Bureau figures on illiteracy, and are herewith presenting them to our fellow citizens for earnest and fair consideration.

There are 2,895,606 people in Michigan of ten years and over.

Only 3 per cent of these are illiterates as against 6 per cent for the entire country.

Thirty (30) States have more illiterates than

Michigan, and two (2) have about the same comparative number.

There are 70,535 foreign-born white illiterates in Michigan, but most of these were beyond school age when they entered this country.

The remainder, 2,203 negro and 14,172 native white illiterates, are less than one half of 1 per cent of the State's total population, which is 3,668,412.

Not all the negro illiterates can properly charge the State of Michigan with neglect in the matter of their education, because many of them have come from the South; and many of the 14,172 native white illiterates are mentally deficient. If we subtract these, and consider, fur-



thermore, that many of the remaining illiterates have come to Michigan from other States, there is a mere handful of people whose inability to read and write may be charged against the State of Michigan. Even this number will be materially reduced if we subtract the aged whose youth was spent at a time when there were few good schools.

Analyzed thus, the problem of illiteracy in Michigan, so far as primary schools come into consideration, almost vanishes, especially when we consider that Michigan has adequate compulsory education laws, and that these laws compel all parents to send their children to some good school, either public or private.

Does it not seem ridiculous, therefore, to claim that the private and church schools in Michigan—or for that matter, any other schools—are responsible for illiteracy? For, in the first place, there is practically no illiteracy here for schools to contend with; and, furthermore, neither public nor private schools exist for the purpose of teaching people *not* to read and write.

In view of these facts, we respectfully ask our fellow citizens to work and vote against the school amendment. This amendment would not solve the problem of illiteracy, such as it is. It would only aggravate it by closing private and church schools, which have for many years been faithfully helping the public schools reduce the illiteracy in Michigan.

Bulwarks of the Nation

By Frederick Griggs

President Emmanuel Missionary College

THE public school is the bulwark of the nation, likewise is the church school the bulwark of the church; but in turn the church is also the bulwark of the nation, hence the church school is a source of strength rather than weakness to the nation. It is not only the right, but the duty of the State to see that proper literary standards are maintained in the church school. But it should respect the right of parents to teach their children in accordance with their own religious views.

To worship as he may see fit is the privilege and inherent right of man; and to teach his offspring of his religious views is also his natural right. Religious faith should enter into all that the child learns. It is important that the child be given opportunity to see his God in all His ways and works as he learns of them. The parent may feel that for his child to study science without the knowledge of Him who orders

the doings of nature, and history without discovering the hand of Providence, is to lose a most vital element of uplift in the life of his child, and he should have the right to have him thus taught of God. The Sabbath school and church service have their part in the child's education, but they can never give that constant touch with divine truth needed in his daily education.



The teaching of the Bible is that man should love his fellow men, be honest, and render to his government its just support; and a child so taught will make the best sort of citizen. The great fundamental principle of our Republic is the separation of church and state; hence the lack of Bible teaching in the schools of the State. There is solid ground in reason for the church to establish and maintain its church schools, and the Constitution of the United States guarantees the right of the parent to have his child thus taught.

Court Decision on the Oregon School Law

By W. F. Martin

IT is quite well known that in the autumn of 1922 the people of the State of Oregon enacted what they called a "Compulsory School Law." Briefly stated, the purpose of this law is to close church or denominational schools. This is to be done by forcing all children between the ages of eight and sixteen years, who have not finished eight grades of study, to attend the public or State schools. The provisions of this law were to go into effect Sept. 1, 1926.

But the heads of certain private and church schools in the State took the matter into the Federal courts. An injunction was asked, restraining the State from enforcing the law. It was contended that the provisions of the law were in violation of the Fourteenth Amendment of the United States Constitution. In a forceful decision, the court upheld this plea, declaring the said school law unconstitutional, and granting the injunction. Some things said by the court are so pertinent to the proposal to close church and private schools in our State, that we are giving them here. First the court quotes from a decision of the United States Supreme Court:

"It can scarcely be contended that complainants' right to carry on their schools, whether parochial or private, is not a property right, and the right of parents and guardians to send their children and wards to such schools as they may desire, if not in conflict with lawful requirements, is a privilege they inherently are entitled to enjoy. *Meyer vs. Nebraska*, supra, and *Nebraska District of Evangelical Lutheran Synod vs. McKelvie et al.*, supra."

Again:

"The exercise of the police power is subject to judicial review, and property rights cannot be ruthlessly destroyed by wrongful enactment."

The presiding judge then spoke as follows:

"The real test is, Has the State, through its legislative functions, the power, under the guise of police regulation, to deprive parochial and private school organizations of the liberty and right to carry on their schools for teaching in the grammar grades?"

"The act could not be more effective for utterly destroying the business and occupation of the complainants' schools, except perhaps the college and higher preparatory grades, if it had been entitled, 'An Act to prevent parochial and private schools from teaching the grammar grades.' This serves to emphasize the seriousness of the controversy."

Referring to the unconstitutionality of the act, the court said:

"The absolute right of these [the private and denominational] schools to teach in the grammar grades, and the right of the parents to engage them to instruct their children, we think, is within the liberty of the Fourteenth Amendment."

"It would seem that the act in question is neither necessary nor essential for the proper enforcement of the State's school policy."

One more statement from this decision will suffice:

"In our opinion, the State, acting in its legislative capacity, has, in the means adopted, exceeded the limitations of its power, its purpose being to take utterly away from complainants their Constitutional right and privilege to teach in the grammar grades, and has and will deprive them of their property without due process of law."

These words have the ring of true Americanism. They should be a strong influence in the defeat of the antichurch and private school measure now before the voters of the good State of Michigan.

P. P. CLAXTON, Former United States Commissioner of Education, says:

"I believe in the public school system. It has been the salvation of our democracy; but the private schools and colleges have been the salvation of the public schools."

They [the signers of the Declaration of Independence] meant to set up a standard maxim for free society, which should be familiar to all, and revered by all; constantly looked to, constantly labored for. . . . Its authors meant it to be . . . a stumblingblock to all those who in after-times might seek to turn a free



people back into the hateful paths of despotism. They knew the proneness of prosperity to breed tyrants, and they meant, when such should reappear in this fair land and commence their vocation, they should find left for them at least one hard nut to crack.

— Abraham Lincoln.

A World Political Classic

FOURSCORE and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us; that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall

not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, and for the people, shall not perish from the earth.
— Abraham Lincoln, at Gettysburg.

The Two Great Political Commandments

IT was Charles Sumner who said of the Declaration of Independence: "The words that governments derive their just powers from the consent of the governed are sacred words, full of life-giving energy. Not simply national independence was here proclaimed, but also the primal rights of all mankind.

"These words in the Declaration of Independence were not uttered in vain. Do you suppose them idle? Do you suppose them mere phrase or generality? No such thing. They are living words, by which this country is solemnly bound, and from which it can never escape until they are fulfilled."

"The Declaration of Independence is the twofold promise: First, that all are equal in rights; secondly, that just government stands only on the consent of the governed, being the two great political commandments on which hang all laws and constitutions. Keep these truly, and you will keep all."

An Open Letter

To the General Public:

I should like to approach the discussion of the Anti-Church School Amendment, to be voted on in the State of Michigan, November 4, in a wholly friendly attitude, and let us see if we cannot get together on it so that no injustice will be done any one and yet so that democracy and toleration will be granted every one concerned.

I should like, before entering into a fuller discussion of the question of this amendment, to give what I believe has come to be a fairly general conception of education. "True education means more than the pursual of a certain course of study. . . . It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers."

Our ideas of education take too narrow and too low a range. To meet all demands as men and women, we must take into account the training, not only of the head, but also of the hands and of the heart. Any system of education that does this is entitled to a place of leadership in education. We believe that our public school system in the United States is our most important co-operative enterprise, and that it should be the agency through which the several States attempt to give as nearly as possible equal opportunity to all children for the quality and quantity of education that will best develop their manhood and womanhood, and fit them for making a living, and for the duties and responsibilities of citizenship and community relationship.

We believe all Americans are under obligations to support this system willingly and liberally, and that none should be exempt from taxation for it. No good American, who has given the subject intelligent thought, opposes public schools. We should do all we can to make them as good and effective as possible. On the other hand, it is wholly un-American, undemocratic, unreasonable, misleading, and fallacious to attempt

to prevent the initiative of private individuals and societies in the promotion and support of education as such, so long as its intellectual standards in quality and quantity tend to make Christian men and women good home builders, desirable members of community life, and good citizens.

There are many reasons why schools other than those supported and controlled by the State should be encouraged. They relieve the State of heavy burdens of taxation. They safeguard the principle of patronage, and prevent paternalism. Whatever responsibility citizens can assume for their own right conduct, relieves the State of just that much burden, and develops a hearty, sturdy, self-reliant manhood and womanhood.

All such schools, however, should be willing to submit to such inspection as may be necessary to be sure they are giving educational advantages equal to those provided by the State. We must admit and argue that the State is under obligation to see that no child is denied the kind of education for which the public schools exist and are supported, but there is a line between this obligation and the one that demands that the State assume the entire and undivided and complete responsibility for providing this for him.

It is not part of the duty of public school teachers to give religious instruction to our children, yet some of us are terribly and desperately in earnest in our desire to have our boys and girls honor and respect the religion of Christ, and obey the precepts of God's Word. This can come about only by giving religious instruction a large place in the child's life. Hence the absolute necessity of the church or parochial school.

The Bible is our one and only source of true religion, and our one and only fount of religious incentive. It may seem strange that we cannot allow that Book free access to the courses of study in State-supported schools, but some of the public school teachers themselves

have no well-defined faith in God or the Bible; others, because of lack of contact and study, are unacquainted with its teachings, and so are not qualified to instruct others in its truths. Moreover, to introduce religious instruction into the public schools would tend to religious intolerance and creed building. It would not be in harmony with the principles of religious freedom upon which our government is founded and to which we all should adhere and subscribe. We cannot allow this advantage to be taken in the molding of the religious thought and trend of the children in the American home. We therefore contend for the inalienable and reasonable right of churches and denominations and religious organizations to operate schools for their children, and to provide in those schools for the religious instruction of their boys and girls; not granting at any time that they have a right to cancel or annul or lower the standards of education that are the heritage and birthright to which every American child in every American home is entitled.

G. R. FATTIG,
*Secretary Department of Education,
 Lake Union Conference.*

Our Children and Church Schools in West Michigan

BY J. F. PIPER

THE responsibility of training our children that they may become useful and respected citizens and an honor to a community, rests largely with the parents, first of all. So no effort is too great to give the boy and girl every opportunity to reach the highest aims; but to compel them to get their training by restricted or State-prescribed order, as one has expressed it, "to bring them from our public schools as meat from a grinder," would be anything but American.

As long as our private or church schools conform to and meet the standard prescribed by the State, they should be permitted to function under State supervision.

There are thousands of law-abiding citizens in the State of Michigan, who willingly pay their taxes to help support our public schools, but in addition they are also willing to meet the expenses of maintaining and supporting a private or church school, that their children may have the teaching and influence of Christian training.

There are eighteen or more such schools maintained by the West Michigan Conference of Seventh-day Adventists, in which there are several hundred children, employing from twenty to twenty-five teachers, who have passed the State examination and have proved themselves fully prepared to teach.

We ask you to vote NO at the fall election on the school amendment.

A Tribute to "Old Glory"

HENRY WARD BEECHER, in an address in 1861 to the Fourteenth Regiment (Brooklyn), quoting Psalms 60:4, "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth," said:

"As at the early dawn the stars shine forth even while it grows light, and then, as the sun advances, that light breaks into banks and streaming lines of color, the glowing red and intense white striving together and ribbing the horizon with bars effulgent; so on the American flag, stars and beams of many-colored light shine out together. And where this flag comes, and men behold it, they see in its sacred emblazonry no ramping lions and no fierce eagle, no embattled castles or insignia of imperial authority: they see the symbols of light. It is the banner of dawn. It means *liberty*; and the galley slave, the poor oppressed conscript, the downtrodden creature of foreign despotism, sees in the American flag that very promise and prediction of God: '*The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.*'"

"In 1777, within a few days of one year after the Declaration of Independence, the Congress of the colonies in the Confederated States assembled and ordained this glorious national flag which we now hold and defend, and advanced it full high before God and all men as the flag of *liberty*.

"It was no holiday flag gorgeously emblazoned for gayety or vanity. It was a solemn national signal. When that banner first unrolled to the sun, it was the symbol of all those holy truths and purposes which brought together the colonial American Congress. . . . Our flag carries American ideas, American history, and American feelings. Beginning with the colonies, and coming down to our time, in its sacred heraldry, in its glorious insignia, it has gathered and stored chiefly this supreme idea: *Divine right of liberty in man*. Every color means liberty; every thread means liberty; every form of star and beam or stripe of light means liberty; not lawlessness, not license, but organized institutional liberty,—liberty through law, and laws for liberty.

"It is not a painted rag. It is a whole national history. It is the Constitution. It is the government. It is the free people that stand in the government on the Constitution."

The Late Senator Townsend on the Proposed School Amendment

THE following statement by United States Senator Charles E. Townsend, of Michigan, on the proposed school amendment, appeared in the *Detroit Free Press*, June 25, 1922:

"I voted against the parochial school amendment when it was before our people, and I shall feel it my duty, as well as privilege, to do this same thing again. Of course, I believe in the doctrine that English must be taught in all our American schools. This is the language of our law and Constitution, and every boy and girl should be taught to speak and understand it. I am opposed to taking public money for the support of private or parochial schools, but if any church or organization desires to

maintain a school at its own expense, there should be no interference with its right to do this.

"I am opposed to the injection of the church into State affairs, and by the same parity of reasoning, I am opposed to the State's interference with church affairs, so long as those affairs do not interfere with the rights and opportunities of the American citizen.

"It seems to me that I can see in this movement an insidious effort toward State intervention in matters of the church, and, anyway, I can see no good but possibly some harm as a result of the agitation which is now going on."

A Serious Question and a Momentous Answer

JAMES RUSSELL LOWELL, author, statesman, ambassador, was once asked by Professor Guizot, the noted French historian, the following question:

"How long, in your estimation, Mr. Lowell, may it reasonably be expected that the United States of America will last as a nation?"

Mr. Lowell replied to this question, "Just as long as the ideas of its founders predominate."

The perpetuity of America and Americanism, then, is conditional. Regarding this observation, we quote the *Detroit Free Press* of Feb. 10, 1924, in its leading editorial:

"Lord Charnwood, described as an enthusiastic pro-American, says the United States in its present form will exist after nearly every other existing modern nation has either been metamorphosed by additions, divisions, or subtractions in its scheme of government.

"Whether Charnwood proves to be a true prophet depends upon the American people themselves. Unlike some of the Old World nations, they have their own destiny entirely in their own hands. . . .

"But there are some things Americans must do in order to realize their possible destiny and enable their government and institutions to live to a green old age.

"The American people must take an active interest in their government. They must vote at elections, and they must vote for good men."

Care must also be taken that no un-American and Spartanlike legislation, as contemplated in the school amendment, shall get by on election days.

A British prime minister, William E. Gladstone, once said:

"The American Constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man."

Why take chances, why experiment with the proposed school amendment? Reader, declare that it shall not be done by voting NO at the November 4 election.

S. B. HORTON.

American Leaders and Religious Schools

BY PROF. CHARLES W. IRWIN

THE benefits which have accrued to the nation from Christian education are incalculable. The great men who were the founders of our Republic were the product of Christian colleges. Before the Revolution, the Christian colleges gave a correct vision of things civil and religious. They trained for civil service such political giants as Thomas Jefferson, James Monroe, John Marshall, Alexander Hamilton, James Otis, Samuel Adams, John Hancock, John Adams, and Josiah Quincy. It is significant that even in our day there are approximately five hundred Christian colleges in America, that the majority of students in higher institutions of learning are attending these colleges, and that the overwhelming majority of our prominent men received their undergraduate collegiate education in church colleges. It may be urged that a difference can be drawn between elementary church schools and colleges; but the elementary Christian school is the nursery of the secondary Christian school and college. It is the source. Destroy this particular system of schools at its source by legislative enactment, and soon we shall have no advanced Christian schools. This would mean the complete and early secularization of all schools in our land.

But Christianity, through its schools, maintains that all men are created equal.

It stands for justice, free speech, a free press, equal rights, and privileges and immunities to all. Christian education promotes the amelioration of suffering in the world. It is the champion of high ideals and worthy goals. It is the consistent defender of every principle, both political and religious, that has made us the wonderful nation we are.

We grant the right of the State to require a standard of education of all its citizens; but we deny the right of the State to prescribe where or how this standard shall be reached. Because education, in its broader scope, is so vitally concerned with religion, we maintain that the people have the right to choose, from public and private schools, the kind of school best suited to their ideals for their children.

State schools can, at best, develop the physical and mental natures, with a slight attention to morals in a general way. Church elementary schools can do all this, and besides devote special attention to the higher spiritual nature of man. In these schools there is opportunity to study from the Bible, the greatest spiritual textbook of the ages, written under the direct inspiration of Jesus, the greatest teacher ever known.

To abolish Christian schools today would be like crushing the hand which has extended to us our blessings, civil and religious.

We cannot think that the true American, the real patriot, the loyal citizen, will cast his vote to discontinue church, or parochial, schools, and thus strike the first blow to abolish higher Christian schools, which have been the bulwark of our Republican principles, civil and religious, and the Alma Mater (cherishing mother) of so many of our great men.

Washington, D. C.

THE free exercise of religion, according to the dictates of conscience, is something which every man may demand as a right.—James Madison.

A Significant Statement by a School Official

THE Hon. Frank Cody, superintendent of public schools in Detroit, Mich., in the *Christian Science Monitor* of January 9, made these statements:

"I am opposed to the antiparochial school agitation on the ground that any discussion of a religious nature inevitably is controversial."

"As to the statement that there can be any valid basis for closing the private schools, other than congestion and insufficiently prepared teachers, I cannot see it. They create no link between church and state; they receive none of the State's fund, nor does the State receive less by reason of their existence."

"The inspection law is beginning to correct any untoward situation which may have existed in the private schools of the State, and I shall be opposed to the antiprivate school amendment as long as the private school teachers meet the standards set in the public schools."

Church and Private School Indorsements

K. MILLER, *Dean Harvard University*:

"Those who believe that the religious elements are an essential part of the education of a child, should certainly not be interfered with in the exercise of this belief, especially if they are willing to pay for it out of their own private expenses."

HOWARD L. HODGKINS, *President George Washington University*:

"I consider a law which would abolish private schools as un-American, illiberal, and contrary to the best interest of the children and parents."

HARRY P. JUDSON, *President University of Chicago*:

"I should greatly regret any legislation by any State in the Union which would tend to interfere with the right of individuals to conduct schools of any or all grades. Of course, such right should be subject to any restrictions in the interest of education toward American citizenship. Aside from that, freedom of education should be unlimited."

DR. S. P. CAPEN, *Chancellor University of Buffalo*:

"Perhaps there are a few militant advocates of public education who would like to see the private schools entirely supplanted. The wisest friends of American education, however, would

regard this as a serious calamity. . . . From the ranks of private educational institutions, from the kindergarten to the university, have come the leaders in nearly every great educational reform of the past seventy-five years."

MARION L. BURTON, *President University of Michigan*:

"MY DEAR PRESIDENT GRIGGS: I want to thank you for the pleasure of a visit to Emmanuel Missionary College. I greatly enjoyed addressing your students, and I enjoyed even more the privilege of talking with you and coming to an understanding of the principles upon which you are conducting the college. I do not recall ever having seen any educational institution which seemed to me to be meeting more fully or completely the educational needs of its constituency than your college is doing."

Original Americanisms

WE hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."—*Declaration of Independence*.

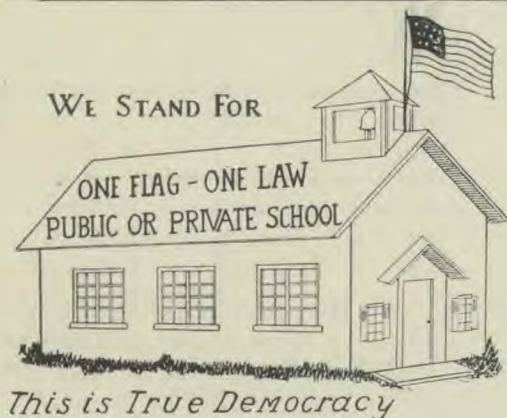
"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."—*Preamble to Constitution of the United States*.

"We must maintain our toleration, racially and religiously. Personal liberty is sacred to the country. If we would not forswear our country, we must preserve it. Unless we do all these things, unless we preserve not only in deed but in thought a recognition of others' rights, we had better burn the Gettysburg address and sell the Statue of Liberty for scrap, for freedom and liberty will exist no longer in our land."—*Theodore Roosevelt*.

National Education Association Indorsement

THE NATIONAL EDUCATION ASSOCIATION, at its annual convention held the first part of July in Washington, D. C., passed the following resolution unanimously:

"The National Education Association, while recognizing the American public school as the great nursery of broad and tolerant citizenship and of a democratic brotherhood, acknowledges also the contributions made to education by private institutions and enterprises, and recognizes that citizens have the right to educate their children in either public or private schools, when the educational standards of both are approved by the State educational authorities."



"CONGRESS shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."—*First Amendment.*

"THEY [sectarian schools] trained for civil service such political giants as Thomas Jefferson, John Marshall, Alexander Hamilton, John Hancock, John Adams, James Otis."

Vote NO on School Amendment November 4

"UNLESS I develop into such a brute as to be unfit to take care of my child, and thus warrant society in removing him permanently from my custody, I should be let alone to look after his health, care for his wants, guide his education, and instill into his mind such religious views as I think will enable him to stand against the temptations of a tempestuous world."—*Former Vice-President Thomas R. Marshall, in Chicago Daily News, Jan. 14, 1922.*

MANY parents believe it a religious duty to give their children daily Christian as well as literary training.

"IN this period of popular fermentation, the end of which no man can predict, the Constitution of the United States, with its fine equilibrium between efficient power and individual liberty, still remains the best hope of the world. If it should perish, the cause of true democracy would receive a fatal wound, and the best hopes of mankind would be irreparably disappointed. These are the 'times that try men's souls,' or would do so if only their souls could be stirred by something more than athletic sports and moving pictures."—*U. S. Solicitor-General James M. Beck, in the Constitutional Review, January, 1924.*